Awake!

1964

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When Is God Pleased with Your Worship?

Ecumenical Councils—Milestones in the Development of Catholicism

Do You Take Aspirin?

New World Society Expansion in Brazil

JANUARY 8, 1964

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The best DEFENSE // an OFFENSE

THAT the best defense is an offense, or an attack, history has testified time and again; even away back in Bible times. Thus the early inhabitants of Jerusalem felt so secure in their mountain stronghold of Zion that they disdained to go out to meet the attackers but taunted that even the blind and the lame would be able to defend them. However, attack or offense proved stronger, and King David took that stronghold and made it his city. —2 Sam. 5:6-9.

Some five hundred years later ancient Babylon likewise felt supremely secure, surrounded as she was by her massive walls and gates, and with even a river included in her defenses. But fall she did, in 539 B.C., to the Medes and the Persians. Coming to modern times, we learn of the failures of the French Maginot Line, of the German (Nazi) West Wall or Siegfried Line and of the defenses in northern France that the Allies breached on D-Day. Yes, how often have those who have put their chief trust in defense instead of offense come to grief!—Dan. 5:30, 31.

The Communists use the principle that the best defense is an offense, perhaps more so than do their opponents. In spite of the fact—or is it because of the fact?—that their case is morally bankrupt and they have little more than bondage to offer to the common people, they protect their vulnerable position by taking the initiative, by attacking, by creating "phony" issues, thus putting their opponents on the defensive.

Not that this principle that the best defense is an offense applies only to military warfare or to the cold war of political and economic ideologies. Not at all! In all the realms of life, wherever there is conflict, or wherever security is threatened, it may be confidently stated that offense, or the attack, is better than merely a defense.

Thus this principle can be applied to one's continuing in right conduct in spite of the opposition of the world, the flesh and the Devil. One of the chief factors contributing to wrongdoing and especially to juvenile delinquency is idleness. Keeping youths busy in honest, gainful work is one of the best safeguards against their becoming involved in crime, according to one veteran juvenile court judge. And while many youths complain of lack of opportunities to work, this judge has found that invariably they could find a job if faced with the alternative of doing so or of going to a reformatory or a prison.

The same principle applies to one's weaknesses, shortcomings or bad habits. Is your weakness spending money foolishly? Instead of moralizing continually, "I must not spend money foolishly," take the initiative, the positive approach. Set yourself a goal to save a certain amount of your wages or salary for some very desirable or worthwhile object so that there just is not much left for you to spend foolishly.

Or is your weakness that of wasting time? Try a similar approach. Set for yourself desirable goals that require added time: reading a certain amount of good literature, including the Bible, or branching out in activities that bring honor to God and comfort to your neighbor. Added worthwhile interests will soon keep you so busy that you will no longer be plagued with the problem of how to keep from squandering your time.—Eph. 5:15, 16.

This principle about the best defense being an offense clearly has application to Christianity, which is beset by many foes on every hand. Jesus Christ, its Founder, took the initiative, the offensive. Of him we read: "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." He sent forth his apostles and disciples to do the same, and just before his ascension he gave all his followers the commission to take the offensive by making disciples of people of all nations.—Luke 8:1; 10:1; Matt. 28:19, 20.

However, the religious organizations of Christendom, though professing to be followers of Jesus Christ, with few exceptions do little more than tell their members how to defend themselves, if they do that much. Rarely do they urge their members to take the initiative, to go on the offensive. No wonder that Jesuit Robert I. Gannon, former president of Fordham University, complained last June that during 1962 the Roman Catholic Church in the United States had gained but 125,000 converts, at the same time losing 118,000 members. According to him, the lag in growth of his church spells "disaster unless the present trend is reversed."

Speaking as a Protestant, William Sloan Coffin, chaplain of Yale University, was recently quoted as saying: "We've never had attendance so high and influence so low, and maybe the two are not unrelated." But what else can be expected? How can religious organizations exert a powerful influence for good when they are content with their members being on the defensive?

Jesuit Gannon further stated that "last year it took 340 Catholics 365 days to make one American like their Church well enough to join it. In the same length of time . . . nine Jehovah's witnesses did what it took 340 Catholics to do." Why? No doubt one reason is that the Witnesses are urged to take the offensive, whereas, with few exceptions Gannon's coreligionists are content with being on the defensive.

Yes, while Christians are commanded to make a defense to everyone that demands of them a reason for their hope, they are also commanded to let their light shine, so taking the offensive. And Christians who are alert to opportunities to tell others about their beliefs and hope are far less likely to compromise or yield to the fear of man when brought face to face with issues than are those who never bring up the subject of religion.—1 Pet. 3:15; Matt. 5:14-16.

No doubt about it, in whatever sphere of human endeavor we may look, if it involves conflict, the best defense is an offense.

When IS GOD PLEASED WITH YOUR WORSHIP?

Does God accept just any form of worship? What are his requirements? Are you living up to them?

CONSIDER how you would feel if the Almighty God himself said the following to you in response to your acts of worship: 'No matter how many prayers you make, I am not listening to you.' 'Stop offering to me valueless gifts and sacrifices.' 'Your religious celebrations and festivals are detestable in my sight.' To know that God was not only displeased but even angry because of our worship would be a shock indeed, and yet these words are not merely figments of someone's imagination but were actually spoken to a very religious people over 2,700 years ago. The principles that applied then still apply to millions of religious people today in Christendom. Although many perform regular deeds of devotion to God, often their hearts are not in harmony with their outward expressions.

'But how can that be true?' someone may ask. 'Do you mean that some prayers are rejected even though addressed to God? Is it possible that religious ceremonies performed by a regular devotee for many years may have no value in God's sight? Does not God willingly accept all offerings made in his name?' In order to answer these questions we shall need to go back to the eighth century before Christ, when conditions in Judah and Jerusalem were strikingly similar to conditions today. Let us see just what the situation was, as recorded in the first chapter of Isaiah.

True and False Worship in Judah

Jehovah had long before instructed the Israelites to bring offerings of animals and grain as part of their worship to him. He wanted them to offer these as a true expression of their deep love and gratitude to him. (Leviticus, chapters 1 to 7) The grain offering was, in fact, a sacrifice of thanksgiving in recognition of Jehovah's bountiful provisions, whereas the whole burnt offering was a fitting symbol of the complete self-dedication of an individual to God. When offered in a clean way from a heart full of gratitude and humility, such offerings imparted a "restful odor" to Jehovah, like the grand sacrifice made by Noah after leaving the ark of salvation after the global flood. (Gen. 8:21) Yet listen to the words of this same God centuries later through the mouth of his prophet Isaiah:

"Hear the word of Jehovah, you dictators of Sodom. Give ear to the law of our God, you people of Gomorrah. 'Of what benefit to me is the multitude of your sacrifices?' says Jehovah. 'I have had enough of whole burnt offerings of rams and the fat of well-fed animals; and in the blood of young bulls and male lambs and he-goats I have taken no delight. When you people keep coming in to see my face, who is it that has required this from your hand, to trample my courtyards? Stop bringing in any more valueless grain offerings.'" —Isa. 1:10-13.

Why was God so angry with Judah as to call them "dictators of Sodom" and "people of Gomorrah" and reject the very sacrifices he had commanded them to make? Why were these offerings a "restful odor" on one occasion and an abomination on another occasion? Had the offerings themselves changed? No. It was the heart condition of the worshipers that had changed. Their king, Uzziah, though worshiping at the temple of Jehovah, had become haughty of heart and endeavored to offer incense himself, instead of doing it in God's appointed way, through the priests. (2 Chron. 26:16) And Isaiah's forceful opening message, apparently delivered during the closing years of Uzziah's life, showed that the people too, while professing to worship Jehovah, were more like "the people of Gomorrah," that wicked city that God had destroyed. No wonder that Jehovah, who "sees what the heart is," hated the offerings of these insincere Israelites!—1 Sam. 16:7.

Religious festivals also played an important part in Judah's worship. Jehovah had commanded that three of these be held each year, two in the early part of the year and one in the fall. These were to be occasions for joy, times to "rejoice before Jehovah your God." (Lev. 23:40) And so they were, as long as the nation obeyed Jehovah. These yearly feasts were a time for making new acquaintances and renewing old ones and for uniting as a nation in joyous praise to their great Provider Jehovah. However, when they fell away to false worship in their hearts, even though continuing to obey God's law regarding the yearly feasts, Jehovah showed he had no pleasure in them. He said: "New moon and sabbath, the calling of a convention—I cannot put up with the use of uncanny power along with the solemn assembly. Your new moons and your festal seasons my soul has hated. To me they have become a burden; I have become tired of bearing them."—Isa. 1:13, 14.

Jehovah is pleased when his creatures approach him in prayer, as shown by his favor on King Solomon's heartfelt petitions at Jerusalem's temple dedication recorded at 1 Kings 8:22-53. However, he wants the prayers to come from the heart and from a deep love and recognition of the creature's dependence on Him. He does not want mere words meaninglessly repeated in a religious ceremony. Thus when the hearts of the people of Judah left God, even her prayers became an abomination in his sight. "When you spread out your palms, I hide my eyes from you. Even though you make many prayers, I am not listening; with bloodshed your very hands have become filled."—Isa. 1:15.

Right Heart Motive Important

It is evident from our discussion so far that the people of Judah and Jerusalem had overlooked Jehovah's basic requirement and that they were not sincerely and exclusively worshiping him "with spirit and truth." (John 4:24) To Jehovah the act of sacrificing an animal or attending a religious celebration or making a prayer is not the all-important thing. Rather, the motive and heart condition of the individual is the vital thing, as shown by Jesus Christ when he said of Jehovah: "I want mercy, and not sacrifice." (Matt. 9:13; 12:7) He condemned those who kept the technical points of the Law but "disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness," and he called them "blind guides, who strain out the gnat but gulp down the camel!" —Matt. 23:23, 24.

Jehovah's prophets had repeatedly stressed this principle, saying: "To obey is better than a sacrifice, to pay attention than the fat of rams." "For in loving-kindness I have taken delight, and not in

sacrifice; and in the knowledge of God rather than in whole burnt offerings." (1 Sam. 15:22; Hos. 6:6) How miserably the kingdom of Judah in Isaiah's day failed to please Jehovah, relying upon an empty shell of outward formalism to hide their spiritual vacuum!

In our day, many are the offerings made in God's name for religious causes. Many too are the religious festivals and ceremonies, and many are the prayers, both public and private, that are offered to God. In many lands more people attend churches than before, and religion is considered a "must" for social status. But as we have so strikingly seen, such outward expressions of worship do not have any intrinsic value in themselves. They do not automatically bring God's approval. In fact, when an outward "form of godly devotion" is not a true reflection of a heart and mind wholly dedicated to God, the ones practicing such are deceiving themselves if they believe that God is pleased with their worship.—2 Tim. 3:5.

The Fruits of Apostasy

When people leave the worship of the true God with their hearts, even though they may render outward acts of devotion, it is not difficult to distinguish them from true, sincere worshipers. When the kingdom of Judah turned their hearts away from Jehovah, they became degraded, immoral and corrupt. Bribery and drunkenness were rampant. God's true prophets were ignored or persecuted. Yes, when creatures turn away from God, their lives reflect this in ungodly fruits.

What do the fruits of Christendom today reveal? Look around and examine them for yourself. Along with its all-time record of church attendance has come a wave of crime, corruption and violence unequaled in previous generations. Morals are low. Juvenile delinquency is growing alarmingly. Dishonest practices are winked at. Christendom has been the scene of two world wars and is the object of ridicule by non-Christian lands. Its religion has ceased to be a force for good but has become divisive and weak.

Are these the fruits of a happy nation "whose God is Jehovah" or of a modern-day counterpart to the Jerusalem that left its God? (Ps. 144:15) With the background material already presented, you are in position to answer this question honestly. We are sure you will admit that Jesus' words regarding Jerusalem in his day apply equally fittingly to Christendom today when he said: "This people honors me with their lips, yet their heart is far removed from me."—Matt. 15:8.

Heart-searching Examination Needed

Does this mean, though, that the prayers and religious devotion of every individual living in Christendom need be futile? By no means! Each individual needs to scrutinize carefully his motives and heart attitude behind his acts of worship. It would be good for him to ask himself a few questions, such as: When I pray, does my prayer come from the heart? Is it a prayer of deep-rooted gratitude and thanksgiving, or do I hurry through my prayer, repeating the same words over and over again unfeelingly? Do I attend religious meetings and celebrations with a full understanding and recognition of their significance or do I view them merely as a duty to be performed, a social function to be attended? Are my offerings of time and money to God rendered out of love and gratitude for God's provisions, or do I feel coerced or pressured into offering them? Are my acts of religious devotion prompted by a wholesome fear of God or by a desire to please men and gain social prestige

in the community? Do I attend a religious service to get solid spiritual food and hear the Word of God or merely to soothe a troubled conscience and seek emotional peace of mind?

If individuals are honest in making such a self-examination, they may find that in their hearts they have strayed very far from God even though they have been paying tribute to him with their lips and actions. Many may feel cut to the heart about this, especially if they have a desire to please God. What can such persons do?

To these humble, honest-hearted ones within Christendom, Jehovah through his prophet Isaiah directs these comforting yet stirring words: "Wash yourselves; make yourselves clean; remove the badness of your dealings from in front of my eyes; cease to do bad. Learn to do good; search for justice; set right the oppressor; render judgment for the fatherless boy; plead the cause of the widow." (Isa. 1:16, 17) Yes, there is still time to "search for Jehovah . . . while he may be found." (Isa. 55:6) It will be necessary to bring heart and mind into full harmony with God's principles so that your acts of worship truly reflect what is in your heart. That is why the Supreme Sovereign next mercifully extends the invitation: " 'Come, now, you people [who have turned away from God], and let us set matters straight between us,' says Jehovah. 'Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they should be red like crimson cloth, they will become even like wool.' "—Isa. 1:18.

This does not mean that God will change his standards so that we can come to some amicable settlement with him. No; rather, it means that he is inviting us to bring ourselves into line with his unchangeable principles, thus setting matters straight between him and his wayward creatures. Is not this a reasonable request on the part of the Creator? In contrast with the attitude of many who feel that, unless much money is paid for a ceremony and much pomp and display are exhibited, God will not hear them, listen to his own simple statement to delinquent Jerusalem in Isaiah's day: "If you people show willingness and do listen, the good of the land you will eat."—Isa. 1:19.

All that Jehovah asks is that his creatures recognize him as their Creator and render him loving obedience in a willing and wholehearted way. This has always been his desire, whether in the days of the Israelites or in our own day. It can only be done by studying God's Word the Bible, getting to know God and learning what he loves and what he hates. Then we need to "set matters straight" by conforming our lives to his ways, humbly requesting forgiveness for our past errors.

However, those who persist in their artificial "form of godly devotion" and who refuse to search for God in their hearts will never enjoy real happiness. Jehovah will be as far away from them as they are from him. As he says in Isaiah 1:20: "If you people refuse and are actually rebellious, with a sword you will be eaten up; for the very mouth of Jehovah has spoken it."

From our consideration of this matter in the light of the Scriptures it can be seen that worship is pleasing to Jehovah only when (1) the worshiper is in heart harmony with his God, (2) the worship is rendered exclusively to Him, and (3) the worshiper's expressions of devotion truly and unhypocritically reflect his innermost feelings of love and gratitude to God. Any other kind of worship would be an insult to the grand Creator and an abomination in his sight.

Ecumenical Councils —Milestones in the Development of Catholicism

ON September 29, 1963, speaking before more than 2,000 church dignitaries assembled in St. Peter's Basilica in Rome, Pope Paul VI formally opened the second session of the Second Ecumenical Vatican Council. So despite Pope John's death in June, after which Cardinal Montini of Milan was elected to the papal throne, the twenty-first ecumenical council of the Catholic Church continued on toward its objectives. Faced with circumstances calling for internal reform, an ever-growing non-Catholic population and the imminent threat of Communism, it is understandable that the Roman Catholic Church would want to continue efforts toward reform and unification.

Interestingly, Pope Paul's appeal for reconciliation with non-Catholics was even more conciliatory than that of Pope John when he convened the Council's first session on October 11 of last year. "There can be no doubt about the attitude of the Council with regard to the great numbers of the separated brethren," Pope Paul said. "The Council aims at complete and universal ecumenicity [worldwide interdenominational fellowship]."

The Roman Catholic Church has been following this conciliatory line for the past several years. The terms "heretics" or "dissidents" have been replaced by "separated brothers," and some prayers have even been changed to eliminate language offensive to Jews and Moslems. Before his death Pope John received unprecedented courtesy calls from such non-Catholic dignitaries as the archbishop of Canterbury, the presiding bishop of the Protestant Episcopal Church of the United States and the president of the Lutheran World Federation. Even a leading Communist representative, Khrushchev's own son-in-law, was welcomed in Rome.

It is also noteworthy that the Vatican sent observers to the assembly of the World Council of Churches in New Delhi in 1961, and invited non-Catholics to their present Council in Rome. In fact, a special Secretariat for Promoting Christian Unity was recently established, and at the opening of the Council's second session fifty-two of these observer-delegates sat with the president of this new agency in choice seats almost at the foot of Pope Paul's throne. The pope warmly welcomed these representatives from non-Catholic Churches.

But what is behind this conciliatory attitude of the Roman Catholic Church toward both the Communists as well as the non-Catholic churches? What are her aims? Is she really interested in practicing the pure Christianity introduced by Jesus Christ? In order to be in better position properly to evaluate the motives behind her present conciliatory policy, let us ex-

amine the previous ecumenical councils of the Roman Catholic Church.

Ecumenical Councils

The word "ecumenical" comes from the Greek word *oikouménē,* which literally means "inhabited (earth)." An ecumenical council of the Catholic Church is therefore an official assembly where Catholic bishops, prelates and dignitaries are summoned to convene at a given place from the whole inhabited earth. During the past 1,600 years there have been only twenty-one of such councils, including the present one, that are generally recognized by the Roman Catholic Church as being ecumenical.

The expression from which this word "ecumenical" comes is found in the Bible at Luke 4:5, where Jesus rejected Satan's offer to give him control of "all the kingdoms of the inhabited earth [*oikouménē*]." Notice from this scripture that Jesus kept separate from the kingdoms of the inhabited earth, turning down any worldly control over them. He fully appreciated that whoever "wants to be a friend of the world is constituting himself an enemy of God." —Jas. 4:4.

But what about the Catholic Church? Have her ecumenical councils been steppingstones toward conformity with the clean, uncomplicated teachings of the Bible? Have they served to keep the Church "without spot from the world"? (Jas. 1:27) Or, rather, have Scriptural teachings been sacrificed at these councils, and has the Church sought to increase her worldly power and influence? Let us see.

Their Beginning

The first ecumenical council was held in 325 (A.D.) at the city of Nicaea in Asia Minor. Today the city is called Iznik, and is located in Turkey.

By the time Constantine the Great was declared Pontifex Maximus by the Roman Senate on October 28, 312, there had been a tremendous change in the religious organization that claimed to be Christian. Instead of suffering the persecution of unfriendly rulers, "Christianity" in its form under Constantine was adopted as the State religion.

Although Constantine was admittedly Christian in name only, not even submitting to baptism until the time of his death in 337, he, nevertheless, headed the new national religion and arranged for its first ecumenical council in Nicaea. The Catholic theologian Philip Hughes in his book *The Church in Crisis,* which carries the Catholic imprimatur and nihil obstat, notes this: "Whoever it was to whom the idea of a council of the Christian universe first occurred, it was Constantine who decided it should be held, and who chose the place and sent out the invitations to the bishops, offering to all free passage in the imperial transportation service."

The Catholic Encyclopedia also credits Constantine with arranging for the council, and observes concerning its opening: "The emperor waited until all the bishops had taken their seats before making his entry. He was clad in gold and covered with precious stones in the fashion of an Oriental sovereign. A chair of gold had been made ready for him, and when he had taken his place the bishops seated themselves." Yes, it was Constantine, and not the pope, who presided at this council. In fact, the pope was not even present. After the sessions, *The Catholic Encyclopedia* notes, Constantine "invited the bishops to a splendid repast, at the end of which each of them received rich presents."

What a change from first-century Christianity when Christians were "no part of the world"! "This great change brought the Church into subjection to the State,"

observed historian John F. Hurst in his *History of the Christian Church.* "The Church, in every department of its life, was subjected, as a part of the general machinery of the government, to the supremacy of the emperor."—John 15:19.

While this marriage to the State brought worldly respectability and prestige to the newly organized Catholic Church, it necessitated submission to secular rulers. Thus we find that the first eight ecumenical councils were called by the Roman emperors, and not by the popes. In fact, the popes were not even present at these councils, and did not on all occasions have representatives in attendance. Well, then, how is it that these are honored by the Catholic Church as ecumenical councils? It is because they later received papal approval, even though, at times, that approval did not come until hundreds of years later.

These first eight ecumenical councils were held in the East for the convenience of the emperors who took a leading part in them. It was Constantine who transferred the capital of the Roman Empire from Rome, Italy, to Byzantium, where he built a new capital that he named after himself, calling it Constantinople.

To Restore Peace

But what circumstances developed less than twenty years after the Church received approval by the State that necessitated Constantine's calling a council of his bishops? It was a doctrinal issue that involved belief concerning Jesus. Toward the close of the second century Theophilus had used the term "trinity" in his ecclesiastical writings, and in the following century it came into general use. While there is no term in the Bible denoting that Jesus is part of a three-persons-in-one god, the trinity idea nevertheless gained widespread popularity. Tremendous conflict resulted. "The whole of the east was soon aflame, fighting and rioting in one city after another," one historian observes.

So, as *The Catholic Encyclopedia* explains, Constantine "judged no remedy more apt to restore peace in the Church than the convocation of an oecumenical council." His chief interest was the internal peace of his newly adopted State religion. So at Nicaea he listened as the two factions wrangled. The presbyter Arius, along with a minority of supporters, maintained that Christ is the Son of God, and, therefore, could not be equal to God. "Were he in the truest sense a son," Arius argued, "he must have come *after* the Father, therefore the time obviously was when he was not, and hence he was a *finite* being."*

But, on the other hand, the young archdeacon Athanasius led the majority in declaring that Jesus was "of the Father's substance, God of God, Light of light, true God of true God, begotten, not made, of the same substance [homousios] as the Father." Since, as M'Clintock and Strong's *Cyclopædia* points out, Constantine "had at heart, for the sake of peace, the most nearly unanimous decision which was possible, he gave his voice for the disputed word, and declared that he recognised in the unanimous consent of the bishops the work of God." So with Constantine's approval this unscriptural trinitarian phraseology was adopted and was embodied in the famous Nicene Creed.

Dispute Rages

But the dispute was far from settled. The decision at Nicaea did not alter the beliefs of Arius' supporters, and after the council these simple and much clearer teachings gained popularity among the populace. The comments of a contemporary observer, reported by Edward Gibbon in his *History of Christianity,* give evi-

* *The Encyclopedia Americana* (1929 edition), Vol. 2, page 250.

dence of the zeal of the people in spreading their beliefs. "If you desire a man to change a piece of silver," this observer explained, you are informed "wherein the Son differs from the Father, if you ask the price of a loaf, you are told, by way of reply, that that Son is inferior to the Father; and if you inquire whether the bath is ready, the answer is, that the Son was made out of nothing."

The Roman Catholic Cardinal Newman also commented on the popularity of Arius' teachings among the people at this time, saying: "A religious teaching such as Arianism, which was clear and intelligible, was more acceptable than doctrines which described the Divine Being in language, self-contradictory in its letter, and which exacted a belief in truths which were absolutely above their comprehension."*

So, for a time, Arianism gained the upper hand in many places, but with the crowning of young Theodosius I as emperor in 379 there was a change of the tide. The following February he issued a decree in favor of the orthodox teaching, saying: "Let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics."

In order to reaffirm the Catholic faith, Theodosius summoned the second ecumenical council to Constantinople in May of 381. "The Pope was not invited," observes E. I. Watkin in his book *The Church in Council,* which carries the Church's imprimatur and nihil obstat. So, again, it was under the prevailing influence of the emperor that Catholic doctrine was defined. The Constantinopolitan Creed strengthened the assertion that there is a Supreme Triad by defining the "Godhead of the Holy Ghost."

Gibbon explained that Theodosius then enforced heavy penalties "against those who rejected the doctrine of the Trinity; and, to deprive them of every hope of escape, he sternly enacted, that if any laws or rescripts should be alleged in their favor, the judges should consider them as the illegal productions either of fraud or forgery."

Misunderstandings Continue

Although Arianism was thus suppressed, the complicated and unscriptural definitions as to the nature and role of Jesus continued to cause unending misunderstandings that led to the convoking of succeeding councils. But at these councils language of even greater ambiguity confused the issue, as Watkin in *The Church in Council* observes: "The issues decided in the third and fourth general councils . . . concerning the incarnation of the Word are not easy to make clear. For their statement involved subtleties and niceties of language easily misunderstood and opponents did not always attach the same meaning to the same word."

At the third ecumenical council, in Ephesus in 431, it was decided that Mary was indeed the "mother of God," even though it was strongly argued that she could only be the mother of Jesus. So the arguments continued. In an effort to settle them the council of Chalcedon was called twenty years later by Emperor Marcian. Here it was stated "that Christ was really divine and really human; in his divinity coeternal, and in all points similar to the Father; in his humanity, son of the Virgin Mary, born like all others, and like unto us in all things except sin; that after his incarnation his person contained two na-

* *Causes of the Rise and Successes of Arianism* (February 1872), in *Tracts, Theological and Ecclesiastical,* page 102.

tures unmixed and unaltered, yet at the same time united."*

However, this definition was unsatisfactory to those known as Monophysites (single nature). They held that, although Jesus was partly human and partly divine, his two natures became by their union only one nature. In an effort to appease the increasing number of Monophysites Emperor Justinian summoned the fifth ecumenical council to Constantinople in 553. Watkin notes that this council was "assembled in spite of the Pope's opposition," and that "at Justinian's demand it condemned and excommunicated the Pope [Vigilius]." But the Monophysites were not appeased, even though some theological writings objectionable to them were condemned.

In time Monophysitism led to a new teaching called Monotheletism (single will). The Monotheletes held that Jesus, although possessed of two natures, was yet subject only to one will; the human will being merged in the divine will, or absorbed by it. Even Pope Honorius subscribed to this view. So what was the decision of the sixth ecumenical council on this matter? This council, which was held in Constantinople from November 680 to September 681, ruled against Monotheletism. In its thirteenth session the council decided, according to Watkin, "to expel from the Church of God and anathematise Honorius Pope of the old Rome."

Religious Schism

The next hundred years saw a widening of the rift between Rome and Constantinople, which finally led to the religious schism in 1054 that has yet to be healed. Although the emperor reigning at Constantinople was in theory the ruler of the whole Roman Empire, by the eighth century it was not true in reality. At this time the two Frankish rulers Pepin and, afterward, his son Charlemagne became very powerful in the West, and the popes leaned heavily upon them for support. In fact, in 800 the pope took it upon himself to crown Charlemagne emperor of the Holy Roman Empire.

Meanwhile, during the eighth century, Moslem aggression in the East advanced to where even Constantinople was threatened, but under the military leadership of Emperor Leo III it was turned back. Due particularly to Moslem influence the Eastern Catholic Church became quite iconoclastic, destroying their many images. This resulted in a chief bone of contention with the image-worshiping Western church, and, eventually, in the calling of the seventh ecumenical council, in Nicaea in 787. Here, in spite of the plain teachings of the Bible, the council put its stamp of approval on the use of images.

During the next century relations between the Eastern and the Western church were strained further. In 862 Pope Nicholas I anathematized Photius, the new patriarch of Constantinople, and when Photius labored to restore friendly feelings, Nicholas anathematized him anew. Photius retaliated by calling a council that excommunicated the pope and called on the emporor in the West to carry out the sentence and expel the pope from Rome. This led to the convoking of the eighth ecumenical council by Emperor Basil in Constantinople in 869-870. Here Photius was deposed. While this was a victory for the papacy, it resulted in an irreparable breach between the East and the West.

Clerical Immorality

In the ninth century, as the popes began to assert their supremacy over the Eastern Catholic Church, their wickedness increased. "The Papacy was entering a tunnel where Popes would for the most part be insignificant and some even positively immoral," Watkin in his Catholic-approved

* M'Clintock and Strong's *Cyclopædia*, Vol. 6, page 509.

history observes. Philip Hughes, a Catholic theologian, writes: "It is Rome that provides the most spectacular of the horrors, where for a hundred years and more the savage barons of the surrounding countryside intermittently . . . elect, depose, restore, depose again, and murder the popes according to their own political plans. And some of these popes are as wicked as their masters. These are the classic 'bad popes' indeed, . . . the story of what they did is truly terrible."

Such were the conditions that existed between the last Eastern council, called by the emperor in 869-870, and the first Western council, convoked by the pope in 1123. Since the final separation of the Eastern and Western churches had taken place in this interim, only those that acknowledged the pope as their spiritual head assembled for the ninth ecumenical council at the Lateran basilica in Rome. This "inaugurated a series of Councils widely different from the eight hitherto," Watkin explains. "The councils were summoned not by a lay ruler but by the Pope. They were chiefly concerned not with doctrine but discipline."

The moral badness within the Church certainly called for discipline. "The two most flagrant, universally visible evils," theologian Hughes acknowledged, "were simony and clerical immorality." During the next four ecumenical councils held at the Lateran between the years 1123 and 1215, these and other evils were a chief topic of discussion. But while there was much said about reform, admittedly little was done.

Rebellion and Inquisition

Toward the latter part of the Middle Ages the Catholic Church grew to be a powerful force, supporting its own armies and rivaling kings in political authority. "The spiritual ideal was lost," John F. Hurst explains in his *History of the Christian Church.* "The popes emulated the role of kings, and strained every nerve to become arbiters in matters secular." They were very much a part of this world. —John 17:14.

This was particularly true during the reign of Pope Innocent III at the beginning of the thirteenth century; it being referred to by Catholic historians "as the summit of the papacy's achievement as a universal power, religious, social, political." This golden period of Catholicism, however, was a time of gross ignorance and corruptness. In his Church-approved history, Catholic theologian Philip Hughes admits that "the Catholic clergy were ignorant, and their prelates often corrupt. This, and the great wealth of the prelates," he said, offered heretics their best opening.

At this time the anti-Catholic Albigenses and Waldenses became widespread, and one of the main reasons that Pope Innocent III called the twelfth ecumenical council in 1215 was to consider how to deal with them. He was determined to "exterminate the whole pestilential race." So the basis was laid for the horrible inquisition that followed.

The following three ecumenical councils were held within the next hundred years, but in France instead of Rome; the first two in Lyons, France, and what proved to be the fifteenth council met in Vienne, France. After the death of Innocent III, Emperor Frederick II routed the papal armies and threatened Rome. However, Pope Innocent IV fled to France, where he convoked the first council at Lyons in 1245. There the still powerful pope was able to have Frederick deposed, opening the way for the Church again to seize political dominance.

Furious contests for secular power continued to rage between popes and kings. After the second council at Lyons in 1274, where unsuccessful attempts were made

at reunion with the Eastern church, the French king, Philip IV, was successful in pressuring Pope Clement V into suppressing the Knights Templars, a strong Catholic military order. This was done at the council held in Vienne in 1311-1312.

Over a hundred years passed before the sixteenth ecumenical council convened in Constance from 1414 to 1418. By this time the so-called Great Schism of the West had rent the Catholic Church, and there were three men claiming to be pope. Strange as it may seem, Pope John XXIII (not the most recent one to bear this designation), who convoked the council, was himself deposed. During this council the writings of John Wycliffe and John Huss were vehemently condemned, and Huss was burned alive before the eyes of the assembled prelates. Orders were also given for Wycliffe's dead body to be dug up and burned. Following the council the fanatical persecution of the so-called "heretics" raged on, as the Catholic Church fought against the rising tide of rebellion.

After the death of their leader, the Hussites enjoyed striking success, and this encouraged the calling of the next council to Basel, Switzerland, in 1431. After a time this council was transferred to Ferrara, and then to Florence. It lasted twelve years or more, and, besides dealing with the Hussites, it also discussed reunion with the Eastern Church and reform measures.

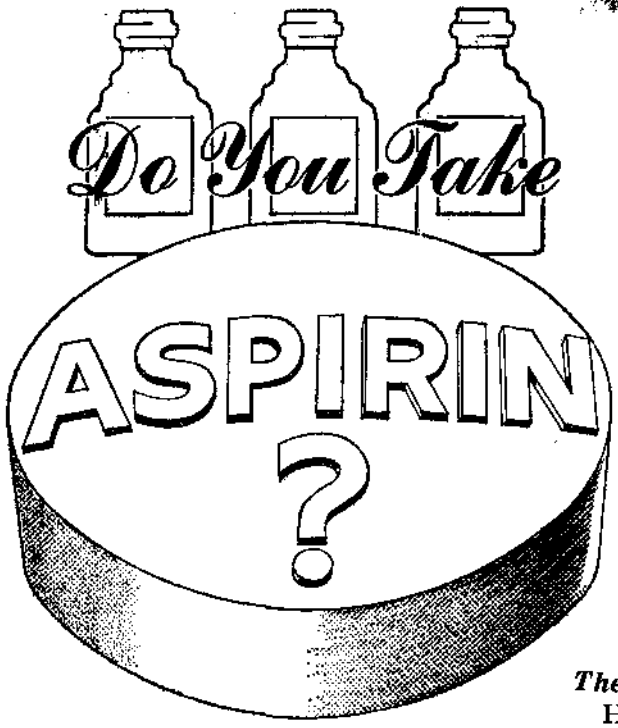
Reform was also considered at the eighteenth council, held at the Lateran in Rome. This council was convoked in 1512 by Pope Julius II, whom Watkin said "led armies into battle for his temporal sovereignty, an activity diametrically opposed to the function of Christ's Vicar." It is apparent that reform was needed, but it failed to materialize. So, just seven months after this council concluded, Martin Luther nailed his ninety-five theses to the church door in Wittenberg, Germany, on October 31, 1517, touching off what is popularly called the Protestant Reformation. To cope with this open rebellion, the nineteenth council was convened. It was held in the city of Trent, and stretched over eighteen years, from 1545 to 1563.

Down to the Present Day

But the Catholic Church lost in its battle to suppress the rebellion. The power of the Church was weakened immeasurably, and, in time, the people succeeded in freeing themselves from much of its control. The pope was taken prisoner by Napoleon in 1799, and in 1806 the Holy Roman Empire was dissolved. So at the convening of the twentieth ecumenical council at St. Peter's Basilica in Rome in 1869, the Catholic Church no longer held the power it once possessed.

Therefore, at this First Vatican Council a bold bid was made to regain a strong religious position. Despite the evidence from history to the contrary and great opposition from many prelates, the council decided that the pope was infallible when defining doctrines of faith and morals. Thus another tremendous barrier was raised between the Catholic Church and those that had separated from her.

At the Second Vatican Council efforts have been made to hurdle these barriers and bring about a reunion, but the record of the ecumenical councils of the past gives no reason to believe that decisions made will be founded on the Word of God or motivated by a desire to maintain Christian separateness from the world. Nevertheless, the churches of Christendom feel the need of union due to the startling advances of communism throughout the world. So it will be interesting to observe their response to the solicitous beckoning to unite within the Catholic fold once again.



DO YOU take aspirin? If so, you have plenty of company, for upward of 650 tablets of aspirin are swallowed each second, for a total of some 55 million a day in the United States alone. There more than 23 million pounds are manufactured each year. The people of England use a comparable amount. In fact, aspirin is the world's most widely used drug.

Concerning aspirin a recent United States consumers' bulletin stated: "The question that needs to be settled is whether or not it is desirable to take aspirin freely and extensively to relieve pain, whether or not it has ill effects, and what those ill effects are." Yes, what about all this consumption of aspirin? Is it a good thing or is it being overdone?

Aspirin as such is only 110 years old. It was first produced by an Alsatian chemist in 1853, but it seems that for almost fifty years nobody knew what to do with it. Then in 1898 a German chemist in the employ of the Bayer chemical company discovered that aspirin was able to relieve pain and reduce fever. He succeeded in convincing his superior of its merits and so for some twenty years aspirin was synonymous with Bayer. At present some sixty companies in the United States are manufacturing aspirin pills or pills containing mostly aspirin.

Since 1899 the use of aspirin has steadily increased, especially in recent years. Thus in the United States there has been a 500-percent increase since 1935 and a 50-percent increase since 1959. Annually the United States spends upward of $300 million on aspirin or on tablets containing mostly aspirin.

The Versatile Drug

High are the praises that are sung to aspirin. It has been termed "Everybody's Wonder Drug," "The Original Miracle Drug," "The Reborn Wonder Drug." Doctors say it is "the most useful drug ever found," "the greatest blessing we have." "If it weren't for aspirin, the medical profession would be swamped with calls."

The virtues or uses of aspirin are many. Doubtless it is not only the most widely used drug but also the most versatile one. Its most common use is to stop pain, for which reason it is termed an analgesic (an-al-ge'sic), from *analgesia,* meaning "absence of sensibility to pain." It is called "aspirin" because it was originally obtained from the spirea plant. Today, of course, it is produced synthetically.

Second only to its use as an analgesic is its use as an antipyretic, that is, to lower fevers. Most remarkably, it lowers the body's temperature only if it is too high. Why only when it is too high? It may be

due to the fact that—as discovered by one team of medical researchers—aspirin affects one of the body's most basic and important ductless glands, the pituitary, and causes it to make the adrenals work harder.

Aspirin's third most widespread use is in reducing inflammation, as for sufferers of rheumatic fever, arthritis and gout. For a while it seemed that it would be replaced by the modern "miracle drugs," such as ACTH and cortisone. But now, not only do we read that "aspirin is as effective as ACTH and cortisone in treating rheumatic fever," and that "there is no evidence that hormone treatment is superior to aspirin," but also that those who had been taking the more modern drugs over long periods of time "had more muscular degeneration and grosser deformities than those who had analgesics of the aspirin type."

Also among the more common uses to which aspirin is being put is to treat colds, influenza and the grippe. According to some physicians, patients recover more quickly from these ills if given aspirin than if given antibiotics, at the same time enjoying more comfort. And not to be overlooked is the common use of aspirin in conjunction with other forms of treatment. Typical of this is the recommendation of one medical authority to treat bursitis and like ailments "with aspirin along with cold or iced compresses for the acute phase, followed by heat and physiotherapy."

In addition to the foregoing more common uses to which aspirin is being put, there are not a few others. Most of these, however, are either strongly recommended by only a few physicians or receive only very limited general approval. Thus certain physicians tell of reducing excess cholesterol in the blood by means of aspirin.

Others report getting good results in treating diabetes with aspirin; also, that aspirin steps up the effectiveness of tolbutamide (Orinase), although having no effect on insulin. And, here again, aspirin only lowers the sugar level in the blood if it is too high; it does not affect it if it is normal. In this respect it stands in striking contrast to insulin, which must be taken with the greatest care so that it does not lower the blood sugar level to the point of causing the patient to suffer from insulin shock.

Still another modern use to which some physicians are putting aspirin is in the treatment of kidney stones. One reports a 50-percent improvement in his patients upon their taking aspirin regularly, as compared with those who did not. Certain physicians disputed these findings because, in their experiments, aspirin medication did not result in increased calcium in the urine. However, it could well be that aspirin rectifies the cause of kidney stones and that as a result the calcium is assimilated throughout the body and therefore an excess would not appear in the urine, there being no surplus needing to be discharged.

Among other benefits from using aspirin that physicians have reported are stimulating the body's metabolism where it is too low, so as to bring it back to normal, lowering the quantity of excess fatty acids in the blood, serving as an anticoagulant when the blood is too ready to clot, and its use as a sedative. Truly, aspirin is a versatile drug!

Its Disadvantages

Yes, aspirin, in spite of its widespread and versatile use, also has its disadvantages. As one medical publication, devoted to the exploring of the harmful side effects of drugs, well puts it: "Aspirin, one of the most useful and the most widely used of

all drugs, has its share of disadvantages, and many efforts have been made to overcome them."

Especially have voices been raised against the heavy and prolonged use of aspirin. Thus, in the United States within the past year, the official voice of organized medicine had the following to say: "A widespread educational program must be started to warn against the abusive use of analgesic combinations. All preparations should carry labels recommending no more than six tablets in twenty-four hours and the avoidance of long-continued use. Need for these drugs for periods exceeding ten days is a warning to seek medical advice. Failure to follow these recommendations may lead to serious harmful effects."

Because aspirin is readily obtained (requiring no doctor's prescription), is cheap (as little as nine cents a hundred tablets), and brings quick even though often only temporary relief, there is a tendency to use it freely. But let's face it, aspirin is a drug, and no drug is without side effects. Taking any drug is a calculated risk in which one weighs the good the drug does with the harm it might do. Aspirin is said to be the safest of all drugs, and, while that may be true, it still follows that the less you resort to it the better.

Incidentally, any number of research teams have failed to find any appreciable difference in various aspirins on the basis of their cost, nor have they been able to find any justification for the claims made by highly advertised products containing other drugs in addition to aspirin; at least not as regards dissolving time in the stomach and the effect upon the stomach.

Some minor disadvantages of taking aspirin can be mitigated. For instance, where there is distress resulting from taking aspirin, drinking a glass of water or milk with it or taking it at mealtimes is recommended. Or a pinch of bicarbonate of soda may help. Soluble calcium aspirin is currently being recommended by many as superior to regular aspirin, but, here again, medical opinion is divided.

Among the more serious disadvantages of taking aspirin is loss of blood. Recent research has shown that continued and heavy use of aspirin results in considerable blood loss through the stool. Normally the body loses a small amount of blood this way daily, but this loss increases five to ten times and even more with *continued and heavy* use of aspirin. This increased loss would be especially harmful to a person with low blood pressure or to one who is somewhat anemic.

Then, again, aspirin, because of its slightly acid nature, may play havoc with the stomach, especially a sensitive one, as can be seen by the large number of patients who develop vomiting after its use. No one who has stomach ulcers or who may be a candidate for a stomach operation should take aspirin. At times the reaction is violent, indicating that the taker is allergic to it. Among such reactions are hives, swelling of the face, tongue, throat and a circulatory collapse similar to shock. Thus a single five-grain tablet almost killed a woman patient because of her sensitivity to it. Asthmatic patients are especially likely to be sensitive to aspirin.

Another sensitive area is the kidneys. About 20 percent of the aspirin is destroyed by the body and the rest is eliminated through the kidneys. The fact that aspirin causes kidney irritation can be seen by its causing albumin and blood products to appear in the urine. Physicians therefore strongly urge that anyone having a kidney ailment should severely restrict his intake of aspirin, if not stopping it altogether.

The toxic nature of aspirin is seen from the fact that people have committed suicide by taking a large number of tablets,

although at times a hundred tablets have been swallowed without fatal results.

Taking aspirin for fever is also being discouraged by more and more physicians on the premise that a serious condition may well be masked thereby. In fact, these physicians are urging patients to let a fever take its course, unless it is dangerously high, for fever is one of the body's ways of ridding itself of poisons and therefore is a process that should not be interfered with.

ARTICLES IN THE NEXT ISSUE

- Should Christians Pray Before Images?
- Freedom to Decide Threatened.
- Endless Night in an "Anthill."

For Children?

Increasingly, mothers are using aspirin to still their children. This is unwise and that for more than one good reason. When a child cries or whimpers, the wise mother will be concerned with getting at the cause and remedying the situation rather than with merely stilling the child. Especially when a small child has a fever or some toxic condition, repeated doses, even though very small, can present a danger because of the cumulative effect of aspirin.

Not only are mothers increasingly feeding aspirin to their children, but, increasingly, children are being accidentally poisoned because of having emptied the aspirin bottle, *thinking it to be candy.* Manufacturers have made the situation worse by candy-coating aspirin. Why coax children to take a drug on the pretext that it is candy? Aspirin should be kept out of the reach of children, for at times they have managed to remove even safety *tops of bottles with their teeth.*

It might also be noted that one should not keep more than a several months' supply of aspirin on hand. If the bottle smells like vinegar, or the pills are no longer firm but tend to crumble, it is no longer advisable to use them.

In view of the serious side effects that accompany heavy and continued use of aspirin, the wise person will keep his use of aspirin at a minimum. And while it may be true that there are always natural ways of relieving distress, circumstances do not always permit resorting to these; besides, often the sufferer does not know just what can bring him relief. Obviously, under such circumstances taking aspirin may be the lesser of two evils.

Why are more and more people taking *more and more aspirin? One reason might* be that youths have found that an aspirin in a cup of coffee or a cola drink gives them an unusual sense of well-being. Another reason may be that people are less and less willing to put up with any kind of distress. No doubt another reason is the increase of headaches, colds and other distresses caused by overindulgence in food, liquor or other bodily pleasures. Certainly it is true as never before that men are "lovers of pleasures rather than lovers of God." And not to be overlooked are the pressures associated with earning a living and fear of what the future may bring. *—2 Tim. 3:4; Luke 21:25, 26.*

Of course, to the extent that psychosomatic factors are the cause of one's ills, the remedy may lie, not so much in putting an aspirin pill in one's stomach, as in exercising self-control and putting the right kind of knowledge in the mind and cultivating *good mental habits. For that there* is nothing better than the inspired Word of God, the Bible, and the aids that help one to understand it.—Gal. 5:22, 23; Phil. 4:8.

GARDEN GUESTS from South of the Rio Grande

By "Awake!" correspondent in Argentina

"HOW can you pull up your roots," asked many of our less adventuresome friends, as we announced we were moving from North America to South America, "and go so far away?" "And oh, my, all that strange *foreign* food; how will you get used to it?"

Putting down roots has long been synonymous with staying in one place. But as we shall soon see, many of our rooted plants have been more "adventuresome" and more widely traveled than most of the humans who either admire them as flowers or eat them as fruits and vegetables.

As for those "foreign" foods, North America's diet has as varied a source as does its people. And the fruits and vegetables eaten in Europe have homes as widely scattered as the routes of her explorers and navigators of bygone centuries. Asia and Africa have both "given" and "received" plants of the far-flung vegetable kingdom. Many of our most "typical," most "native" foods are really our garden guests from south of the Rio Grande, from the great cornucopia of what we now refer to as Latin America.

At last, one morning we breakfasted on toast, coffee and pineapple juice at the foot of the Andes. Our window framed the familiar sight of morning glories. We thought, "Friends from home!" But no, these flowers, which abound in almost all the gardens of the world, are from Chile.

Our breakfast sounded like a botanical travelogue. Perhaps you are saying, "Oh, yes, we know. Coffee comes from Brazil." Sorry; it traces its ancestry to Ethiopia. The Brazilian on our table was the pineapple juice. Early explorers of Brazil appreciated the flavor of the pineapple and the ease with which it could be propagated from shoots that withstood the long ocean voyages.

Conditioned to the sterile starkness of supermarkets, we find the native *ferias* and *mercados* by contrast exciting and interesting. *Ferias* are open street markets. Each vendor displays his produce as temptingly as possible. In the large enclosed markets known as *mercados* each seller has his own stall or place and lustily shouts for the attention of passing shoppers. The variety of fruits and vegetables is amazing, and proves to be a valuable botanical record of indigenous plants. Here in the *mercado* is the best place to begin our discovery of the northward odyssey of white potatoes, sweet potatoes, corn, tomatoes, peppers, squash, beans, lima beans, pumpkins, grapefruit, papaya and avocados. Their travels started from Mexico, Central America, the West Indies and South America. And at least some of them have traveled to the most distant parts of the earth.

Traveled? Yes, let's use as an example one of our best-loved foods, which, though it did not originate in Latin America, did reach the United States by that route.

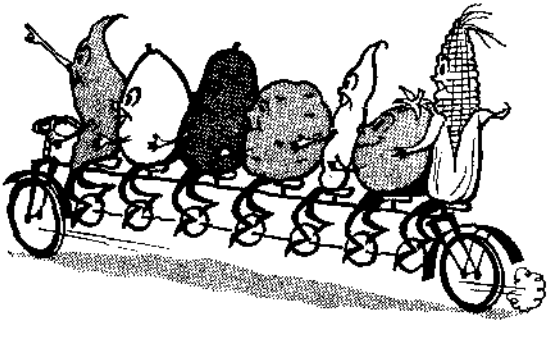
From China?

"Do you like Chinese food?"

"Oh," replied the woman who was asked as she hastily swallowed a piece of the juicy peach into which she had just bitten, "I am sure that Chinese food would be too strange for me."

Her sincerely pained expression at the thought of eating Oriental food quickly changed to one of surprise when told that what she was eating at the moment was Chinese food. She looked unbelievingly at the succulent fruit in her hand, and then out to the tree in her garden from which she had picked it as though somehow it had deceived her.

Peaches were to be found behind China's Great Wall, and when ancient trade routes were established with Persia, the peach escaped its walled territory to flourish in Persian gardens. It followed the caravan route of the Fertile Crescent. Eventually it came to grow in Arab gardens. When the Arabs superimposed their lengthy rule over the Spanish, they put their mark on Spanish architecture and on the languages of the Iberian Peninsula. When this rule ended, these two marks were indelibly a part of Spain, and left behind with them were the great Moorish engineering feats, the aqueducts, *and* the peach trees that these watered. It is thought that the peach made a direct entry to Florida under Spanish rule, and it is known that the peach already flourished in Mexico when it was introduced from there to California. And with no trouble at all the peach escaped across the Pyrenees to delight the rest of Europe.



Latin America's Own Contribution

But what about those common vegetables and fruits listed above that did come from Latin America? We'll touch lightly on the adventure hidden in each one's biography.

Here in South America, the white potato is called *papa* or *patata*. It is a name given to it centuries ago by Andean Indians who sundried them to preserve them. Peruvians high in the Andes today follow the methods of their Inca predecessors, some even freeze-drying them and grinding them into flour. But it seems that even in ancient times the potato had already traveled. It was the pre-Incas who dipped down into Chile to carry it high to their mountain fastnesses. So the white or Irish potato should more properly be called the Chilean potato.

Remember those morning glories mentioned earlier? The botanical name for morning glory is *Ipomoea*. *Ipomoea batata* is our sweet potato, and, like its flower cousin, it migrated from South America to its new homes around the world. In Argentina a very delicious dessert is made from *batatas*, a gelatinous jam that is sliced and served with cheese.

Picture an Indian village high in the Andes before any Europeans appeared. In fact, if you are picturing it accurately, it will not be so much a village as a city in a highly developed civilization. In this mental picture it is necessary to insert all the bustling activity of a living community. Do you hear the babble of conversation? Have you added the sharp shrieks of joy of the children at play? There is the rumble of work being done, the sound of birds, the sounds of *life*. Think of these people

not as a mere name in history, but picture them in everyday acts. If you picture them eating you will see them eating many of the things we eat. Perhaps there is even an unfortunate Inca cook who has left her clay cookpot of beans too long on the fire, and is rewarded with a frowning husband looking at her burnt offering. Surely, you will see much evidence of maize, the progenitor of our corn. Can you smell it cooking? You might even find it mixed with lima beans into succotash in some of these Indian homes. For it is from a recipe from the Indians that we learned to combine the two. Corn or maize is believed to find its home in Peru, while the lima bean, though taking its name from Lima, Peru, was found in many parts of South America.

What one ingredient do you need whether you are making chutney in India, spaghetti in Italy, chili in Mexico or bouillabaisse in France? Tomatoes. They are perhaps second only to onions as the most generally used *ingredient* in recipes around the world. Oh, yes, rice and potatoes are more important *items* of food. But the charm of the tomato is that it makes other things taste good. The Incas thought so too. And so in that imagined Indian city of bygone years you would find the tomato being appreciated long before it set out to titillate the palates of people all over our globe. Perhaps you know that its popularity was not instantaneous in other places, where it was at times viewed as a poisonous plant. Its tempting appearance finally won it friends, and its good flavor unfollowed by ill effects put it on the menus of the world. Appropriately it is thought that the Italians were the first Europeans to brave trying the tomato as food. They put it to good use in their sauces, and those of us who enjoy good spaghetti or good pizza are happier for it!

In the temperate region of the United States and Canada in the fall of the year, the air begins to have a bite to it. Trees exchange their summer verdure for the riotous reds and golds of autumn. It is said that at this time of year "the frost is on the pumpkin." If it is, then it is only on those left over from the pumpkin-pie making! Pumpkin pie is something that, like the change of leaf color, is characteristic of North America in the brisk days of fall and early winter. It is a dessert made of pumpkin, eggs, milk, sugar, ginger, cinnamon and a whiff of nutmeg prepared in a pastry shell and baked. To come bounding in from a frosty outdoors to a warm kitchen redolent with the aroma of a baking pumpkin pie is a joyous experience. Pumpkins and their relatives, the squashes, are used by most other peoples as vegetables. It is as vegetables that they were originally used by the pre-Columbian Indians of South America who first cultivated them.

Let us come northward now to the country that lies just to the south of the Rio Grande: Mexico. On the plains of the Central Plateau of Mexico in the centuries before Cortez passed through like a scourge, there developed a civilization of exceptional cultural achievement. Mexicans today proudly bypass their links with the Spanish *conquistadores;* and point with pride to their Indian, their Aztec, heritage. An Aztec gift to all the world is the avocado. The Aztecs showed a very high degree of interest in plants from a botanical point of view. In 1440 Montezuma I ascended the Aztec throne. He established a botanical garden, which his successors maintained until the end of the sixteenth century. Through the tropical and subtropical regions of the world the Aztec avocado has spread until it is a major part of the daily diet. In the Temperate Zones where it cannot grow, and to where it must be shipped, the avocado is regarded more as a delicacy and is used in salads.

Have you ever seen a melon growing on a tree? Really, they never grow on trees; but a melonlike fruit, the papaya, does grow on a treelike plant. Some papayas reach the weight of twenty pounds. We have cut into the golden flesh of a twenty-two-pound papaya. Papayas are little known in the Temperate Zone. Not easily shipped, they usually are eaten only where grown. In the United States, that means chiefly in Florida and California; but these fruits are a valuable source of food in places as far removed from the realm of Montezuma as India, Africa and Hawaii. Papayas, rich in papain (an enzyme similar to the pepsin in our own digestive tracts, used to digest protein), have followed the tropical and subtropical band that swaddles the earth.

Some tropical fruits have traveled north and south as well as circling east and west around the globe. This happens when the fruit has the enduring qualities that make it possible to ship it to distant places beyond its range of growth. Furthermore, not all these delicious gifts to the tables of the world made their journey long ago. A tropical fruit from the Americas that has globe-trotted widely, and done so only recently, is the grapefruit. Today it is grown in every citrus-producing country in the world, and from these it is shipped north and south. Where grapefruit came from is not known exactly. It has been narrowed to the West Indies. John R. Magness, head of the Fruit and Nut Crops Research of the United States Department of Agriculture, makes this suggestion:

"Grapefruit? Five centuries ago there weren't any. There was, growing in the East Indies, a big, tough fruit, the shaddock. Eventually—sometime in the 1600's—it was to make a long voyage in a trading ship bound for the West Indies. There, by one of those strange tricks of Nature we call mutations, it would turn into a fruit like the one in our salad bowl."

It is important to note that the grapefruit did not result from the hybridizing of the shaddock with some other citrus. Instead, the shaddock, when planted in the West Indies, produced what is called by gardeners a "sport." A sport, because it springs from a genetic change, can "reproduce after its own kind." This sport came to be known as grapefruit.

Its name in English, *grapefruit,* was given it in Jamaica. As a child, it was perplexing to me to look at these enormous yellow fruit, six or seven inches in diameter, and find them named for something so small as a grape. A visit to a producing grove of grapefruit trees explained why. Unlike other citrus fruits, grapefruit grow in clusters.

The grapefruit remained cradled in the Caribbean area, venturing only as far north as Florida, until near the close of the last century. This West Indian gift arrived on our tables, for the most part, within the lifetime of the generation now living.

So, we hope that wherever you live in the world, the next time you pull up your chair to the table to enjoy a tempting meal, you will remember to appreciate those "foreign" guests who long ago literally were "pulled up by their roots" and transplanted from various lands to the distant corners of the earth. Conversely, here in Argentina, where we now live, when we look at what is on the table to be eaten, and then look at one another, we find that *we* are the only foreigners at our table in this land so far below the Rio Grande.

O Jehovah! . . . The earth is full of your productions.
—Ps. 104:24.

New World Society Expansion IN BRAZIL

By "Awake!" correspondent in Brazil

JEHOVAH'S witnesses have been preaching God's established kingdom in Brazil during the past forty years. Literally thousands have come to an understanding of Jehovah's purposes, and hundreds of congregations have been organized as part of the expansion program of the New World society. How true is the prophecy: "The little one himself will become a thousand, and the small one a mighty nation. I myself, Jehovah, shall speed it up in its own time."—Isa. 60:22.

It was in the year 1925 that a branch office of the Watch Tower Bible and Tract Society was established in Brazil when a special representative was sent from headquarters to organize the preaching work. Progress was slow in the beginning due to opposition and prejudice. However, when the president of the Society visited this country in 1945, two decades later, there were 35 congregations already formed and 344 active ministers reporting field service. Some had come from other countries to serve where the need was great and after the visit of the president the expansion program was on.

Brazil, with its 45 million inhabitants, was an attractive field for missionaries. The first group arrived in 1948, and when that year's report was compiled there was an increase of 66 percent in ministers, 1,319 reporting field service. Literature was placed readily and there was a steady increase in workers and a greater demand for printed material to use in the field. So great was the need that a two-story factory and office building was constructed in 1953. Printing machinery was installed and a well-equipped office to give administration to the 150 congregations scattered about the country. The next ten years proved to be very busy years, full of blessings and wonderful increases. Publishers of God's kingdom increased from a peak of 6,429 in 1953 to 14,458 in 1958 and to an all-time peak of 30,118 associated with 669 congregations in 1963.

With the expansion in the field organization came also the need to enlarge facilities at the branch office located in a busy suburb of cosmopolitan Rio de Janeiro. It was early in the year 1960, when the president of the Watch Tower Society visited Brazil, that definite plans were made to expand the housing facilities of the Bethel home. Plans were drawn up by a skillful and dedicated brother, and two years later, in 1962, construction began on what would be an annex to the Bethel home and a spacious Kingdom Hall to be used by the local congregation.

Dedication of New Facilities

With much anticipation, the happy Bethel family was able to move into the new living quarters in July. Construction work finally came to a completion and the day arrived for the first official meeting to be held in the new Kingdom Hall. Saturday, August 31, was the day marked for the dedication program. That afternoon, groups of happy-faced people began to pass through the large iron gates leading into the property. New buildings can be seen any day, anywhere. But this was different. They had come to see the modern, expanded facilities that will serve Jehovah's witnesses and all persons of goodwill throughout Brazil.

Once inside the gate, there is a mosaic stone pathway to the right, flanked by a small garden, leading to the entrance of the Kingdom Hall. The three stories above with five bedrooms and toilet facilities on each floor serve as living quarters for the Bethel family. These rooms are reached by a staircase from the rear, and the door of each room opens on to a tastefully decorated, open-tile terrace. The front of the building, topped by a watchtower that masks a water tank holding 5,284 gallons, is covered with gray-and-fawn-speckled *pastilhas,* small pastille-shaped tiles, whose clean appearance enhances considerably the neighborhood. Aluminum awnings help create a cooler atmosphere in tropical weather. The Kingdom Hall itself, painted in a cool pale green and with a floor of colored mosaic flagstone, contributes well to the happy atmosphere of the congregation.

The dedication program began with a four-part symposium that included interviews and experiences. It was thrilling to hear how the truth concerning God's kingdom had entered Brazil. Brother Ascendino Albuquerque related that in the year 1918, while serving in the Brazilian navy, he and several companions had stopped in front of one of the meeting places of Jehovah's witnesses in Brooklyn, New York. The Bible chart "From Paradise Lost to the Times of Restitution," used at that time for Bible lectures, aroused their attention. They obtained some literature in Spanish and attended meetings there over a period of two years while their boat was undergoing repairs. To the interest of the audience, Brother Albuquerque displayed the chart that he brought back with him in 1920. On returning to Brazil they were already zealous Bible students. Thus the preaching work was initiated and the small group of six grew, and already in 1923 eight ministers reported preaching activities. A member of the Bethel family, Brother Pimintel Cabral, also told of contacting the Witnesses in São Paulo in 1923, and of the growth of the first congregation.

The oldest member of the Bethel family, José Rufino da Silva, who studied with the group who returned from the United States, spoke of the humble two-room office, where, in 1926, just 300 copies of *The Watchtower* were laboriously printed. The present property was purchased in 1941, and he described how in 1951, with hand-set type, some eight to nine thousand magazines were printed per month. Due to the increase in circulation, printing of the magazines had been transferred to the factory at Brooklyn, New York, in 1957, and now some three million copies of the magazines in Portuguese are being printed every year. Brother Otto Estelmann, who came to Brazil in 1939 to preach the kingdom of God in the German settlements of the country, pointed out that Jehovah, the happy God, has a happy people doing his will and that it was through united action that the building of the size and maturity of the organization was accomplished.

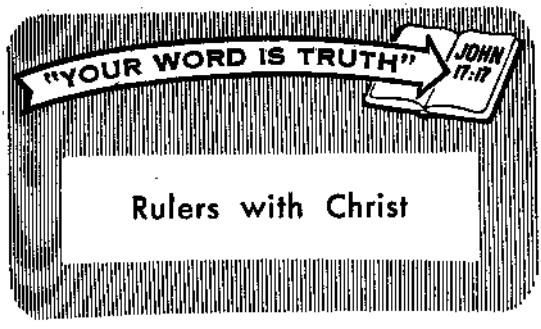
An interesting and lively description of the construction work was then given by a dedicated minister who was in charge of the building work. Many happy experiences were recounted as well as some of the difficulties encountered. Local authorities were reluctant in issuing a permit to build due to a malicious rumor that the building would not be used for that for which it was purported to be. Photographs of other Bethel homes and branch offices of the Watch Tower Society were then shown the officials of the City Council and explanation was given of the free Bible educational work done by Jehovah's witnesses worldwide. Immediately the permit to build was granted, and some interesting comments were made extolling the purpose of the building as "being for the common good of all persons and as such, deserving of their support." Building permit granted, more than a hundred volunteer workers, all dedicated ministers, working at different times, took part in the construction work. The zealous service of these workers aroused the attention of several outside constructors. One said: "If I had these men working for me I would become a millionaire in no time." Appreciation was expressed by one businessman from whom some building materials were purchased. He commented: "I have three prices, one for those who pay cash, another for time payments, and yet another for Jehovah's witnesses because they give me no trouble."

The dedication talk was then given by the branch supervisor, who spoke on the subject "Building for the Future." After reminding the attentive audience that the new building was not there to be worshiped or idolized, but would be a place where the worship of Jehovah would be taught and promoted, building projects of Jehovah's worshipers of the ancient past were recounted. "Noah constructed a huge boat and Solomon built a glorious temple. Both were built to fulfill a purpose in harmony with Jehovah's will," said the speaker. "This Kingdom Hall is a blessing to this community since this is the only place persons can learn how to worship God in an acceptable and pleasing manner and learn of the way to everlasting life." He pointed out that the Watch Tower Society has been carrying on a building program for many years, in many lands, building branch offices, Bethel homes, factories, missionary homes, Kingdom Halls and operating farms. "We must never forget," he continued, "that all this building is really part of a greater building program that is done by bearing public witness concerning Jehovah's name and kingdom and making disciples of people of all nations. The Watch Tower Society is now one of the largest Bible publishing organizations and its teaching program encourages right worship, fine works and conduct, which bring eternal blessings."

Jehovah's witnesses will continue to preach God's kingdom to the population of Brazil, if Jehovah wills. They know that "the blessing of Jehovah—that is what makes rich, and he adds no pain with it." —Prov. 10:22.

Directed to Meetings

A woman in New York who is now one of Jehovah's witnesses related how she became interested: "My sister told me to go to all the meetings during the week for a month, and I would never stop. I didn't believe her, but finally I said I would. I knew after the first two weeks I would never give up the happiness I had found with the Witnesses."



A GRAND privilege has been extended to a small number of mankind to rule with Jesus Christ in his heavenly kingdom. While on earth Jesus spoke to a representative number of these privileged ones, saying: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) These conquer this world in its attempts to make them a part of it or to break their integrity to Jehovah God. Confirming his promise while on earth, the resurrected Jesus said: "To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne." (Rev. 3:21) But this privilege of ruling with Christ on his throne comes only by way of death.

As a seed planted in the soil will send up a plant whose form is entirely different from that of the seed, so the one chosen to rule with Christ is raised from the dead in a different body. The seed withers and dies as it gives up its food reserves to nourish the seedling. As a seed it ceases to exist and therefore can be said to die. Like this seed, the person who has prospects of ruling with Christ must die and lose his identity as a human. As a plant that rises from a seed is a new body, so the resurrected body of this person who is planted in death is entirely different. He is now a new creature with a spirit body but with the same life pattern he had before dying. This makes it possible for him to enter the heavenly realm and take his position with Christ as an associate ruler with him.—1 Cor. 15:35-38, 44.

The time for resurrecting these chosen ones was not in the first century after Jesus' resurrection, but in the time of the end during his second presence. This would mean that as these prospective rulers with Christ died, they would have to sleep in death awaiting the time for them to be resurrected. This is pointed out by Paul, an apostle of Jesus Christ. In his first letter to the Corinthians he said: "Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed." (1 Cor. 15:51, 52) Those dying during the invisible second presence of Christ will, as Paul says, be changed or resurrected as spirit creatures immediately. They will not have to sleep in death as those who died before his second presence had to do.

In his first letter to the Thessalonians, Paul gives further information about this resurrecting of Christ's holy ones at his second presence. "For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord." (1 Thess. 4:15-17) It is evident from this that some of those chosen to be rulers with Christ would still be living on earth after their spiritual brothers who had been sleeping in death had been res-

urrected and seated with him on his heavenly throne. Thus the resurrected ones would be ruling with Christ for a period while others of the anointed remnant are still living on earth. In time the living would also have to die in order to rule with Christ. Their being caught away to meet the Lord is realized when they are, before death, separated from this world's system of things and are united with him in the worship and service of God. This thought is in harmony with Ephesians 2:6, which says: "He raised us up together and seated us together in the heavenly places in union with Christ Jesus." This was said regarding Christ's chosen ones while they were still on earth.

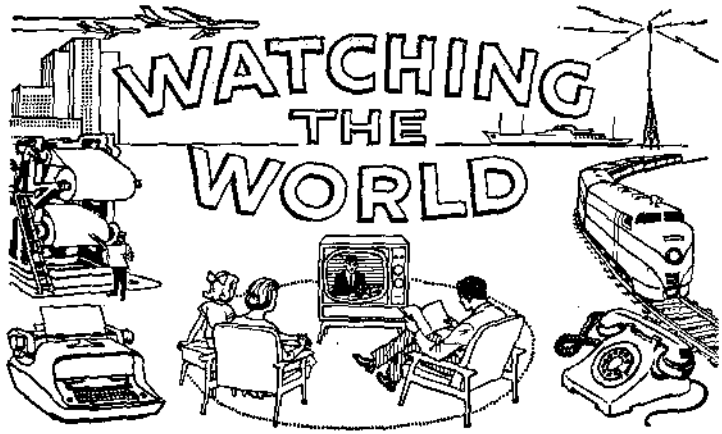
The resurrecting of the sleeping holy ones to spirit life takes place in the last days when a commanding call is going out to all parts of the earth telling people to get out of religious Babylon the Great. (Rev. 18:4) It is when the good news of the established kingdom of God is being proclaimed as if by a loud trumpet. This is when Christ separates the people of all nations as a shepherd separates sheep from goats.—Matt. 25:31-33.

Because the dead members of Christ's ruling class are resurrected at this time and join Christ on his heavenly throne, we are not to conclude that the millennial reign begins then. That cannot start until the present wicked system of things is destroyed and Satan is confined to the abyss. The imprisonment of Satan is concurrent with the 1,000-year reign of Christ. The period immediately preceding it, called the "last days" at 2 Timothy 3:1, is marked by Christ's enthronement, his casting of Satan out of heaven and his dividing of the nations. He rules during this period while his enemies are still in power. (Ps. 110:1, 2) The same can be said of those who are resurrected and joined with him as co-rulers.

What is written at Revelation 20:4 does not conflict with the fact that some of the chosen would be united with Christ on heavenly thrones during the last days that precede the millennium. The latter part of that scripture says: "They came to life and ruled as kings with the Christ for a thousand years." This 1,000-year period of reconstruction work during which Satan is in the abyss should not be regarded as the limit to their being kings. We are told at Revelation 22:5 that "they will rule as kings forever and ever." The thousand years is singled out by Revelation 20:4 because of its importance, being the time when Jehovah's original purpose for man will be carried to completion. It also is the time when Satan is imprisoned in the abyss. His imprisonment for a thousand years is mentioned in the verses immediately preceding Revelation 20:4, which suggests why a thousand years out of a reign of eternity is singled out.

In view of the fact that the Scriptures show that Christ sits on his throne and rules during the preparatory period before the beginning of the millennium and the imprisoning of Satan, those to be associated with him as rulers could do the same thing. Thus, as his reign is not limited to one thousand years, neither is theirs. Whatever duties they are given now in heaven are part of their overall reign rather than part of the 1,000-year reign during which Satan is in the abyss.—Matt. 25:31, 32; Ps. 110:2.

The rulers with Christ are given glorious privileges of service. With him they form a new spirit heavens for mankind that exercises authority now, authority that the nations will be made painfully aware of when this preparatory period before the millennium comes to its conclusion. Thereafter these new heavens will pour blessings upon the earth for the eternal good of mankind.—2 Pet. 3:13.



U.S. President Assassinated

◈ A sniper hidden in a seven-story building pulled the trigger of a rifle. Shots rang out. The president of the United States, John F. Kennedy, slumped forward. The limousine in which he was riding sped away. Minutes later at the Parkland Hospital in Dallas, Texas, the president was pronounced dead. The doctor who attended the president said that he was struck by two bullets. A third bullet hit Governor John B. Connally, Jr., of Texas who was riding in the same limousine in the motorcade with the president. Governor Connally is recovering satisfactorily. For days following the assassination shock and grief swept the world. The president was given a hero's burial. The world's men of title and power took part in the funeral procession. Among the notable figures were President de Gaulle of France, Emperor Haile Selassie of Ethiopia, King Baudouin of the Belgians, Queen Frederika of the Hellenes, and Prince Philip, husband of Queen Elizabeth II of Britain. The final resting-place of the 35th president of the United States was on an open slope among the dead in Arlington National Cemetery, within sight of the Lincoln Memorial. A gas flame marks the grave site. It is the only such "eternal flame" in Arlington Cemetery. The assassination that took place on November 22 in Dallas, Texas, and subsequent events underscore the fact that these are times of hate and violence.

The Accused Killer

◈ Twenty-four-year-old Lee Harvey Oswald, self-styled Marxist, was arrested and charged by Dallas police with the murder of President J. F. Kennedy. Police say Oswald was in the building from which the assassin fired. A rifle with a telescopic sight was found in the building with Oswald's palm print on it. Officer J. D. Tippitt is said to have stopped Oswald. The accused assassin allegedly shot the patrolman dead. Oswald was traced to the Texas Theater, where police arrested him. This took place on November 22. On November 24 while Oswald was being transferred to the county jail, a Dallas nightclub owner lunged at him and shot and killed him. The accused assassin was buried on November 25. Oswald never did admit killing the president. Jack Rubenstein, whose shooting of Oswald was recorded by TV cameras, has been indicted for murder.

The 36th President

◈ Aboard the presidential plane, Vice-President Lyndon B. Johnson was sworn into the highest office of the United States as the 36th president of the nation at 2:38 p.m. on November 22. Judge Sarah T. Hughes administered the oath. The ceremony followed the assassination of President Kennedy. On arrival in Washington, D.C., President Johnson said: "I will do my best. That is all I can do. I ask for your help—and God's." On November 27 President Johnson spoke to the nation before a joint session of Congress. He called for quick action on tax reduction and virtually every other point of the Kennedy legislative program.

Million Trees a Year

◈ Mexico has gone all out in its tree distribution campaign. In the state of Campeche alone over a million fruit trees were grafted. This represents half the goal set by the 8-month-old Fruit Tree Commission to distribute this year 2,000,000 grafted trees as part of a 10-year plan. This ambitious program is hoped to accelerate until in the final year the distribution will have reached a rhythm of 10,000,000 trees annually. The program reportedly has a threefold purpose: to raise the food level of peasant landholders, to open up unused highland areas unprofitable in other types of cultivation and to provide a revenue source to bolster the national trade balance.

Pope Ultimate Head

◈ In an interview on October 21, Bishop John Moorman of Ripon, England, who is the leader of the Anglican Church observer group at the Ecumenical Council in Rome, said that if there is to be a final unity among Christians "there will have to be a central head of the church, and that head will clearly have to be the Bishop of Rome," that is, the Roman Catholic pope. He said that he believes the Anglican communion as a whole "would be pre-

pared to accept the fact of the papacy." Although, according to the Toronto *Globe and Mail*, the bishop felt Anglicans "would find great difficulty in recognizing the basis on which the primacy rests."

Sound Teeth

◈ Angoram is a grass-hut village in northeast New Guinea. Its people wear bird-of-paradise plumes and bones through their noses. They live on a diet of sago, taro root, yams, fish, possums, crocodiles, lizards and snakes. A remarkable fact is that there is not a single tooth cavity among its inhabitants. They have all perfect teeth until they die. Scientists are hopeful that these Angorams may provide a vital clue to the prevention of tooth decay.

Beer Drinkers

◈ The Brewers Society reported last year that consumption of beer in the world in 1962 rose to a new record high—9,308,000,000 gallons, or 3.6 percent more than in 1961. Belgians led the beer-drinking list, with an average intake of 27 gallons per person. West Germans came second, then the New Zealanders, Australians and Britons. The United States rated ninth, at 12.6 gallons per person. The average consumption of beer in Britain was 19.3 gallons per person.

Mariinsk Canal Closed

◈ The first of November saw the 150-year-old Mariinsk Canal system in Russia closed down. The Soviets stated that the Volga-Baltic waterway is being replaced by a new system that will enable Volga River barges to move directly to Leningrad. The construction of the new 224-mile Volga-Baltic Canal system, which is to open next spring, will make it possible for river barges to traverse all European Russia from north to south.

Priesthood Students Drafted

◈ Students of four of Poland's largest Roman Catholic seminaries were ordered by the country's Communist regime to report for military service, church sources revealed on November 2. Before this seminarians were exempt from military duty. This order was viewed as evidence of a worsening of relations between the Roman Catholic Church and the Polish Communist government.

Greek Election

◈ The Center Union party of Premier George Papandreou won a clear but narrow victory in the national Greek election on November 4. Former premier Constantine Caramanlis had been in power for eight years. The returns gave the Papandreou party 42.2 percent of the popular vote and the Caramanlis party 39.4 percent. About 5 million Greeks out of an electorate of 5.6 million voted. A Reuters dispatch stated that Caramanlis announced that he was retiring from politics.

Church Wealth Disturbs

◈ The New York *Times* for November 3 said that many Britons are disturbed because of the earthly wealth accumulated by the Church of England. The paper says: "The church has obtained property, stocks and bonds totaling more than 300 million pounds ($840 million). Income from these investments has more than doubled in the last 15 years." The clergy are fearful lest the parishioners get wind of this great acquisition of material wealth and be tempted into being less generous when collection plates are passed.

Life-Span Cut in Smoking

◈ A Harvard University epidemiologist stated that the life expectancy of white American men who are now 50 would be 1.4 years greater if none of them smoked. He pointed out, according to the New York *Times*, November 12, that such an increase in life expectancy would be comparable to that achieved from all the medical advances of the last 40 years. Athletes were told by the American Medical Association, on September 17, that smoking does definitely affect breathing, despite what the advertisements say.

Somalia Looks Eastward

◈ The tiny African nation of Somalia, independent since July 1960, has spurned Western offers of military assistance. The small country is building an army of 20,000 men. She has turned to the Soviet Union for military aid. Moscow is thought to have offered military equipment and air power. The concern in the West is, What does Somalia, with a population of slightly more than two million, want with a mechanized 20,000-man army? Western observers wonder if this is Moscow's point of entry into the coveted Africa.

Sex in Colleges

◈ Educators in the United States have expressed alarm over the conduct of the students in some of the nation's leading colleges. The dean of Harvard college reportedly stated that sex parties in the dormitories are bringing Harvard "closer and closer to outright scandal." The *U.S. News & World Report*, November 11, quoted Dean John U. Monro as saying that visits by coeds to the men's dormitories have "come to be a license to use the college rooms for wild parties and sexual intercourse." A Harvard psychiatrist, Dr. Graham B. Blaine, Jr., stated that the trend is not confined to Harvard. One report shows that at least half the country's college girls engage in premarital sex relations. These

figures, though termed "exaggerated" by some, should, at least, put youths on guard.

Koreans Vote

◈ In mid-October 11,000,000 South Koreans went to the polls to elect a president. The political battle was between General Chung Hee Park, 46, and a civilian, ex-President Posun Yun, 67. The vote was close. General Park received 4,702,640 votes and Yun got 4,546,614.

Premier Sukarno

◈ President Sukarno revived a post that was abolished in 1959 when he proclaimed himself Premier of Indonesia on November 13. A published Associated Press dispatch stated that this was for the purpose of tightening control of government operations. Sukarno is president for life.

Morocco's Premier

◈ In Morocco, on November 13, King Hassan II appointed Ahmed Bahnini premier. The government daily *Akhir Saa* reportedly stated that "a new era with a constitutional monarchy" was beginning. King Hassan was premier himself after he became king in 1961. By delegating legislative powers to Bahnini, he relinquished the autocratic rule that Moslem dynasties have wielded in Morocco for more than twelve centuries.

Ballots in Britain

◈ The month of November saw two British elections come and go. The results were not the least surprising. First, Prime Minister Sir Alec Douglas-Home won a seat in the House of Commons. However, on that same day his Conservative party took a severe trouncing in another poll. The Labor party, of course, was rather jubilant over the results. A Labor spokesman said that he saw a victory in the making for the Labor party. On the other hand, Prime Minister Home was not the least bit "downhearted." He said this pattern will not be repeated in the general election, which is expected to be held in May. The election results were as follows: the Conservative percentage of the vote fell to 39.5, compared with 55.1 in 1959, while Labor's rose to 48, compared with 44.9.

Children's Rights

◈ A new article on the rights of children was approved by the United Nations Social Committee on November 15. The article says that every child has the right to acquire a nationality and shall be registered immediately after birth and be given a name. This article was included in the draft covenant on civil and political rights. The move is designed to transform the principles of the Universal Declaration of Human Rights into binding legal obligations.

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JANUARY 22, 1964

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Self-Indulgence IS Self-Defeating

"LET there be eating and drinking, for tomorrow we shall die." That is the way certain ones felt about things more than 2,500 years ago, and, judging by their actions, that is the way many feel about things today. Because of the uncertainty of the future, because for them tomorrow may never come or tomorrow they shall die, they go in for self-indulgence. But in doing so they are deceiving themselves, for self-indulgence is self-defeating.—Isa. 22:13; 1 Cor. 15:32.

Self-indulgence is defined as "excessive or unrestrained gratification of one's appetites, desires or whims." Why is it self-defeating? For more than one good reason. It is self-defeating, first of all, because it goes beyond what is reasonable, beyond what is right; it simply does not make sense. It is an expression of selfishness when one lives to eat instead of eating to live. It is self-defeating because "God is not one to be mocked. For whatever a man is sowing, this he will also reap." Though Godless men try ever so hard to deny it, the laws of the universe make sense, and man cannot break God's laws with impunity; man cannot get away with it. Man is not like one of the lower animals. God created man in his image, gave him a mind, a moral sense and a free will and endowed man with the capacity to govern his body. He was not to have his instincts govern his mind. Self-indulgence goes contrary to God's purpose for man and so is bound to be self-defeating.—Gal. 6:7.

This was well illustrated in the case of the two sons of Israel's high priest, Eli, who were so given to self-indulgence that they respected neither God's worshipers nor God himself. First Samuel 2:12-17 tells of the insatiable greed of these men who, as underpriests, should have been setting a better example for Israel. According to the Law, when a man offered a communion sacrifice to Jehovah the priest was to receive the right shoulder and breast of the animal, the fat was to be offered up to God and the rest of the animal was the portion of the offerer. But self-indulging Hophni and Phinehas were not satisfied with this. While the sacrifice was being boiled, an attendant of the priest was sent with his three-pronged fork to thrust it into the cooking pot, and "*anything* that the fork might bring up the priest would take for himself," thus depriving the offerer. Not only that, but they were so voracious that they could not even wait until

the God for whom they claimed to officiate had received the offering of fat, which was his portion. They craved roasted meat rather than boiled meat, so they tried to get it raw. The one offering the sacrifice would object: "Let them be sure to make the fat smoke first of all." But the answer was, "No, but you should give it now; and, if not, I shall have to take it by force!" Self-indulgence in this case caused these men to treat Jehovah with gross disrespect.

Self-indulgence is also self-defeating because it brings one into bondage, and the grosser the self-indulgence the more bitter the bondage. Illustrating this principle is the life of the French king, Louis XV, father of Louis XVI, who was guillotined during the French Revolution. Louis XV blithely passed over his self-indulgence with the statement, *"Aprés nous le déluge"* (After us the deluge), and that deluge did come, the French Revolution. Of him it is written that "it would be difficult to mention the name of any European king whose private life shows such a record of vice unredeemed by higher aims of any kind."

Yet it was not that he was lacking in intellect, for he could see through the clever ways of Voltaire, who deceived so many others, including the king of Prussia. On the other hand, one of his mistresses, Madame de Pompadour, exercised such great power that she was instrumental in having the Jesuits, who were favored by the king, banished from France. So it is that a noted historian comments concerning the king: "Self-indulgence is sure to sap every element of moral strength, and to take away from genius itself all power except to sharpen the stings of self-reproach." And the latter days of Louis XV were indeed such that he could say, "I have no delight in them."—Eccl. 12:1.

Self-indulgence is also self-defeating because it leads to a feeling of emptiness and frustration rather than contentment. If you always want to enjoy your meals, stop eating short of feeling full. The same principle applies to the nuptial pleasures. Moderation and self-control both before and after marriage result in the greater happiness. But self-indulgence, lawful or unlawful, will lead to frustration, if not also to pain and shame.—Prov. 7:22, 23.

An ever-increasing form of self-indulgence today is the tobacco habit. That it also is self-defeating a physician tells: "On a purely hedonistic [pleasure] basis, one has no doubt that, over the years, the pleasures of not smoking are greater than the pleasures of smoking. Tobacco produces more tensions than it relieves. It blunts the senses of smell and taste," and so forth.

Another human weakness in which self-indulgence is self-defeating is in seeking out praise, in having itching ears for compliments. One who is hungry for praise and who sounds his own praise or seeks to elicit it from others will always find himself wanting to hear more than he gets to hear. Feeding his appetite for praise only makes him hungry for more; like the American confection that used to be advertised, "The more you eat the more you want." Wisely, the Word of God counsels us against searching out or indulging in our own praise.—Prov. 25:27; 27:2.

The same principle applies to one's love of ease. The more one indulges himself as to laziness, the less he does, the less he wants to do and the more effort it is to do anything at all. So much so that the wise man says the lazy one will not even lift his hand to his mouth to eat!—Prov. 19:24.

No question about it, self-indulgence is self-defeating. As the foregoing examples show, it is subject to the law of diminishing returns. Happy is the one whose appetites and desires are his servants, not his masters.

SHOULD CHRISTIANS PRAY BEFORE IMAGES?

DO YOU pray before religious images? Millions of persons do so regularly, bowing, they are told, not to the image, but to the "saint" whom it represents and who can intercede with God on their behalf.

But did you know that one of the leading Christian "saints," or holy ones, refused to let a man bow before him?

Peter, Jesus' apostle, better known to millions as "Saint Peter," brought a knowledge of Christianity to Cornelius, the Roman military officer who became the first non-Jewish convert to Christianity. Out of respect for Peter, and for the God whom Peter represented, Cornelius fell down before him. Though it may surprise many persons who are used to bowing before images of the "saints," Peter did not approve of this. He said: "Rise; I myself am also a man." If that sounds strange to you, read it in your own Bible in Acts, chapter 10, verses 25 and 26.

Would you fall to your knees if an angel brought you a special message from God? if he told you that Christ had chosen you to write one of the inspired books of the Sacred Scriptures? if he gave you a vision of future events, and foretold the world's final judgment and the establishment of a righteous new order? Persons who are in the habit of bowing before images of "saints" would think it quite proper, not only because of the angel's high position, but also because of the amazing message he brought from God.

Yet, when the apostle John received such a revelation, and twice fell down before the angel to worship, the angel each time warned: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers . . . Worship God." That is recorded in your own Bible at Revelation (Apocalypse) 19:10 and 22:9.

The principle illustrated by these two examples is that holy men, and even angels, are only God's servants, his creatures; and that men should neither bow before nor give even relative worship to them, but should worship only the Creator.

Giving What Is God's to Another

Yet when people pray before an image, the worship, at best, is directed to the person the image represents—a person who usually had neither the position Peter had nor the authority that belonged to the angel who brought the revelation to John. Or, in the case of poorly educated persons, the worship may be directed to the image itself. Worship given images should, instead, have been given to God. This is what Exodus, chapter 20, verses 4 and 5, means when it says that images should not be bowed down to or served, "because I Jehovah your God am a God exacting exclusive devotion." Or, as other versions say: "Because I am Jehovah your God, a jealous God."—*Crampon* (French), edition of 1905.

The Creator of all things has a right to demand our "exclusive devotion," since it is to him that we owe our very lives. He has a right to demand that this devotion be given only to him, and not even in part to others of his creatures, or to images of them made by lowly men. As a husband has a right to expect his wife's faithfulness, so the Creator of all mankind is justified in expecting his creatures to worship Him alone, without bestowing elsewhere what is rightfully his.

Thus, Tertullian, a noted "church father," wrote about the year 200: "It constituteth fraud, methinks, if any take that which is another's, or deny to another his due; and in truth fraud committed against man is a sin of the highest rank. But idolatry defraudeth God, denying Him His own honours, and bestowing them upon others, so that with fraud it joineth insult likewise."[1]

Tertullian was correct in considering it both fraud and an insult to God to give what is His to others. In his day Christians did not bow before images, nor pray to "saints," but both these practices fall into the category Tertullian condemned, since the worship and the prayers are said, at best, only to the creature the image represents.

Images Absent

Tertullian was not the only early "church father" who left written proof that early Christians scrupulously followed the Scriptural commands against bowing before images. Origen, writing in the first half of the third century, said: "But the Jews and the Christians hold in horror the temples and idols, because it is written in their law: 'You shall adore and fear only the Lord your God, and you shall serve him only . . .' And they are ready to die, rather than to stain by impiety the pure worship they render to the only true God."[2]

Some persons contend that images and idols differ, but Origen showed that Christians used no statues at all in their worship, when he said: "The statues and the gifts that please God are not the works of craftsmen, they are the virtues that the Divine Word forms in us, and by which we imitate the firstborn of all creatures, the model of justice, of temperance, of force, of wisdom and of all the virtues . . ." And: "With that we are, I think, justified of the reproach that Celsus makes that we have neither statues, nor altars nor temples."[3]

In view of such historical proof that early Christians did not bow before images, the British *Library of Fathers* (a collection of Christendom's early writers) says: "The assertions in Tertullian, Origen and Minucius especially, are too distinct to be evaded; they attest a state of the Church very different from that of modern Rome; so could not men have spoken, had the use of images been such as the Deutero-Nicene Council [which, in 787, approved the use of images] would have it."[4]

Dictionnaire des Réligions (Dictionary of the Religions) adds: "Images seem to have been completely absent from primitive Christianity, probably because they seemed to be closely associated with pagan worship; one finds, however, in the catacombs some sculptures and paintings, representing Christian symbols or the Christ and Good Shepherd."[5]

Thus, in earliest times, prayers were addressed neither to images, nor to the persons the images represent. Instead, they were addressed only to God, through Christ. The Holy Scriptures never mention Jesus' apostles praying before images, and these statements by Tertullian and Origen show that the apostles' pure example was followed longer than many persons want to believe.

The Catholic Encyclopedia admits that this opposition to images continued for

some time. It cites Canon 36 of the Synod of Elvira ("a general synod of the Church of Spain" about the year 300), which decreed: "It is ordained that pictures are not to be in churches, so that that which is worshipped and adored shall not be painted on walls." Though this encyclopedia contends that pictures were in use by that time in Spain, it also admits that other bishops of the period similarly "disapproved of the growing cult of images." It says: "Eusebius of Cæsarea, the Father of Church History (d. 340), must be counted among the enemies of icons [images]." Eusebius called them a "heathen custom" and, as this Catholic publication admits, wrote "many arguments to persuade Constantine's sister Constantia not to keep a statue of our Lord."[6]

It says that Epiphanius of Salamis, who died in 403, "tore down a curtain in a church in Palestine because it had a picture of Christ or a saint." And it adds that "in at least one province of the Church (Central Syria) Christian art developed to a great perfection while it systematically rejected all representation of the human figure."[6] The *Library of Fathers* adds: "Coming then to later times, we find the first sacred use in Churches, not of statues but of pictures, and those not of Martyrs, but of Martyrdoms. They are not memorials of individuals, but painted histories of sufferings for Christ's sake, to animate Christians . . ."[7]

These were not nearly so apt to be worshiped as are modern images, which are not of events, but of persons. The danger of idolizing creatures and of giving them worship that should go to the Creator becomes much greater when paintings or statues of *persons* are long seen in churches.

Where Originated

Only a casual reading of the Sacred Scriptures will show that neither Jesus nor his apostles prayed before images. Jesus' prayers were simple, addressed directly to the Father. After his ascension, the apostles prayed the same way, addressing their prayer: "Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them . . ." Prayers on behalf of the apostle Paul were also addressed to God, and not through an intermediary "saint," for Paul asked the Roman Christians to exert themselves "in prayers to God for me." Thus, the earliest Christians, those closest to Christ, set the example of praying to God, but not to or through a "saint." It is a sound example to follow.—Acts 4:24; Rom. 15:30.

Neither in the Gospels, which tell of Jesus' life, nor in the book of the Acts of the Apostles, nor in the epistles or letters Christ's disciples wrote to numerous early congregations, nor in any other part of the inspired Bible is there any indication that first-century Christians made any use of images in their worship.

Then where did such a practice start? Apparently it did not start in Jerusalem, where the first-century church had its governing body; nor in the communities in North Africa that produced noted early writers. Rather, the French priest Martigny wrote in *Dictionnaire des Antiquités Chrétiennes* (Dictionary of Christian Antiquities): "We should however record here a general observation that is suggested to us by Dr. Müller in his *Manuel d'Archéologie* [Archaeological Manual], namely that the opinions of the first Christians varied considerably as to the use and the worship of images, according to the character of each nation. Rome always tended to favor the beaux arts, and she was the first to promote their development, while in Africa Tertullian, Saint Augustine, Saint Clement of Alexandria seem to have been rather against them, probably

as a result of the natural ruggedness of the African race."[8]

However, at that time Rome was a pagan city, filled with images and idols. It is not a particularly sound recommendation for image worship to think that this change occurred there.

The Catholic Encyclopedia says that in the fourth century "Christian Roman citizens in the East offered gifts, incense, even prayers (!) to the statues of the emperor" *and "paid elaborate reverence to an empty* throne as his symbol," and did so "with no suspicion of anything like idolatry."[9] That they could do so with no suspicion of idolatry shows how far they had fallen from the worship established by Jesus and his apostles, whose worship never went to images, never was given to men, was not given even to angels, but was reserved only for God.

The Danger of Image Worship

France's leading encyclopedia says that in the seventh century "images representing the divine persons, the martyrs and the *saints had become, in the East . . .* the object of a superstitious cult whose excesses shocked many pious souls."[10] In 726 Emperor Leo III forbade any image except that of Christ to be put in churches. At first the images were suspended very high, to keep people from kissing them. Later, all worship, public or private, of images *was forbidden, and their complete* destruction was ordered. The outcome was that, while the Roman church continued to use statues, Eastern Orthodox groups stuck with flat paintings.[11]

The Roman Catholic position was established by the Council of Trent (1545-1563), which justified the use of images, saying that the honor given to them is "relative," that it goes to the person the image represents. Even this, however, is not acceptable to persons who believe the inspired Scriptures and who follow the apostles' example.

This worship is directed to the *person* the image represents, and to whom the worshiper prays. Or, the image itself may take on a kind of personality. It receives special honor, and worshipers believe it is perhaps worth a trip to go pray before the particular image, since prayers said before it are considered somehow to be more efficacious. The true Christian may worship *in neither of these two ways, since he must* follow the Biblical example of not bowing before apostles, nor even before angels, but only to God.

Remember that Satan's goal was to turn all mankind away from "exclusive devotion" to the One True God. Sometimes he used obvious methods; at other times far more subtle ones. First-century Christians in the city of Corinth, for example, gave special honor to Paul, Apollos and Cephas, disciples of Christ, rather than giving it to God himself. Paul knew this was wrong. He warned: "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." Thus, special honor should not be given even to an apostle, but only to God! —1 Cor. 3:5-7.

Praying to Myths

But even if the "relative" worship given to images really did go "to the originals they represent," these originals were not always men of faith in God.

Sometimes the worship goes to myths—and at times even pagan myths at that! It is recognized that the lives of many of the "saints" were not as presented in the stories honoring them. Prior to the eleventh century "saints" were named as much

by popular acclaim, and through the folklore that grew up around them, as by their genuine acts of faith.

As recently as February 14, 1961, the Vatican's Sacred Congregation of Rites ordered Saint Philomena, especially honored throughout a great part of Italy, stricken from the roll of Catholic saints. In Naples and devout southern Italy, Philomena was considered one of the most important saints, and she had been venerated for a century and a half. Yet the Congregation of Rites said it was "proved historically that this name did not belong to any saint."[12] Thus, thousands, perhaps millions of persons had long prayed to this "saint" that never existed.

How to Pray

Jesus said how to reach God. He said nothing about going even through "saints" who really existed. Rather, he said: "You, however, when you pray, go into your private room and, after shutting your door, pray to your Father who is in secret; then your Father who looks on in secret will repay you." (Matt. 6:6) To whom did he say to pray? To the Father!

The apostle Paul followed Jesus' example. He said: "I bend my knees to the Father, to whom every family in heaven and on earth owes its name." (Eph. 3:14, 15) Paul did not say we have freeness of speech and confident approach to God because of going through a "saint" who intercedes for us. Instead, he said it is through "the Christ, Jesus our Lord," that "we have this freeness of speech and an approach with confidence through our faith in him."—Eph. 3:11, 12.

Paul further showed that Christ is our merciful intercessor, when he said: "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time."—Heb. 4:15, 16.

'But,' you may ask, 'couldn't I still go through Saint So-and-so?' That is a logical question for persons who have long been taught to use "saints" as intercessors. But the inspired apostle John answers: No.

If the persons the Bible calls "saints" were to intercede for us, John had an excellent opportunity to say so. He wrote five inspired Bible books some sixty-five years after Jesus' death, and after the eleven other apostles had already died. No doubt many of the Christians in Corinth, Ephesus, Philippi and Colossae whom the apostle Paul called "saints" or "holy ones" when he wrote to those congregations between the years 55 and 61 had also died.

Yet John, writing about the year 98, did not say to pray to these dead holy ones. He said nothing about their being "intercessors" between God and men. Rather, he said, "we have a helper with the Father, Jesus Christ, a righteous one." (1 John 2:1) Who is the helper? The "saint" for whom you were named? No, according to the inspired apostle John, the helper is Christ himself. With such a highly placed helper, you have no need of any other.

Paul wrote: "For there is one God, and one mediator between God and men, a man Christ Jesus." (1 Tim. 2:5) Note carefully: "One mediator." Not many; not several; only *one*. Who is that mediator? Not Mary, not a "saint," not any other human, but Christ. He is the *one* mediator between God and men, and therefore the only one through whom we can go if we want our prayers to be heard by God.

The apostles were true Christians. They recognized the extent of Christ's authority, and the scope of his love. They had more faith in his capacity and in his sympathy

as intercessor than do persons who say we must have other intercessors, and should pray to them before their images to have them intercede for us with God.

Whenever and wherever this practice of praying to other "intercessors" before images was started, the simple fact remains that this custom is not found in the Bible. True Christians will remember that neither Jesus nor his apostles prayed before images, and that bowing before such images is never approved in the Sacred Scriptures. They will remember that the living apostle Peter himself (not just an image of him) forbade Cornelius to bow before him, and that the angel who brought John an astounding revelation from God told that apostle: "Be careful! Do not do that!"

The Christian recognizes that if Godly men were not to bow before *living* apostles, or *living* angels, he has far less reason to bow before carved or painted images of them. The first Christians' worship never went to images, never to men, was not given even to angels, but was reserved only for God. True Christians, even today, must follow that example. They know that the Creator deserves their *"exclusive* devotion." Thus, they will not bow before any image, or any man, or even an angel. But they will do what the angel told John: "Worship GOD."—Rev. 22:9.

You can have confidence in the apostles' example, and in that of the earliest Christians, who prayed to God through Christ. You can have confidence in Jesus' own promise to his faithful servants: "Whatever it is that you ask in *my name,* I will do this, in order that the Father may be glorified in connection with the Son." —John 14:13.

Thus, prayers said properly, in Jesus' own name, by persons who follow God's instructions and serve Him, will be heard. Other intercessors are not needed.

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9 *The Catholic Encyclopedia,* Volume 7, page 667.
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STRANGE LEAF MOVEMENT

Did you know that many leaves or leaflets change their position during the night from that of the day? If a plant with its leaves in the night position has been anesthetized with ether, it may be brought into the light without response. Similarly, if it is treated with ether while it is in its day position, it may be placed in the dark without a change to its night position resulting. One of the most remarkable of these plants with leaf movement is the Sensitive Plant (*Mimosa pudica*), which not only has sleep movements but exhibits irritability to a greater degree than any other of the many plants that are sensitive. If one of the leaflets of the Sensitive Plant is touched, they will all quickly fold, droop on the leafstalk, the leafstalk also drooping. The leaf will stay in this folded position for a considerable time; only after fully recovering from the shock will it open again. Should a leaf be given a strong stimulus, such as rough handling, the irritation is transmitted to other leaves at quite a distance above the one stimulated, while the lower leaves remain undisturbed. Naturally the Sensitive Plant has often been the subject of studies, but the mechanism of its movements is still not fully understood.

FAR-REACHING EFFECTS OF THE INCIDENTAL WITNESS

"THE TRUTH HAS SET US FREE"

◆ One of Jehovah's witnesses who was baptized in 1963, shortly after being discharged from the United States Air Force, relates how he learned and reacted to the Bible truth: "In 1959 the Air Force assigned me to duty at a radar site in Albuquerque, New Mexico. At that time I had only heard the name 'Jehovah's witnesses' and had no idea that the real truth of God's Word resided anywhere other than with the fundamentalist organization with which I had been associating for several years. My wife was reared a Catholic and on several occasions had had Witnesses call at her family's door, but she had refused to show any interest. Our Protestant-Catholic marriage combination certainly did not provide an ideal situation religiously. But we had agreed before marrying that we would never argue religion. Discuss it, yes, but no arguments. There had been little discussion until I arrived at the above-mentioned assignment and was introduced to the truth there by one of my fellow workers.

"I immediately became interested in the things he told me that the Bible taught concerning the soul, hellfire, and the trinity. I was sure that he was wrong but was still willing to hear why he believed the way he did. I accepted a copy of *'Let God Be True'* and began to study it with my wife. A short time later my friend was discharged from the service and my wife and I were left alone with our studies. I had refused offers of a home Bible study, wishing rather to prove to myself what the truth really was concerning these and other doctrines. At times I became obsessed with the idea of proving Jehovah's witnesses wrong. I made frequent trips to the public library to examine concordances for information dealing with the soul, hoping to find at least one instance of misrepresentation. Before long my wife began to take a keen interest also. In 1960 we sent for a subscription for *The Watchtower*. Several times I went to one of the Kingdom Halls to get more literature to study, and each time I went I would refuse to accept a home Bible study, even refusing to give our name. We insisted on finding from the literature itself whether this was the truth or not.

"By the spring of 1961 my wife had decided that, since it was necessary to give something up for Lent, she would give up her religion. She had prayed much to God and said many rosaries in the hope that God would show her that her religion was right. But she, too, found that the Bible did not agree with the many teachings of her church.

"In March, 1962, I was transferred to a radar site in Texas. After more than two years of study on our own we were convinced that Jehovah's witnesses had the truth. Up to this point we had never attended a meeting of Jehovah's witnesses and decided it was about time. A Bible study was started with us, and we have been attending meetings since that time. We can truthfully say that the truth has set us free."

STUDIES MULTIPLY

◆ A Witness, studying at a hospital in Massachusetts, reported: "An incidental witness to one of my classmates stretched into a two-hour period in which she asked many questions. At the end she agreed to a study, so I gave her the booklet *'This Good News of the Kingdom.'* The following day was our first study, and to my surprise she had read the booklet through and had written down questions she wanted answered. At the end of the study, she requested a Bible, the book *From Paradise Lost to Paradise Regained* and the book *'Let God Be True.'* At the next study, she told me she had read the *'Good News'* booklet again, the booklet *'Look! I Am Making All Things New'* twice, both magazines from cover to cover, all the *Paradise* book and had started *'Let God Be True.'* She also had written to her fiancé and told him some of the things she was learning and arranged for me to talk to him. He was very interested, and we talked for three hours. He also agreed to a study. He then witnessed to the people he works with, and one of them has expressed a desire to sit in on his study.

"That is not all. A short time later another of my classmates approached me and asked questions. I have also been able to start a study with her. Two days later a third classmate approached me for a discussion of the Bible, and this, too, ended with her agreeing to a Bible study. So in less than four weeks, an incidental witness has resulted in four Bible studies and a fifth person showing interest."

FREEDOM TO DECIDE Threatened

IF, AS an adult in full control of your mental faculties, you refused the advice of a doctor, what would you think if that doctor persuaded the courts to seize you and forced you to take his suggested treatment against your will?

In addition, what would you think if this treatment also violated your deepest religious convictions?

Such a thing as a competent adult's being forced to take medical treatment against his will and in violation of his religious convictions would be unheard of, at least in a land where there is freedom, you would quickly conclude.

But this very violation of personal and religious freedom has happened recently!

How It Happened

On September 17, 1963, twenty-five-year-old Mrs. Jessie Jones, in full control of her mental faculties, lay critically ill at Georgetown University Hospital, Washington, D.C. When doctors recommended a blood transfusion, she refused on religious and medical grounds. Did they respect her decision, as any patient has the right to expect a doctor to do? No!

Instead, attending physicians called the hospital's attorneys, who applied for a court order that would authorize them to overrule the decision of Mrs. Jones. This petition, properly, was rejected by District Court Judge J. Tamm. However, the hospital attorneys next went to Judge J. Skelly Wright of the United States Circuit Court of Appeals, who, shoving aside the legal guarantees of personal freedom, granted the order to administer blood against the will of Mrs. Jones.

The patient was denied the right to refuse medical treatment she did not want. Both Mrs. Jones and her husband had persisted in their refusal to accept a blood transfusion. Mrs. Jones told Judge Wright himself that it was 'against her will.'

When the patient and her husband had made their decision, the court had no legal right to enter the area of conscientious religious responsibility and take upon itself the prerogative to decide for Mrs. Jones what she should or should not do religiously and medically. As stated in the court case styled *United States* v. *Ballard:* "Man's relation to his God was made no concern of the state. He was granted the right to worship as he pleased and to answer to no man for the verity of his religious views."

Yet the court decided that this adult was a "total hospital responsibility." This meant that the hospital was free to administer the treatment it wanted regardless of the wishes of the patient. But this adult and her husband are not slaves in a slave state. They are not chattels. They have the right to take the responsibility for their decision, which they were both prepared to do. The patient and her husband asked for and were willing to sign a statement releasing the hospital from any liability in the event of an unfavorable reaction due to Mrs. Jones' not taking a transfusion.

Constitution Violated

The Constitution of the United States guarantees Mrs. Jones the right to the free exercise of her religion, which in her case includes the right to do as the Bible states at Acts chapter 15, verses 20 and 29, 'to abstain from blood.' The court order forcing blood upon her is a violation of the First Amendment to the Constitution, which amendment is part of the Bill of Rights. The intent of this First Amendment is clearly defined by a quotation from the Virginia Bill of Rights, which states: "All men are equally entitled to the free exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrates, unless, under color of religion, any man disturb the peace and happiness of society."

Not until society itself is threatened is there any basis for denying an individual the freedom of his conscience. Note the words of the Virginia Statute for Religious Freedom drafted by Thomas Jefferson, in which its preamble defines religious freedom: "To suffer the civil magistrate to intrude his powers into the field of opinion . . . is a dangerous fallacy, which at once destroys all religious liberty." It adds: "It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order."

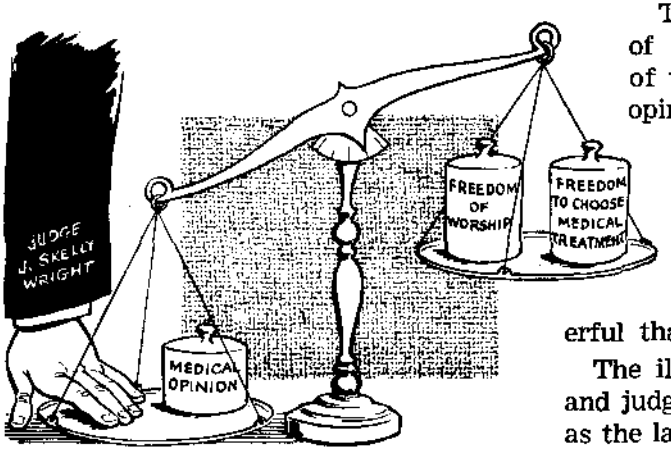
Mrs. Jones did not commit any act that would disturb the peace and good order of society. Hence, there was no legal basis for official interference, because the public interest was in no way threatened by her actions. Her decision could affect only herself.

A citizen's religious liberties are thus protected by the Constitution except when one's actions are a clear and present danger to the public welfare.

Now it seems that we should add another exception: A person's liberty is protected except if his views dare to be in conflict with the opinions of some doctors! Are you willing to accept medical treatment on those terms? Willing or not, you may find that you are forced to submit.

If you disagree with the State, the Constitution will protect you. If you disagree with the federal government, the Constitution will protect you. But according to this court order, if you disagree with a doctor or a hospital, then the Constitution cannot protect your individual liberties!

However, there is nothing in the Constitution of the United States that creates such an exception just because a person happens to disagree with the recommendation of doctors.



The Bill of Rights is like a rock of Gibraltar protecting the liberties of the individual against majority opinion, legislative opinion and even judicial opinion. Why should a woman now have her liberties removed and her conscience and body invaded because certain medical men do not agree with her views? Are they more powerful than the Constitution?

The ill-advised decisions of the doctors and judge were no doubt well meant, but, as the late Mr. Justice Brandeis once stat-

ed: "The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning but without understanding."

Right of Final Decision

The science of medicine and surgery has made enormous advances, true. But it has not yet been able to ensure an absolutely correct diagnosis in all cases. There is always the area of the unknown in medical decisions. That is why the adult has been guaranteed the right of final decision. It is his life and he has the right to determine finally whether or not he wants any particular treatment or operation to be performed on his body. Up until now this legal right to decide for oneself has never been questioned. But Judge Wright's order has challenged this right.

That a blood transfusion is a serious operation that the individual should have the right to accept or refuse is established by the facts of the best surgical information available. The book *Complications in Surgery and Their Management*, by Doctors Artz and Hardy, states: "The annual mortality from only three complications of blood transfusion (hemolytic reactions, overload and serum hepatitis) is computed to be 16,500. Although some assumptions used in arriving at this figure may be challenged, one cannot dispute the fact that there is a tremendous loss of life and induced illness from this procedure, which is intended to be therapeutic. In terms of disability and loss of life the sequelae of blood transfusions rival some of our major public health problems." *Time* magazine of November 30, 1962, said: "A transfusion of the wrong kind of blood can kill as surely as a shot through the head."

So while there is a risk if the patient refuses a transfusion, there is also a risk if the patient accepts it. There is no assurance either way. The point is that it is the right of the patient to elect which of the two risks he will assume.

No Due Process of Law

Mrs. Jones, as a free citizen of the United States, has been deprived of her liberty by the invasion of her person without due process of law. This is contrary to the Fifth Amendment of the Constitution, which states that a person shall not "be deprived of life, liberty or property, without due process of law." Her most precious property is her own body and she should have the right to make decisions concerning it. However, because of the court order issued by Judge Wright she has been deprived of that right! The decision was made for her and the court handed her over to the private agency, the hospital, whose will was imposed upon her contrary to her own will! Mrs. Jones was put in a position of servitude to that private agency despite the protection of the Fifth Amendment.

This is completely out of harmony with the relationship of a doctor to his patient, which is purely contractual. The patient employs the doctor. The doctor is not the master, but is the employee. Yet, in this case, the court reversed the procedure and the doctor was made the master. The patient had no say in the treatment imposed upon her. Mrs. Jones lost the contractual right belonging to a free citizen. She was assaulted against her will by her former employees, and the court encouraged it!

In *Bonner* v. *Moran* it states: "We think there can be no doubt that a surgical operation is a technical battery, regardless of its results, and is excusable only when there is express or implied consent by the patient; or, stated somewhat differently, the surgeon is liable in damages if the operation is unauthorized." Yes, any action taken against the body of an individ-

ual without authority becomes technical battery.

Implications

Once people of supposed superior intelligence begin to impose their will on other citizens because they feel they must do their thinking for them, then society is no longer in a free state, but is in a slave state. The precedent created in this court order in substituting medical discretion for individual rights is an ugly threat to the liberty of many.

If professional medical opinion now can be permitted to invade the area of private decision, then other consequences can easily follow. For example, it is well known that many Roman Catholics would forbid the abortion of a pregnant woman, even though continuation of normal pregnancy might result in her death. Are the courts now prepared to order Catholic mothers to be aborted against their will at the option of their physicians?

Sterilization could conceivably prevent some families from having more children than they can support. Are the courts prepared to enforce sterilization on the recommendation of doctors?

Other groups, such as Christian Scientists, do not believe in accepting medical treatment. Are the courts prepared to declare all these people second-class citizens and place them in servitude to a doctor?

Jehovah's witnesses have long called attention to the fact that the rights of the individual can be worn away gradually by actions such as the court order issued by Judge Wright in the case of Mrs. Jones. This was warned against years ago when the courts began permitting the taking away of children from their parents for the purpose of giving them blood transfusions. It was only a short step from this to using the same procedure on adults. It is also just a short step to further erosion of other liberties.

Many Shocked

Many have expressed shock and dismay at this court order of Judge Wright forcing an adult to take medical treatment not wanted. The Washington *Star* of September 22, 1963, said: "The recent case of Judge J. Skelly Wright vs. Mrs. Jessie Jones gets into an area in which the angels might fear to tread . . . At a time in which a 'wall of separation' between church and state forbids even the recital of a nondenominational prayer in a public school, how can this invasion of Mrs. Jones' religious beliefs by an agent of the state be justified? Suppose a man has a brain tumor from which the doctors say he will surely die without an operation. The man refuses to consent to the operation. Would Judge Wright sign an order for the operation to be performed in spite of the man's objection?"

The action taken by Georgetown University Hospital physicians against Mrs. Jones pursuant to an order issued by Judge J. Skelly Wright is shocking indeed. This invasion of individual freedom bodes ill for the society that permits it.

ADVISING SCHOOL BOARDS

The following Associated Press dispatch appeared in the Bismarck (North Dakota) *Tribune:* "Atty. Gen. Helgi Johanneson advised North Dakota school officials Monday that pupils whose religion forbids it cannot be forced to salute the flag or join in singing the national anthem."

ASSASSINATION Brings Concern for Future

THE wave of shock and horror that swept throughout the world at the assassination of United States President John F. Kennedy was quickly followed by one of concern. There was concern over the trend toward violence and concern over possible changes in policy resulting from the installing of the new president, Lyndon B. Johnson.

One political leader expressed this concern by saying: "The nation has sustained a staggering loss, the significance of which is stupendous." The enormity of the crime and its possible consequences caused Speaker of the House of Representatives John W. McCormack, next in line for the presidency, to exclaim: "My God! My God! What are we coming to?"

Again and again this question was asked, especially in view of the fact that the accused assassin was himself quickly murdered before being brought to trial.

A deep uneasiness was felt the world over, for these events were considered things that could not happen in the United States. The utter disregard for established law and order shocked and stunned many in foreign lands, as well as in America. Typical was the remark of one South American who said: "It can't be true, it can't be true. Things like that don't happen in America."

But it had happened. The very violence that the president had so often spoken against had taken his life and the life of the accused assassin.

Changes Coming?

What comes next for the United States? Which direction will her foreign and domestic policies take? The great concern of other nations in this regard was understandable, since the United States exercises a tremendous influence in international affairs. Many reflected the sentiments of a United States senator who said: "This will have an unimaginable effect upon this country and the world. Much of our thinking will have to be redone."

Adding to this concern over the future was the fact that a presidential election is scheduled for the United States in November. Uncertainty over who would emerge victorious in this forthcoming election was more pronounced than ever. A new administration, a possible new political party in power, would mean changes in policies and attitudes. Hence governments all over the world anxiously await the unfolding of events in the United States during the remainder of this year.

That there would be no immediate changes of great magnitude until the next election President Johnson himself made clear. He stated he would continue the basic foreign and domestic policies of the late President Kennedy. This would mean that in foreign policy the United States would be committed to continuing the war

in South Vietnam against the Communist Vietcong. It would mean that the United States would continue to stand firm on maintaining the freedom of West Berlin. A Cuba free from Communist control is also considered part of fundamental United States policy that would remain unchanged.

What about relations between the United States and the Soviet Union? Both countries have publicly announced their desire to maintain peaceful relations and to increase contacts in political, economic and cultural areas so that world tensions might gradually be lessened.

One source of tension on the international scene that was not likely to be lessened was in connection with Communist China. Soon after the death of President Kennedy the Chinese Communists denounced his policies and also those of the new president. It became apparent quickly that little or no improvement in relations with Communist China could be expected in the near future.

In domestic United States policies the new president has declared his intent to continue efforts in civil rights legislation to ensure equal opportunity for all, regardless of race or color. As for space projects, President Johnson was expected to support the program of attempting to send a man to the moon within the next decade. Policies toward other domestic issues, such as taxes, federal spending, business and the labor community, were also expected to continue along the same lines that President Kennedy had taken.

Yet, that there would be changes, few doubted. No two personalities are exactly the same. Different likes and dislikes based on different backgrounds, education, training and experience are bound to manifest themselves in time. There had already been differences in viewpoints on some matters before. There were likely to be differences on other matters as time went on. Some observers expected changes ultimately in the close circle of cabinet members and advisors. But these changes are expected to be gradual so as not to upset the balance of the nation.

Violent Trend to Continue?

The assassination of a president and the subsequent murder of his accused assassin in one stunning weekend last November was a shocking demonstration of how deep the trend toward violence and disregard for God's laws has become. It was appalling to see the breakdown of law and order.

This violent mood is not new. At least it is not new to those who have been aware of world events and their significance in recent times. Since World War I there has been a trend toward violence in international and national affairs. This has become especially pronounced in the last few decades. In the United States, for example, statistics of the Federal Bureau of Investigation clearly show that major criminal acts have been on a sharp increase in recent years. These major crimes are increasing about three or four times as fast as the population increase.

This trend is not peculiar to just one country, but is evident throughout the world. Time and again law enforcement authorities have expressed dismay and alarm over this trend toward lawlessness and violence, especially among the young. The president's accused assassin was himself young, being only twenty-four years of age.

Can we expect an early remedy for this sickening situation from the viewpoint of what man will be able to do? The record of recent times would indicate a clear No. A noted psychiatrist confirmed the likelihood of this trend continuing. When discussing the assassination, he stated: "We

live in times which are so terrible that to kill is not abnormal. That's what one does, that's what we teach our children. That's why we sell so many guns next Christmas again, millions of dollars worth of guns because we want to tell them that's the way to do it." He added: "I think this is a pattern that is now, shall I say, in the air, and I for one believe it is as contagious as the measles. And for that reason, I think this thing will have further effects."

This conclusion is in complete harmony with what the Christian apostle Paul said of our times: "But know this, that in the last days critical times hard to deal with will be here." (2 Tim. 3:1) Paul also indicated that the trend was to continue by saying, in verse 13: "But wicked men and impostors will advance from bad to worse, misleading and being misled." Yes, the Bible foretold this violent trend more than 1900 years ago!

An Early Remedy

Does this mean there is no remedy? By no means! While from the human viewpoint the situation is without solution, from God's viewpoint an early remedy is assured!

It should bring great comfort and hope to all lovers of law and order to know that the Bible foretold not only the violent trend of our times, but its final elimination as well! At this critical point in world affairs, the words of Jesus Christ take on added meaning: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) Yes, deliverance from violence and sorrow is guaranteed for the near future!

How? By what means? By the annihilation of wickedness, and that at God's own hands. At that time, now so near, God will once again take complete control of all earth's affairs by means of the heavenly kingdom for which Christians are taught to pray. Under this rule administered by the permanent ruler Jesus Christ, God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." —Rev. 21:3, 4.

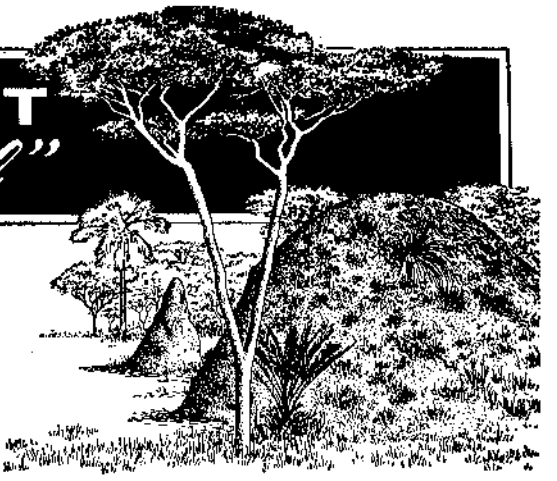
Under God's kingdom the administration of peace, prosperity and life will continue forever, because that administration will have as ruler one who is immortal, one who can never die. For this reason we can see why the inspired psalmist cautioned: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish."—Ps. 146:3, 4.

Yes, lovers of law and order look to God's kingdom as the final remedy for this world's distressing conditions. Under that kingdom violence will never again mar this globe, but mankind "will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.

THE TORMENTING BOREDOM

The boredom that a man feels when he is doing necessary though uninteresting work is as nothing in comparison with the boredom that he feels when he has nothing constructive to do with his days. And boredom is like the ancient water torture: the minutes fall drop by drop on the mind until sanity trembles.—*The Royal Bank of Canada Monthly Letter,* October, 1963.

ENDLESS NIGHT *In An "Anthill"*



By "Awake!" correspondent
in Northern Rhodesia

HAVE you ever wondered what it would be like if day failed to dawn; if the sun never broke through the darkness of night? How would you feel living in endless darkness? Would you be satisfied if the only time you saw light was on your wedding day when you could enjoy the light of day just for a fleeting moment and then return to your life in eternal darkness, never to see daylight again? Such is the life and sunless world of the "white ant" in his "anthill."

When we speak of the "white ant" we really mean the termite, as this is the name given the insect in scientific study. While ants are found in all parts of the world, the "white ants" abound particularly in the tropics, though some are found in other places.

Home of the "White Ant"

Home for the "white ant" is the anthill, more correctly called a termitary. Of course, there are anthills and ANTHILLS! In some lands they are just a few inches high. In the Cape Peninsula, South Africa, there are many about two feet high and two feet in diameter. These are called the Black Mound Termitary. In Australia, around Port Darwin, the country is studded with the Compass Mounds, which are about twelve feet high and ten feet in length, lying in a north-to-south direction possibly to avoid the heat of the sun. South of the Sahara desert on the African continent there are some 396 species of termites, each one with its individual home.

Then there is the Macrotermes Goliath. What is that? It is just a fancy name for an "anthill" found in Northern Rhodesia, Nyasaland, parts of Kenya, Katanga and on up into Angola. As the name suggests, these are skyscrapers, as far as anthills are concerned. Some of them are forty feet high (more than four times as tall as the Biblical Goliath), and thirty to forty feet in diameter. They provide shelter for millions of these little creatures who love darkness. Some naturalists say that they are hundreds or even thousands of years old, and they have concluded that the original builders vacated these giants, after which new colonies of termites took over and made them their homes to this day. Just try digging out a portion of one of these "anthills" and you will find many small cavities with "white ants" scurrying here and there in search of the darkness of their home. You may also come across their amazing little fungus gardens, which they plant, cultivate, irrigate, fertilize and then reap as food for their young, and all this without help. These are busy homes, with each member of the family having his own particular tasks to perform. Some-

times one home has as many as a million inhabitants.

Could you imagine man with all his ingenuity and modern, mechanical machinery making a Matterhorn? Would he be able to build a mountain 14,000 feet high? By comparison this is the feat of the "white ant," which is just one-fifth of an inch long! The weight of the soil in some of the larger "anthills" is over 11,000 tons. So large are they that roads and railways have been cut through the middle of them. When the runway of Southern Rhodesia's Bulawayo airport was being constructed, some 20,000 tons of "anthill" soil had to be removed. The builder or farmer who wants to clear his land of these giant homes finds that it costs as much to do this as it does to clear the bush surrounding them.

The "white ants" are masters at making their home secure. Heavy rains have no effect on them. Do not try kicking one or you may sprain your ankle. Many a "white ant" has lost his home only by the power of gelignite used by the local farmer or builder. Some people have removed "anthills" by soaking them continually while digging the soil away either manually or mechanically.

Interestingly, in organizing their Christian assemblies in the Northern Rhodesian bush, Jehovah's witnesses have often removed the tops of dormant "anthills" and used the remaining five to ten feet as a platform. A few bamboos to provide shelter and flowers to give color around the base and you have a very attractive platform.

A New Home Begins

How are these "anthills" built? This is a very thrilling story. It all begins with the coming of the rains. All the queen ants are preparing themselves to leave home. They feverishly get ready for the nuptial flight. Never have they seen light before. Neither have they had any experience in the outside world. Yet, as if aware of the future before them, they await the falling of dusk so as to avoid some enemies. Only after the rains have come and soaked the earth do they venture forth. They seem to know that before the rains come the earth will be too hard, after its six-month drought, for them to begin work on a new home. The foes of the "white ant" also seem to realize instinctively that their annual meal of delicacies is about to be served. Hawks hover around; swallows begin swooping; frogs, toads, lizards and even the old tortoise creep around the holes awaiting the exodus. In the grass lurk snakes, spiders and wildcats to get their share of the menu. Even the fish swim nearer the surface in an attempt to capture this juicy morsel. Monkeys also find them a delight—and so does man! In some parts men trap them by using a light as an attraction. Raw or roasted, they are a delicacy. Containing about 44 percent fat and 36 percent protein, they have a caloric value of 560 to 100 grams.

The signal is given and the flight begins. Thousands upon thousands upon thousands excitedly get their first view of the world outside. It is estimated that only one in ten thousand of all of these will eventually build a new home. Thousands become the stimulants for gastric juices and few, in comparison, succeed in escaping the hungry mouths. After a few minutes' flight the queens land, and as if their wings were now worn-out garments, they are discarded. The female of the species takes the lead in attracting the mate, and he responds to her mating call. Sure enough, here he comes! His flight looks awkward as if he were tumbling but he steers himself right on course. After landing and flicking off his wings he makes an ant-line for his partner-to-be. He follows her closely as she leads him to their new home. On find-

ing some soft wet ground they begin to dig and this is the beginning of a new home, an "anthill." They have returned to finish their days in a world of inky darkness.

Strangely, though, these male and female termites had lived together before the exodus for as much as two years and yet there was no evidence of any sexual life. In their life cycle they must experience flight, even if only momentarily, in order to be initiated into this new field of activity reproducing their kind. Naturalists report that they have captured some of these "white ants" as they leave home and have cut off their wings so that they cannot fly, and these little creatures seem to have no interest in life but just die off. A few minutes' flight sparks off their parenthood.

Architects

The king and queen now build a hollow and start their own little fungus garden. Soon the workers are milling around as the eggs continue to hatch. These newcomers are the builders of the new home. Their building material is a particle of sand mixed with saliva. Some species use their waste matter mixed with a soil particle. This becomes very hard, and with this material as building blocks the insects construct a labyrinth of tunnels and cells.

You may wonder how they are able to *do this if no light enters their home.* We could illustrate it this way: Imagine that you want to build an extension to your house but you cannot go outside to do it. What could you do? Well, perhaps you could knock out just a brick or two and then begin building by putting your arms out through the hole. Once daylight is completely blocked out by the new walls, then you could crawl through into your new extension, there to begin the same procedure over again. This is how the "white ant" builds. Sometimes they tunnel hundreds of feet to obtain food and water, even boring their way right up through the trunk of a tree so that their aims can be accomplished in the dark. In case of accident where part of the home caves in allowing the light to enter, there is an all-out effort to restore darkness by filling in the gaps with their little building blocks.

One species, Eutermes, was an expert at *arch-making long before man mastered the* art. They build two pillars of soil particles near each other. Then one of them climbs a pillar with a piece of grass in his mouth. With a wet piece of clay he secures the end of the grass to the top of the pillar. Then as the grass stalk gradually bends over, a fellow builder on the other pillar catches it and fixes it to his side of the project. They then build their little bricks around the stalk of grass, and so we have a reinforced arch.

The home is made and the "anthill" continues to grow. Queen ant is tucked away cosily in her little cell. She never works but her duty is to lay an endless stream of eggs. All her children are busy about her. They fetch water and food for the queen and carry her thousands of eggs to the breeding chambers. The big fat body of the queen remains motionless, with her tiny head moving at one end. The king? He stays loyally with his not-too-beautiful wife. And so the endless night goes on. Strange, isn't it? Yet that is the life of the "white ant." Man is made differently, so he loves the light. How wonderful that the Creator knows the needs and desires of all the living things that he has made and supplies these to satisfaction!

Salty but Sweet

By "Awake!" correspondent in Venezuela

P-FFTT! What a tantalizing aroma! A can of mixed nuts has just been opened. Just look at them: jumbo peanuts, luscious brazils, tasty almonds, tangy pecans and sweet cashews. Some people prefer to pick out the cashews first. They like their salty sweet flavor, which adds flavor to all the other nuts.

But do you know from where these tasty cashews come? Did you know that they were once attached at the end of a pear-shaped fruit on a tree that may have been forty feet high? Would it surprise you to know that they were poisonous when picked? Yes, the cashew is a fascinating nut that you no doubt will enjoy learning more about.

The Cashew Tree

If you live in a tropical or subtropical climate you may be accustomed to seeing the spreading cashew evergreen tree, which usually grows to a height of from twenty to forty feet. Its large, four-inch-wide and six-inch-long, leathery green leaves provide refreshing refuge from the hot tropical sun. During its blooming period of two to three months it is adorned with clusters of bright pink, red, purple and white flowers.

The cashew tree, first found in South America, was taken to Africa and India, where it now flourishes. In fact, cashew nuts have become one of India's major exports, some 100,000,000 pounds being shipped to other countries per year. The United States receives about 80 percent of this trade.

Besides yielding a delicious nut, the cashew tree produces an eatable fruit; it is called the cashew apple because of a slight similarity to the apple in taste. The way the nut and the apple grow together on the same stem is interesting.

The inch-long, kidney-shaped nut forms first at the end of the stem. You will notice from the illustration that there are some stems that have the nut, but on which the apple has not yet appeared. You will also observe, however, that the nut leaves a space two or three times its size for the forming of the reddish or yellow-colored, pear-shaped apple. In time, when both the apple and the nut are mature, the nut gives the appearance of having been forcibly sunk into the lower end of the apple.

Here in Venezuela during the months of January to March it is interesting to visit the blooming *merey* trees, as the cashews are called in Spanish-speaking countries. Since the formation of the nut and the ripening of the fruit are in different stages, you can see blossoms, green nuts and ripened fruit all at the same time during the producing period.

Preparing the Nut

The cashew nut has two walls or shells. The outer wall has a smooth, thin, glasslike surface, which, however, is quite strong. It is olive green in color until it matures, at which time it becomes strawberry roan. Between this wall and the harder inner

wall there is a brown oil that is very irritating to the skin. Its effects can be dangerous to those who do not treat it with respect.

For instance, not long ago a nut lover new to Venezuela was given a cashew apple that had the nut part still attached. He immediately bit through the outer shell of the nut, and when the brown oil came in contact with his tongue and lips, it burned like acid. Almost at once his lips swelled and became very tender. The next morning he had large red splotches all over his body and his eyes were swollen shut. This condition lasted for three days, and all because of coming in contact with a little of this brown oil! The fact that the cashew tree is closely related to the American poison ivy and poison sumac explains its painful effects.

It is evident, therefore, that the outer shell and irritating oil must be gotten rid of. So after the natives pick the apples, the nuts are detached and are dried in the sun. It takes about twenty-five pounds of apples to get one pound of nuts. After picking, the nuts are roasted over a fire in a hole in the ground. The heat causes the outer shell to burst, and the released oil quickly catches fire, dispelling poisonous fumes. One woman, whose husband roasted some cashews in the oven, was exposed to the fumes for only a few minutes and, as a result, broke out with a rash all over her body. For nearly a month she was in misery.

So, as would be expected, an improved method is used in preparing the cashew nut for commercial use. The nuts pass through large revolving cylinders of sheet iron with perforated sides, which revolve above well-controlled flames. When the outer shells burst, the oil drains into containers below and is salvaged. In this roasting process all poisonous properties are safely removed.

Next the inner wall or shell must be removed to get at the kernel on the inside. This is done by hand by skillful Indian laborers. The kernels then need further heat treatment to remove their skins. After this operation the delicious nuts are ready for consumption.

Uses

Practically every part of the cashew tree is useful. The nut, of course, is the principal product. And not only is it sweet and tasty, but it is a rich source of protein and fat as well.

In tropical areas where cashew trees are grown, the native population value the apple as highly as they do the nut. It is a soft fruit that has a very pleasing and penetrating aroma when it is ripe. A refreshing drink is made from its juice, and preserves are made from the whole fruit.

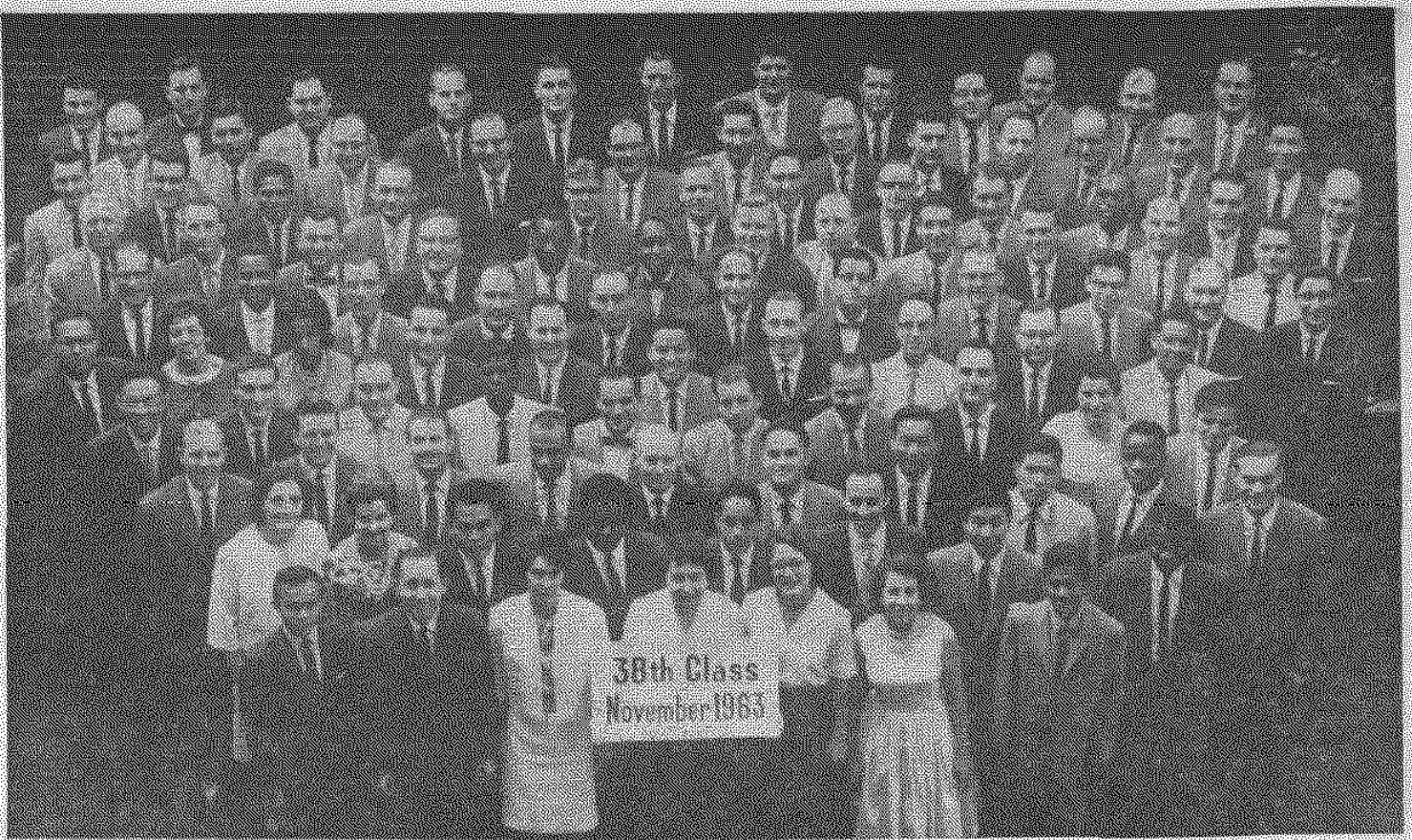
Although the wood of the cashew tree is soft and light in weight, it is strong and is therefore used in making lightweight shipping crates, boats, charcoal, and so forth. The tree also yields a gum that is similar to gum arabic.

And even that pungent brown oil, found between the inner and outer walls of the nut, is put to good use. It serves as an effective insecticide, being used in varnish to protect wood against termites. After the poisons are driven off by heating, it also makes a high-grade machine oil.

So the next time you pick those delicious cashew nuts from a can of mixed nuts you will have a better idea from where these salty but sweet nuggets came.

ARTICLES IN THE NEXT ISSUE

- "I Want Mercy, and Not Sacrifice."
- Catholics, You Are Allowed to Read the Bible.
- New York World's Fair Nears Its Opening Day.
- Take Care of What You Have.



Thirty-eighth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Chantrarat, C., Raper, A., Hardy, R., Holms, R., Rietz, A., Glass, A., Gnanasundaram, A. **Second row:** Cove, D., Gee, M., Fajardo, F., Obarah, P., Theilse, O., Barquin, S., Oda, M., Adu-Mamuh, D. **Third row:** Bellegarde, R., Spilling, B., Walters, G., Demetrius, K., Feller, J., Burt, D., Chun, Y., Une, C., Akpabio, A., Andrzejewski, P. **Fourth row:** Gee, G., Hardy, S., Rees, R., Adjei, E., Charuk, M., Smith, N., Santos, A., Farnell, W., Jenkins, P., Morales, M. **Fifth row:** Gavino, F., Bicknell, J., Thomas, C., Goff, N., Jenkins, G., Chung, B., Tuomisto, A., McLenachan, J., Holms, R., Glass, E. **Sixth row:** Klinck, W., Varughese, A., Kammerer, W., Nilsen, T., Wilkes, G., Young, K., Sosa, F., Sandstrom, B., Ballard, W., Yates, A., Guevara, R. **Seventh row:** Van Daalen, E., Bicknell, R., Brisart, N., Kankaanpaa, E., Makumba, S., Naarendorp, H., Tolkka, E., Miller, G., Kays, H., Blundy, S., Arnett, R. **Eighth row:** Ramseyer, A., Smith, J., Sams, F., Latyn, M., Jensen, S., Arnott, H., McKee, B., Daniel, C., Vigo, M., Thomas, H., Cove, E., Jennings, H. **Ninth row:** Lovato, P., Yeatts, R., Aldrich, L., Kushnir, P., Kerr, S., Gorondy, S., Bivens, A., Gibson, S., Baxter, D., Anderson, M., Wilson, F., Sugiura, L. **Tenth row:** Price, A., Stegenga, D., Eisenhower, C., Newton, R., Rietz, L., Webster, J., Jenkins, J., Kissel, J., Abrahamson, R., Krochmal, C., Hilsheimer, D., Gooch, W.

"PAYING ATTENTION" STRESSED at Gilead Graduation

NEVER stop paying attention to what God tells us through his Son—this is what the 103 graduating students of the Watchtower Bible School of Gilead were told by N. H. Knorr, the School's president, on graduation day, November 25, 1963. The students of the thirty-eighth class had enjoyed a ten-month course, during which they had gone through the Bible verse by verse, yet neither they nor any dedicated Christian can afford to stop paying attention.

The president's graduation address, centered around Hebrews 1:1, 2; 2:1-4, hammered home the point that we should never think we have come to a point where we know enough about God's Word. None can afford to stop paying attention. Speaking in an intensely earnest tone, the Society's president warned: "The Devil is interested in you because he has not turned you against Jehovah God." But the Devil has not got hold of you, he told the students, because you have paid attention to the Word of God. All of us, he declared, must pay more than the usual attention or we shall drift away. "That possibility," he made clear, "exists for every one of us. The Devil will work on you, but you will never drift away if you keep on paying more than the usual attention to what God has said through his Son."

The president's graduation address was heard by 764 persons who overflowed the colorfully decorated Kingdom Hall at the Watch Tower Society's headquarters building. The front walls of the Kingdom Hall were decorated with white, yellow and rust chrysanthemums that made up huge square patterns, inside of which, on one side, was a giant gold-colored map of the continents and major islands of the world. Many of the graduating students added color to the scene by wearing the national costumes of their country.

The graduation program had begun at 3 p.m., with Song Number 48, "A Life of Praise." Then, following prayer by M. G. Henschel, a director of the Society, the School's four instructors each said a word of encouragement to the graduating students. The first of the instructors, W. R. Wilkinson, told the students they must show endurance to pass more milestones along the road to life. Fred Rusk counseled them to demonstrate God's qualities in proper balance, tempering justice with mercy and never abusing power delegated to them. U. V. Glass urged them never to let a day go by without taking their successes and problems to Jehovah in prayer. E. A. Dunlap, the School's registrar, counseled the students to keep up-to-date with the truth, marking notes in their Bibles, to help them keep up with advancing truth.

The Society's secretary, Grant Suiter, then read or referred to more than fifty messages and telegrams from at least forty different countries. These were later placed on a table in the Bethel lounge so that they could be examined by those who chose to do so. Next, Max Larson, factory servant, commented on the joy the Bethel family had in having the students with them; and George Couch, Bethel home overseer, encouraged the students to set an example in love, kindness, patience and zeal.

F. W. Franz, the Society's vice-president, followed, highlighting the urgency of helping others to flee from Babylon the Great, the world empire of false religion. He referred to the action that must be taken now, as foretold at Jeremiah 50:8: "Take

your flight out of the midst of Babylon, . . . and become like the leading animals before the flock." The spiritual remnant of Christ's followers, he said, have taken the position of leading animals of the flock, leading the way for others to follow them out of Great Babylon. The vice-president urged the students to take the lead also in helping others out of Babylon the Great just as the anointed remnant have done.

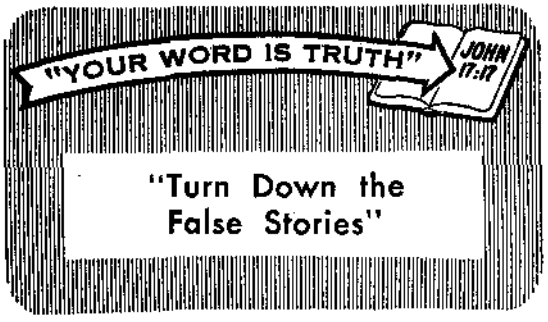
It was then that the Society's president gave the main graduation talk on the need to pay attention to the things heard by us, after which he called the students to the platform to receive their assignments, both to country and position of service. Many of the students were privileged to receive assignments as missionaries, circuit, district and branch servants; also a number of the branch servants were given the added privilege of doing zone work. The students, who had come from fifty-six different countries, would now be going to sixty-seven different lands—now better equipped to declare the "everlasting good news."

Following the distribution of diplomas and the reading of assignments, one of the students, William A. Bivens, read a letter from all the students of Gilead School's thirty-eighth class, addressed to the Society's president, which said, among other things:

"We are mindful of the loving generosity of our brothers throughout the New World society whose gifts have made Gilead possible along with the bringing in of students from all quarters of the earth. . . . The course has indeed been a blessing to us, above all, sharpening our spiritual vision and making so clear to us the matchless privilege we have of being witnesses and servants of our heavenly Father, Jehovah. Now we are equipped as never before to offer to Him the praise due to him, and to advance the interests of the Kingdom of his dear Son, Christ Jesus. . . . We recognize that, above all, our thanks are due to Jehovah, who, as the loving Provider, has made Gilead possible, and whose spirit it is that stirs the hearts of his people to follow the way of love. We take this opportunity of assuring you and the Society and our brothers that our determination is that all this training we have received will, with Jehovah's help, be put to the best of use in our assignments."

The graduation program was then adjourned, since it was nearly 6 p.m.—the time for a special farewell dinner. After the fine material refreshment, at 7:25 p.m. the program resumed with the *Watchtower* lesson, "How All Scripture Inspired of God Is Beneficial." Forty students had been selected to come to the platform, one by one, to give answers to the questions on the study.

For the last part of the program, more than forty students took part in relating experiences, making interesting observations about Gilead School, singing songs and in putting on marvelously well-acted skits. Among the fascinating skits was one in which the routine of a Hindu worshiper was depicted. Also demonstrated was the problem involved in starting a Bible study with a Hindu, because of his philosophy and wandering mind. A skit put on by African students in their national costumes showed how Africans in bondage to juju superstition and fetish worship could be helped to break free from false worship. After the singing of Song Number 56, "Oh, Walk with God," prayer was offered by the Society's president, and, at 11:05 p.m., the memorable graduation program of the thirty-eighth class of Gilead School came to a close.



"Turn Down the False Stories"

FERTILE imaginations have produced a great number of false religious stories that have led multitudes of people away from the simple truth of God's Word. They have blinded the minds of the superstitious and ill-informed, chaining them to falsehoods that alienate them from God. They have caused many non-Christians to associate, mistakenly, these fables with God's written Word, causing them to reject it. They have hindered people from worshiping God in an acceptable manner.

In the first century Christians were confronted with many fables—pagan, Jewish and professedly Christian. They could not permit the religious emotions of the people who believed any of them to influence their thinking and their beliefs. The path of false stories is not the path of light and life that Christ opened for his followers but a path of darkness and death.

Christians living in the Asian city of Ephesus dwelt among pagans who firmly believed that the image of Artemis had come down to them by falling from heaven. Those people ignorantly accepted this fable as an indisputable fact. (Acts 19:35, 36) But the Christians there could not. It was a falsehood, and as persons who cherished the truth, they had to reject it. Neither could they accept the religious fables that circulated in Jewish communities.

The Jewish Talmud contains a number of stories that find no foundation in the Word of God. They are nothing more than the products of human imagination. Nevertheless, they continued to circulate among the Jews. With regard to Moses there were stories that claimed that he was born circumcised, that he was able to walk as soon as he was born and that he spoke with his father and mother at that time. Another story relates that Moses was turned over to the executioner after he had killed an Egyptian, but when the executioner's sharp sword came down on his neck its edge was dulled because his neck had become like a marble pillar. These are religious fables such as old women tell, and cannot be accepted as true.

No matter how firmly the Jewish communities in which Jewish Christians lived believed these fables, the Christians had to reject them. In his letter to Titus, the apostle Paul warned against paying "attention to Jewish fables." (Titus 1:14) They could corrupt the worship of the Christians, filling their minds with falsehoods that brought no honor to God but rather violated his holy Word of truth.

Even during the days of the apostles there were professed Christians who were spreading false stories, the products of their imaginations. Paul makes mention of some who claimed that the promised resurrection already had taken place. (2 Tim. 2:18) There was not a shred of truth in this fable. After the death of the apostles false stories sprouted like weeds among those who claimed to be Christians.

As the Jews had many fables about prominent men in their history, so professed Christians began circulating fables about prominent persons connected with the Christian faith. The apocryphal book known as "Acts of the Holy Apostle and Evangelist John the Theologian," for example, claims that the apostle John stood before Emperor Domitian and that when Domitian asked him to show the power of the One about whom he preached, John

immediately asked for a deadly poison. The emperor's attendants brought a cup containing the deadliest poison they could concoct. John is supposed to have drunk this poison without injury, to demonstrate the power of Christ. When the emperor doubted that the cup had contained poison, the story says John asked for a condemned criminal to be brought from the prison. After putting a little water in the empty cup and swirling it around he gave it to the prisoner, who, upon drinking it, immediately died.

The apocryphal book known as "The Gospel of Thomas" tells some false stories about Jesus in his childhood. One tells how at the age of five Jesus fashioned twelve sparrows out of clay and they flew away crying out when Jesus commanded them to leave. Another tells of when his father, Joseph, was making a couch for a rich man, but one of the crosspieces was too short. The story claims that Jesus had his father place this piece alongside another crosspiece. He then took hold of the short one and stretched it to the proper length.

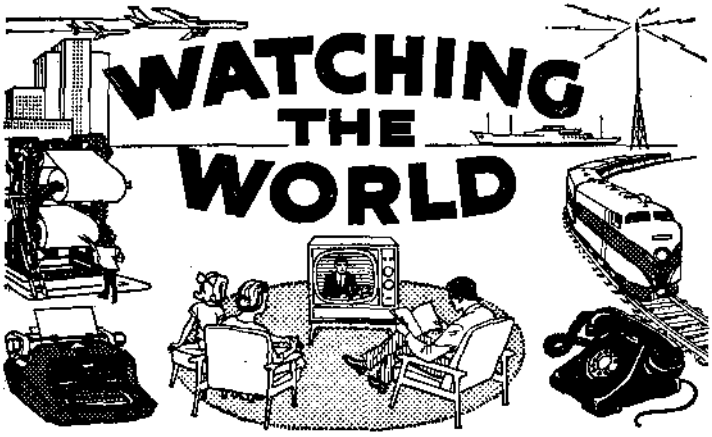
Another fable, recorded in the apocryphal book of "The Arabic Gospel of the Infancy of the Saviour," tells of three women whose brother had been bewitched and turned into a mule. When Mary, the mother of Jesus, heard of this she placed the infant Jesus upon the back of the mule and said: "Alas! my son, heal this mule by Thy mighty power, and make him a man endowed with reason as he was before." When she said these words, the fable says, the mule was changed into a young man.

There are many religious fables such as these that have accumulated through the centuries and still circulate among professed Christians. The Catholic Church has many of them, especially in connection with her many relics, images and saints. There is, for instance, one about their "Saint Anthony" of Padua that says that a horse, after fasting for three days, refused to eat until it had "knelt down and adored the Blessed Sacrament, which St. Anthony held in his hands." So says *The Catholic Encyclopedia*. On another occasion when he was conducting a funeral, "St. Anthony" said: "That rich man is dead and buried in hell; but go to his treasures and there you will find his heart." When relatives did this, it is claimed, they found the dead man's heart still warm among the coins.

Thus we see that Christians have been confronted with a multitude of false religious stories from the first century to this twentieth century. They are stories that flourish in a climate of ignorance and superstition. The Bible warns Christians against them and tells them to turn down such fables. "Turn down the false stories which violate what is holy and which old women tell."—1 Tim. 4:7.

The false stories that have circulated among religious peoples bring reproach upon the holy truth of God's written Word. They violate or desecrate that holy truth, causing people to reject it. They cast doubt on the truthful account of man's history and of God's dealings with men as recorded in the Scriptures. They turn people to empty imaginations and vain philosophies. All persons who seek God's approval must turn down false religious stories and uphold the truths of his Word, worshiping him "with spirit and truth."—John 4:24.

Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ.—Col. 2:8.



Liberia Reconsiders

◈ A delegation of four of Jehovah's witnesses met with President Tubman of Liberia in Monrovia on December 5. They requested that missionaries be permitted to return to Liberia to carry on their Christian ministry, and that Witnesses be permitted to stand quietly before the flag as a sufficient display of respect for it. In April of this year all foreign Witnesses were asked to leave the country following the conscientious refusal of Witnesses to give a hand salute to the flag at Gbarnga, where many Witnesses were severely maltreated. Regarding the Gbarnga incident President Tubman said: "I am sorry." He said that Watch Tower missionaries would be welcome in Liberia and that the Witnesses could carry on their work without molestation. Personally, he felt that a hand salute would not be required of civilians.

Africans Gain Independence

◈ After 73 years under British rule the island of Zanzibar, off the east coast of Africa, regained its independence on December 10. Crowds cheered *"Uhuru!"*—"Freedom!" Two days after this joyful occasion, namely, on December 12, the British freed their final colonial holding in East Africa. Kenya emerged as Africa's newest independent nation. The British flag was replaced by the black, red and green flag of the new state. A special report from Nairobi, Kenya, stated that "ten years ago, white men controlled nearly all of Africa, from Cairo to Capetown and from Dakar to Dar es Salaam. . . . Now the aspirations of African nationalism have pressed the whites back toward the southern end of the continent, where the first white settlers stepped ashore three centuries ago." White men ponder their future in Africa.

Camel Drivers Strike

◈ The 30th of November saw a train of some 140 camels making their way around Egypt's Sphinx and Pyramids. The camelcade was in celebration of the end of a strike that lasted six days and that brought at least temporary success. The reason for the strike, say camel drivers, was the strict measures imposed by the police. They forbade the accepting of tips and demanded that camel licenses be renewed annually. Lamei Ghoneim, a 61-year-old driver, expressed relief, saying: "We have reached an honorable compromise and preserved our dignity." Tourists can once again climb aboard camels and have their pictures taken against the ancient past.

Bishops' Powers Widened

◈ Roman Catholic bishops throughout the world who had hoped for the widening of their powers were, for the most part, disappointed with what they received. The pronouncement on December 3 by Pope Paul VI was termed "unspectacular." Under the new powers, the bishops can authorize Roman Catholics to read books appearing on the Vatican's Index, grant dispensations to couples in cases of minor impediments to marriage and alleviate the religious obligations of the blind and the sick in religious orders. There were some 40 prerogatives added, including the admitting of illegitimate children to seminaries.

Cigarettes and Health

◈ Does your cigarette taste different lately? If it doesn't, perhaps it should, because some frightful things are being published about cigarette smoking and its effect. For the past ten years evidence has been stacking up connecting smoking with cancer. But all this evidence has not unduly ruffled the American smoker. He jokes about cigarettes as being "cancer sticks" or "coffin nails," but keeps right on smoking them. Total cigarette consumption has risen steadily from 400,000,000,000 cigarettes in 1953 to an estimated 523,000,000,000 for 1963. The upward trend has been arrested only three times —in 1953, 1954 and 1962, following unfavorable scientific reports. However, the period of decline was brief. Recently the American Cancer Society reported the results of a four-year test. It found that the death rates were "far higher in cigarette smokers than in men who did not smoke cigarettes." The society said it had selected 36,975 men who smoked and had similar health histories, and an equal number of nonsmokers. Since September 30, 1963, there have been

2,047 deaths in the groups —1,385 of them among the smokers.

Bible Translation Celebrated

◈ Nineteen Indians representing tribes from the United States, Canada and Mexico, took part in a pageant on December 8 that commemorated the 300th anniversary of the John Eliot Bible. Eliot had the help of an English-speaking Indian named Joe Nesutan in translating the Bible into the language of the Massachusetts Indians. He completed his work in 1663. The 23d Psalm, verse one, was read at the celebration from the ancient translation: "Ehovah a nuilohkommoonukoowaeneum, wanneteag woh nukquennaahikoo," or, "Jehovah is my Shepherd. I shall lack nothing." It is interesting to know that the early Indian had an opportunity to know the name of God, Ehovah or Jehovah.

Jew and Jesus

◈ Dr. William F. Rosenblum, rabbi of Temple Israel in New York, called upon Jews everywhere to reassess the place of Jesus in Jewish thought. Expressing his views on the matter, he said: "Liberal circles should recognize that Jesus always lived as a Jew, that the bulk of his sayings can be traced back to the Old Testament or to our Talmudic and Midrashic utterances and that, in any event, Christianity is a religion about Jesus while Judaism was always the religion of Jesus." As a matter of fact, for years early Christianity was confined to the Jews. However, after A.D. 36 it became a religion open to both Jew and Gentile. So why should Jews frown upon Christianity as if it were of the Gentiles? Should they not, instead, find pleasure reassessing the life of one so great from their midst who has inspired the world for nearly two thousand years? At least Dr. Rosenblum thinks so.

Plane Crashes

◈ In what was to be a twenty-minute last leg of a flight from San Juan, Puerto Rico, to Philadelphia International Airport in the United States, a Pan American World Airways Boeing 707 jet plane passed through a thunderstorm near Elkton, Maryland. The plane suddenly burst into flames and crashed, killing all 82 persons aboard. This happened on December 8. Nine days previous to this tragedy a Trans-Canada Air Lines jet crashed and burned in a rainstorm near Montreal, Canada. All of its 118 passengers perished. The crash was the worst of its kind in Canada's history.

Ex-War Prisoners' Demand

◈ The relatively new government of Chancellor Ludwig Erhard in West Germany was being seriously challenged early in December. Upward of 10,000 former prisoners of war staged a demonstration in Bonn, the West German capital. The former prisoners of war carried banners that charged the government with negligence for not having done its duty toward "six million former prisoners." The ex-war prisoners are pressing for higher government payments. The government plans to spend $9,000,000 on compensations in the coming fiscal year, but this does not nearly satisfy the demands made.

A New Look at the Stars

◈ A giant 3.5-ton telescope was recently carried up above the dense atmosphere of the earth by two balloons. Princeton scientists said that the balloons climbed 76,000 feet. There, through the telescope, 30 feet tall and with a 36-inch lens, scientists got a new look at the planet Jupiter, the moon and some so-called red stars. The huge apparatus, launched at Palestine, Texas, in the United States, was parachuted to earth on November 27. The results were termed "very, very excellent" by a spokesman for the National Science Foundation. Roland Paine, a foundation official, stated that the star study would be useful to astronomers charting the "history of life and death of stars."

Leukemia Control

◈ Faye Marley is quoted by *Science News Letter*, November 16, 1963, as having stated: "Now that six drugs are known to hold leukemia in check, researchers are seeking a combination of two or more of five of them for a complete cure." The magazine stated that "since a combination of drugs cures TB [tuberculosis] victims, scientists reasoned that a combination might do the same for leukemia patients." Dr. C. Gordon Zubrod of the National Cancer Institute, Bethesda, Maryland, said that he thought the outlook for acute leukemia control by drugs was promising.

Slate Belt Council Approved

◈ On December 3 twenty-one representatives of the Slate Belt Protestant churches met in the Faith United Church of Christ, Pen Argyl, Pennsylvania, and adopted a resolution to form a Slate Belt Council of Churches. The adopted resolution stated that "among the purposes of this Council shall be common efforts in the field of Christian Education, Evangelism, Community Services, Stewardship, and Christian Missions."

A-Plant for India

◈ India acquired its second nuclear power plant, Canadian Foreign Minister Paul Martin announced on November 15 in the House of Commons. The first, with a capacity of 380,000 kilowatts, is being built with United States aid. The second is of Canadian design. Its estimated price is $70 million. It will generate 200,000 kilowatts.

Rising Cost of Having Babies

◈ Dr. Walter C. Alvarez, Emeritus Consultant in Medicine, Mayo Clinic, stated that in 1907, when he was just out of college, he considered himself fortunate if he got $25 for helping a woman to bring her baby into the world. The doctor declared that it can now cost a woman some $1,600 to have her baby. He asserted that in olden times women had their babies in their homes and that in his three years with a large obstetric practice no woman developed a fever, and he did not lose a single mother or child. The doctor went on to say that some 50 years ago only homeless women went to hospitals to have their children. In 1935 only 35 percent of the births took place in hospitals. But today, he declared, "more than 96 percent of our babies are hospital delivered." He advised that the only way to cut down on the expense for having babies is to use nurse-midwives who are well trained. In England and Wales, Dr. Alvarez said, midwives deliver most of the babies. "The midwife calls for help from a physician only if she has difficulties."

Comparing Arms —

◈ Defense Secretary Robert S. McNamara of the United States gave a vivid appraisal of the arms might of the United States as compared with the Soviet Union. His comparison angered the Russians and surprised the British. In part McNamara said that the United States has "more than 500 intercontinental missiles," that it plans to have "over 1,700 by 1966." The Russians, he said, have "only a fraction" of that number. Besides nuclear bombers on constant air alert, the United States has 500 on "quick-reaction ground alert." By comparison the Soviet Union could place "about half as many" over North America, he said. A "parallel superiority exists" in tactical nuclear weapons, the Defense Secretary said. The United States has "thousands of warheads" in Europe. The world was put on notice that these nations are equipped for war. McNamara's speech on November 18 in New York City was called "hysterical warmongering" by Russian officials.

Automation Called "a Curse"

◈ American labor leader George Meany, president of the American Federation of Labor and Congress of Industrial Organizations, told about 2,500 delegates and guests attending the federation's fifth biennial meeting in New York City on November 14 that automation is "a curse to society," that it could lead a nation to catastrophe. Meany charged that every big corporation in the United States is in a "mad race" to produce more and more with less and less labor.

It takes courage to face almost insurmountable obstacles. It takes courage, too, to admit a mistake. David had courage like that. Have you had such a test? To do what you know is right, to have the determination to live by your convictions in spite of what others may do —well, it takes courage. But it also takes the right kind of knowledge—and faith.

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Awake!

"I Want Mercy, and Not Sacrifice"

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Freedom of Worship Triumphs in Liberia

PAGE 13

Take Care of What You Have

PAGE 24

FEBRUARY 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered* by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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THE possession of a sense of humor makes sense. It has ever been rewarding. What was the king's jester of olden times but a man with a keen sense of humor, and did he not get well paid for it in more ways than one? And today, do not comedians and humorists earn large salaries? Why, one writer of humorous lines for popular comedians earns half a million dollars a year, and that for writing but three to four minutes of dialogue each week. No question about it, a keen sense of humor is rewarding financially.

A sense of humor is also rewarding in other respects. It contributes to good relations with others, helps you to win friends and to keep them. It has a salutary effect upon both mind and body, helping one to have peace of mind, health and happiness. Why, just smiling has a beneficial effect upon the nervous system. Try it right now. SMILE! Do you not at once feel better? Well has it been written: "A joyful heart has a good effect on the countenance." "A heart that is joyful does good as a curer."—Prov. 15:13; 17:22.

The great Creator, Jehovah God, may be said to have a sense of humor. Does not his Word, the Bible, tell us that he is "the happy God," and that he made man in his image? If man, who is in God's image, has a sense of humor or the capacity for humor, then God himself must also have a sense of humor. As one evidence of it, just look at the playful antics of kittens, cubs and puppies. Surely for their Creator to put such playful instincts in animals he must have a sense of humor himself. —1 Tim. 1:11.

The Bible character, the strong man Samson, repeatedly manifested a sense of humor. What a huge joke Samson played on his foes when they thought they had him secure within their walled city of Gaza! Far from its great bolted doors keeping him in, he took those doors, together with their posts, and carried them atop a hill before Hebron, some forty miles away! His sense of humor is also seen in his teasing Delilah as to the secret of his strength.—Judg. 16:1-15.

Without doubt Samson's sense of humor helped to lighten the great burden that was his of taking "the lead in saving Israel out of the hand of the Philistines," waging a one-man war against them, as it were. That a sense of humor can help in this way is apparent from what Abraham Lin-

coln, American president of a century ago, once said: "With the fearful strain that is on me night and day"—he was directing a life-and-death struggle for the survival of his nation—"if I did not laugh I should die." Though of very serious mien, he deliberately injected humor into situations so as to relieve the strain.—Judg. 13:5.

Well has it been said that "for health and constant enjoyment of life, give me a keen and ever present sense of humor; it is the next best thing to an abiding faith in providence." Not, however, that a sense of humor can take the place of an abiding faith in providence, that is, in God's care and protection. Not at all. One of America's foremost humorists, Mark Twain, demonstrated the fallacy of that philosophy. His sense of humor made him famous, but he let it serve in the place of an abiding faith in God, and so in the end he became a very bitter and unhappy man.

Regardless of the role you play in life, to have a sense of humor makes sense. It will help you to level out the "mole hills" of the daily petty annoyances, mishaps, inconveniences and frustrations that come your way instead of making mountains out of them. A sense of humor might be said to be a form of empathy or fellow feeling. Even as this enables you to "weep with people who weep," so a sense of humor will enable you to 'laugh with people who laugh,' and that though the joke may be on yourself. A sense of humor might therefore be said to enable one to turn loss into profit.—Rom. 12:15.

To be able to laugh when you yourself are the victim of a ludicrous situation is a good sign. It shows that you do not have too high an opinion of yourself, that you do not take yourself too seriously, are not vain or overly sensitive. Of course, there is more than one kind of humor. Strictly speaking, humor is wholesome, indicates a love of humanity and a certain amount of broad-mindedness and insight. Because of this a distinction is made between wit and humor. Wit is of the head; humor, more of the heart, although it also involves the head. Wit laughs *at* people, as when it ridicules them or plays "practical jokes" on them. Humor laughs *with* people, because it loves them and enjoys seeing them happy, even at the cost of one's own vanity. Thus the Scottish historian wrote: "True humor springs not more from the head than from the heart.—It is not contempt; its essence is love.—It issues not in laughter, but in still smiles, which lie far deeper."

As with everything else, humor has its fit times and places. That is why we are told by wise Solomon that there is "a time to weep and a time to laugh; a time to wail and a time to skip about." (Eccl. 3:4) Humor for its own sake has no place in a public Bible lecture, a funeral discourse or at the celebration of the Lord's supper or evening meal. Neither is humor fitting when reproof is administered, by either the reprover or the one reproved. The force of it is lost when humor enters into the situation. Then is the time for all, especially the recipient of the reproof, to be serious, grave, sober, taking to heart the reproof. Any other attitude would be tantamount to belittling the correction.—Heb. 12:5.

With some, humor comes naturally. Like Samson, they seem to have been born with a keen sense of it. With others, it comes less readily. If you are among the latter, put forth an effort to cultivate it. Let your heart go out to your fellowman and try to see the amusing aspect of life's little vicissitudes. *Smile!* for a sense of humor makes sense!

"I WANT MERCY, AND NOT SACRIFICE"

Do sacrifices and charity replace mercy? How may we show the mercy God wants?

MANY persons depend upon sacrifices they offer to God to gain his favor. They conclude that all they need to do is to give financial support to their church, to contribute to charity, to help build hospitals, orphanages and like institutions. After considerable personal and financial sacrifice, they are startled by the statement of Jesus Christ at Matthew 9:13 that God wants mercy, and not sacrifice.

Sacrifices did gain God's favor in times past. Was not God pleased with the sacrifices of righteous men such as Abel, Noah, Job, Abraham and others mentioned in the Bible? Certainly! Did he not prescribe for his chosen people Israel to offer sacrifices to him daily? Yes! And was it not Jehovah God himself who arranged for and accepted the sacrifice of his dear Son? Are not Christians commanded "to offer up spiritual sacrifices acceptable to God"? All true!—1 Pet. 2:5.

But God wants more than the mere sacrifice. Unless the offerer has real love for God and for his fellowman, God rejects the sacrifice. Overzealous King Saul of ancient Israel unmercifully decreed the death penalty for his son because of his unintentional violation of an oath. But later Saul himself deliberately disobeyed Jehovah's explicit instructions to devote everything of Amalek to destruction. Instead, Saul spared the best animals "for the purpose of sacrificing to Jehovah," as he rationalized. To unmerciful, disobedient Saul, Jehovah said: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice." For one's sacrifice to be accepted, one must know and obey God's commands. As Jesus said, one must "go, then, and learn what this means, 'I want mercy, and not sacrifice.'" —1 Sam. 15:15, 22; Matt. 9:13.

In Jesus' day the Pharisees needed to learn that lesson. They despised tax collectors and the common people whom they called sinners. So they condemned Jesus because he ate with tax collectors and sinners in the home of Matthew Levi. In the same way today some proud clergymen scoff at true Christians who follow the example of Jesus in mingling with the common people in their homes. But the common people respond as gladly today as they did in Jesus' day, and this angers the clergy. One priest, while admitting that Jehovah's witnesses are increasing rapidly in New York, scornfully remarked that 'most of their converts are from the poorer districts, among the colored population and Puerto Ricans.' How like the Pharisees who did not appreciate that Jesus came "to call, not righteous people [such as they imagined they were], but sinners"!

Unlike King David, who felt empathy for his hungry fellow warriors, the unmerciful but sacrifice-conscious Pharisees were offended when Jesus' disciples got hungry and started to pluck heads of grain and to eat on the sabbath. Horrors! Why, their Talmudic regulations even said that a plaster might not be worn on a wound

on the sabbath because if it improved the wound that would be unlawful work. A fractured bone could not be treated on the sabbath, unless the person's very life was at stake. How unmerciful! As then, so today some people have a tendency to push love and mercy aside. They are quick to criticize others while ignoring their own shortcomings. They are quick to condemn even though often they have faults far more serious than the ones they are finding in others. To such ones Jesus' rebuke should hit home: "However, if you had understood what this means, 'I want mercy, and not sacrifice,' you would not have condemned the guiltless ones."—Matt. 12:1-7.

Repeatedly God warned the Israelites that he took more delight in justice, righteousness and mercy than in numerous sacrifices. "Of what benefit to me is the multitude of your sacrifices?" said Jehovah. Nor does the costliness of a sacrifice impress God. "What does this matter to me," asked Jehovah, "that you bring in even frankincense from Sheba and the good cane from the land far away? The whole burnt offerings of you people serve for no pleasure, and your very sacrifices have not been gratifying to me." Rather, why not "learn to do good; search for justice; set right the oppressor; render judgment for the fatherless boy; plead the cause of the widow"? "For in loving-kindness I have taken delight, and not in sacrifice; and in the knowledge of God rather than in whole burnt offerings." Clearly, God wants "mercy, and not sacrifice."—Isa. 1:11; Jer. 6:20; Isa. 1:17; Hos. 6:6.

What Is Mercy?

But what is mercy? It is compassionate treatment of the unfortunate; kindly treatment; pity. Jesus commended a Samaritan who showed mercy to an unfortunate neighbor. (Luke 10:30-37) It is the disposition to forgive, as demonstrated by the master who canceled his slave's enormous debt. (Matt. 18:23-27) Mercy is kindness beyond what justice requires, beyond what can be claimed or expected. It is the withholding of just censure or punishment, as in the case of the loving father of the prodigal son. (Luke 15:11-32) Its root words denote "pain of heart" and thus it implies a sympathetic sense of the suffering on another by which the heart is affected. It is this quality of mercy that differentiates Jehovah from all demon gods of the pagans. Jehovah's mercy makes him adorable to us. It makes us want to cling to him and to love him. Because of his mercy we feel free to approach him in our weakness and imperfectness and yet feel assured that we are heard and understood. The way Jehovah expresses his mercy proves to us that he is love. Naturally, God wants us to show mercy to our fellowman.

Opportunities to Show Mercy

And life is full of opportunities to do so. A most important way to demonstrate mercy is by making use of every opportunity to inform others how they too can receive God's mercy. If we appreciate God's mercy we can best show it by using our time, energy and means to publish the good news of Jehovah's kingdom. No sacrifice a person might be inclined to offer, such as a money contribution to a door-to-door minister who is "doing a good work," can take the place of personal participation in this ministry of mercy. True mercy considers more than one's physical circumstances; it gives attention to one's spiritual welfare.

Mercy can also be demonstrated by kind deeds. In the Bible we read of an early Christian woman, Dorcas, who "abounded in good deeds and gifts of mercy," and of

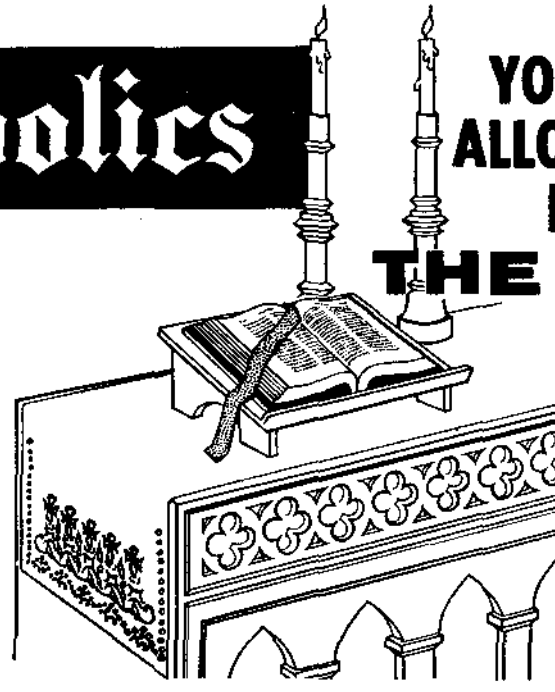
Cornelius, who is approvingly referred to as one who "made many gifts of mercy to the people." (Acts 9:36; 10:2) Christians must be careful not to come short in respect of deeds of mercy. They should be careful not to overlook opportunities to lend a helping hand to their brothers who may have need of material things, or to visit a fellow Christian who is sick at home or in a hospital. While we must "always offer to God a sacrifice of praise," such sacrifice does not relieve a Christian of the need to show mercy. Some activities do not show up on one's record of preaching, such as efforts to recover a former preaching companion, or conducting a home Bible study with a newly baptized member of the congregation, or teaching an illiterate wife to read the Bible. But they are deeds of mercy, and one should not neglect them while striving for a fine preaching record. The Christian apostle Paul advised: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." If we remember that 'God wants mercy, and not sacrifice,' we will not overlook opportunities to show mercy to members of our family, to fellow ministers in the congregation and to others in general.—Heb. 13:16.

Many mistakes in life can be covered over by the quality of mercy. To the extent that we are thrown into close association with others, to that extent opportunities arise for manifesting this loving quality that God wants. A son breaks his father's tools, but asks to be forgiven. In moments of weakness a husband might mistreat his wife, or the wife her husband. There is regret, then forgiveness and mercy. A fellow Christian feels sorry over some misdeed. Do we have the disposition to forgive? We must not become weary of exercising forgiveness. The apostle Peter thought that there should be a limit to the number of times he should show mercy to an erring brother, say, seven times. Jesus replied: "I say to you, not, Up to seven times, but, Up to seventy-seven times." Through mercy we will lovingly cover a multitude of others' sins; through mercy we cheerfully bear the burdens that the weak make for themselves and others. Forgiveness and mercy can bring domestic quietness, which is surely better "than a house full of the sacrifices of quarreling." —Matt. 18:22; Prov. 17:1; 1 Pet. 4:8; Rom. 15:1.

While making numerous and costly religious sacrifices today, people of the world generally lack mercy. Cold and loveless, they lack fellow feeling and understanding, as did the Pharisees of Jesus' day. Like the apostates of ancient Israel, they forget God's Word, which says: "To carry on righteousness and judgment is more preferable to Jehovah than sacrifice." (Prov. 21:3) God commands us to show mercy today, not only by charitable gifts and everyday acts of kindness, but by informing our neighbors of God's merciful way of salvation. "To obey is better than a sacrifice." Why follow in the course of this world, which prefers to sacrifice than to show mercy? At the coming war of Armageddon, this world will have its judgment without mercy, according to the rule at James 2:13. But the merciful never need fear Jehovah's judgment. Rather, "happy are the merciful, since they will be shown mercy," to enjoy life in the coming new order of righteousness.—Matt. 5:7.

Do you desire to be shown mercy? Then be like God—love mercy. The Bible shows that Jehovah "is gracious and merciful, slow to anger and great in loving-kindness." "Go, then, and learn what this means, 'I want mercy, and not sacrifice.' " —Ps. 145:8; Matt. 9:13.

Catholics YOU *ARE* ALLOWED TO READ THE BIBLE



"TO KNOW nothing of the Scriptures is to know nothing of Christ.'"[1] So said Catholic "Saint" Jerome, fourth- and fifth-century Latin "church father," hailed by Pope Pius XII as "the greatest of the Doctors in Bible teaching."[2] So convinced was Jerome of the importance of studying the Bible that he also wrote: "If there is anything in this life that sustains the wise man and moves him to keep a serene mind amid the tribulations and upheavals of the world, it is, I am convinced, first and foremost, meditation on the Scriptures and knowledge of them."[3]

That this was not an isolated view is attested to by a church-approved Catholic work in the following terms: "This veneration of the Holy Scriptures is to be found in all the early Fathers. The numerous translations made in order to put them into the hands of the faithful, the considerable textual criticism that dates from that time, particularly by Origen and Saint Jerome, provide glaring proof of the literary activity that went on in the early centuries, and indicate irrefutably that the Bible occupied a special place in the minds of the Christians. Moreover, most of the writings of the Fathers are homiletic commentaries of the Scriptures."[4]

Since the early "church fathers" unanimously recognized the value of the Holy Scriptures, how is it that in many countries Catholics still regard the Bible as a "Protestant book" and therefore as forbidden reading? To answer that question, we shall need to review a few pages of church history.

The Bible in Living Languages

The large portion of the Holy Scriptures commonly called the Old Testament was originally written in Hebrew, with a few small sections in Aramaic. As Hebrew passed away as a generally living language, those Jews who spoke only the common or *koiné* Greek, popularized by the armies of Alexander the Great, felt the need of a translation of the Hebrew Scriptures in the international language of the day. To meet their needs, during the third and second centuries before Christ, the Greek *Septuagint Version* was produced. This translation into a vulgar, international tongue, was later used and quoted by Christ's apostles and disciples, and the latter used this same widely understood language for their own writings, commonly called the New Testament.

It follows that no one idiom could claim to be the exclusive, holy, sacrosanct language of the Bible. Now, the Catholic Church recognizes that the Holy Scriptures are inspired by God. A Catholic work states to that effect: "The Council of Trent declared both holy and canonical all the books of the Bible because they were dictated by the Holy Spirit and therefore God is their author."[5] Therefore, the church of Rome admits that God himself moved with the times and had his Word written in living languages. Since, while under inspiration, the apostles quoted the Greek Septuagint Version of the Hebrew Scriptures, it can be inferred that God approved of the principle of having his Word translated from a dead or little-used tongue into a living or commonly used one.

In the course of time, *koiné* Greek itself did not suffice to keep the Word of God understandable to the common people. Although Greek was the language spoken around the greater part of the Mediterranean seacoast, the inhabitants farther inland still spoke their native idioms. As Christianity spread, these peoples required the Scriptures in their common tongue. Thus, during the first few centuries after Christ, translations appeared in Syriac, Coptic and other Egyptian dialects, Gallic, Gothic and different local tongues. The rise of another important language is alluded to in the Scriptures themselves, which speak of the inscription placed above Jesus' head as being "written in Hebrew, in Greek, and in Latin."—John 19: 20, Catholic *Douay Version*.

Latin was the official language of the Roman Empire and was spread among the conquered peoples by the Roman soldiers. The legionnaires did not speak late or classical Latin, but they spread a popular, colloquial form, called Vulgar Latin. As the occupied peoples and the Romans themselves learned about Christ, they needed a translation of the Scriptures in the only tongue they understood. So it came about that during the second, third and fourth centuries, many different translations were made into Latin. A Catholic reference work says the following concerning these "Old Latin versions": "Both types [African and European] use the same popular Latin, with its peculiarities of vocabulary, spelling and syntax, its incorrect, vulgar and even coarse speech."[6] They were obviously popular translations made for the common people.

Toward the end of the fourth century Jerome, encouraged by Damasus, the first bishop of Rome to adopt the title Pontifex Maximus (Supreme Pontiff), previously borne by the pagan Roman emperors, set to work first to revise the best of the Old Latin versions and later to translate the whole Bible into Latin directly from the original Hebrew and Greek. He completed his work A.D. 404 or 405. Although Jerome's translation was in better Latin than the Old Latin versions, it was still written in a language understandable to the literate public. This fact is reflected in the name by which his version eventually came to be known—the "Vulgate" (from *editio vulgata*), meaning the common or popular edition of the Scriptures.

The full significance of the appearance of this common-language Bible sponsored by Pope Damasus I can be measured by the following extract from a Catholic work, which states: "Greek was the original language used by the Church: the missionaries of the first and second generations of Christians preached in Greek, the books of the New Testament were written in Greek, the apostolic Fathers and the apologists composed their works in Greek, the language used in the liturgy was originally Greek, and in religious meetings, the sacred writings were read in Greek. . . . The Church in Rome used the Greek lan-

guage until the middle of the 3rd century."[7] It might be added that as late as A.D. 325, the sessions of the First Council of Nicaea were held, not in Latin, but in Greek, and the Nicene Creed, which has been termed the "unshakable basis"[8] of the Catholic faith, was drawn up in the Greek language, not in Latin.

It is a known fact that many of the early "church fathers" considered the translators of the Greek Septuagint Version of the Hebrew Scriptures as inspired, and what is known as the New Testament was, of course, written in Greek from the start. Consequently, if any language deserved to be considered by Christians as the exclusive tongue for the liturgy and the Bible, it was *Greek,* not Latin. But neither God nor the early Christians considered any one language as sacrosanct, and credit must be given to the early "church fathers" for moving with the times and having the Bible translated into a living language: Latin, for those speaking and reading Latin.

Interestingly, a Catholic reference book points out that the Pharisees were the ones who opposed the translation of the Bible into the vulgar or common tongues. This book states: "From the second century forward, the Pharisees built up a system of cultural isolation for Judaism. They began surrounding the Hebrew text of the Old Testament with a respect that in our view was exaggerated, and they neglected the books, like Wisdom, that had originally been written in Greek; they even went so far as to consider that it was an evil day that the Law had been written in [translated into] Greek."[9] Another Catholic work makes a similar reproach with regard to the Scribes: "The Scribes were determined to protect the Torah, and to that end they applied themselves with untiring zeal to erecting 'a hedge all around' it, in accordance with the recommendation made by the Elders of the Great Synagogue. (*Pirqé Aboth, I,* I) . . . The Law of Moses, the legitimate pride of Israel, risked becoming a private domain of which they jealously held the key."[10]

The foregoing shows: first, that God himself inspired his penmen to write in the living language of their times; secondly, that the early "church fathers" favored keeping the Bible alive in the vulgar or popular tongues of their day; thirdly, that the Latin *Vulgate* was not originally a dead-language version for the exclusive use of the clergy, but a popular edition in what was then a modern-day idiom; fourthly, that opposition to Bible translation in a desire to keep the Scriptures as the exclusive domain of the clergy was a trait of the Scribes and Pharisees. How, then, did it come about that for centuries the Roman Catholic Church forbade any Bible reading "in the vulgar tongue," that is, in anything but Latin, which had become a dead language?

How the Bible Became a "Prohibited Book"

There were several reasons why the ecclesiastical authorities of the Roman Catholic Church changed their attitude toward the Bible's being kept alive in languages understood by the common people, and why, for centuries, they restricted the use of the Scriptures to the clergy.

One factor was the rivalry between Rome and Constantinople that began developing in the fourth century and culminated in the schism of A.D. 1054 between Roman Catholicism and the Orthodox Church. An authorized Catholic reference work explains the origin of this split as follows: "It started by a struggle for domination between old Rome and Constantinople, New Rome, the latter having been chosen by Constantine as his capital in 330. By virtue of this, the bishop of Con-

stantinople required the Council held in that city in 381 to grant his see special honor, second only to that of the bishop of Rome; this was granted him by Canon 3 of this Council."[11] The promotion of this Eastern prelate to the rank of Patriarch of Constantinople sowed the seeds of rivalry that led to the schism between the Eastern and Western churches of Christendom.

It was in this contest of rivalry between Rome and Constantinople that Damasus, the then bishop of Rome, encouraged Jerome (in 383) to revise the Old Latin versions and produce a standard version of the Bible in Latin. The Eastern church used the Greek language for its liturgy and it possessed the whole Bible in Greek, the "Old Testament" in the *Septuagint* and the "New Testament" in the original Greek. This placed the Western church at a disadvantage, since its liturgical language was Latin. Damasus, who five years earlier had accepted the title of Pontifex Maximus, was anxious to justify his claims to that title and apparently saw the need to produce a version of the Scriptures that would compete with the Greek text used by his rival in Constantinople.

True, the Latin *Vulgate* did not immediately become popular, even among the succeeding bishops of Rome, and many years passed before it was recognized throughout the whole of the Western church as the official version of the Scriptures. Nevertheless, it is a historic fact that it was conceived just two years after the rivalry began between the bishops of Rome and Constantinople. That later bishops of Rome should have adopted the *Vulgate* as the official Bible of the Catholic Church and made Latin the sacred language of the liturgy, insisting upon the use of Latin centuries after it had become a dead language, can better be understood in the light of the rivalry between the Eastern (Greek) and Western (Latin) churches.

Commenting on the use of language in the struggle between the two divisions of early Christendom, historian Arnold J. Toynbee states the following in *A Study of History:* "In encountering the local impulse to make use of vernacular languages for liturgical purposes instead of Latin, the Roman Church had conceded to the Croats permission to translate the liturgy into their own language, probably because in this frontier district Rome found herself faced with the competition of her Eastern Orthodox rival, who, so far from insisting on her non-Greek converts accepting Greek as their liturgical language, showed a politic generosity in translating her liturgy into many tongues." Rome, on the contrary, by insisting on the use of Latin throughout the length and breadth of her religious empire, intended to assert her supremacy over her Eastern rival.

Another reason for venerating the Latin language and for preventing the common people from reading the Bible in their common idioms was the Roman Church's desire to assert her spiritual authority over the "faithful" inside Western Christendom. If she admitted that the Scriptures contained the complete revelation of God's will and purpose, and continued making the Bible available to the "faithful" in their common languages, she would risk losing her hold over the flock. To counteract this danger, the Roman ecclesiastical authorities claimed that God had committed into their hands the sacred "trust" of traditions that complete the divine revelation. A Jesuit author outlines this claim in the following terms: "The divine revelation, even that expressed in the Scriptures, has been committed to a faithful community, the living Church; this raises *the vital question of the relationship between the Bible, Tradition and*

the Church. . . . This added light [in the Scriptures], once given, joins and completes the treasure of Tradition. . . . The same Spirit that inspired the Scriptures dwells in those who are responsible for faithfully transmitting the trust of the Revelation. Therefore *the Scriptures are entirely dependent upon Tradition* [author's italics]."[12]

Another Catholic work states the matter even more clearly, when it says: "Tradition is the most normal canal by which all the teaching of the faith reaches mankind. Use of the New Testament Scriptures came later. They do not contain the complete trust, all the faith, and their use is not essential."[13] Since many of these traditions (e.g., worship of the Virgin Mary, prayers to the "saints," veneration of relics, indulgences, purgatory, and so forth) are nowhere to be found in the Scriptures, it obviously became dangerous to allow the common people to read the Bible.

These different factors help to explain the following official statements by the Roman authorities:

A.D. 1229: "We forbid the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and we most strictly forbid even these works in the vulgar tongue." —Council of Toulouse, Canon 14.

A.D. 1246: "You will see to it that all just and legal means are used to prevent the laity from possessing theological books, even in Latin, and the clergy from possessing them in the vulgar tongue."—Council of Béziers, Canon 36.

A.D. 1562: "If the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom."—"Ten Rules Concerning Prohibited Books" drawn up by order of the Council of Trent.

A.D. 1816: "Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people."—Statement by Pope Pius VII.

Catholic author Daniel-Rops, member of the French Academy, sums up the situation as follows: "By giving back to the Book its supremacy and its renown, Luther and the other 'reformers' committed the inexpiable error of separating it from the Tradition that had safeguarded its text and had contributed so much to its understanding. Once it became the only source of faith and of spiritual life for man, the Bible afforded the means for doing without the Church, her social organization, Tradition and the Hierarchy. The Catholic Church measured the danger of this break in the historical evolution of the Christian message and of this individualization of belief. She reacted through the protective measures taken by the Council of Trent, which, among other things, forbade the faithful from reading versions of the Holy Scriptures in common languages unless they had been approved by the Church and contained commentaries in line with Catholic Tradition. . . . It became commonplace to hear people repeat that 'the Bible is on the Index' and that 'a Catholic should not read the Bible.'" Yet the same author, writing in 1955, states a few pages farther on: "'Read the Bible!' is what the Catholic Church now tells its sons to do."[14] How did this change come about?

The Revival of Bible Reading Among Catholics

In the early nineteenth century, Pope Leo XII stated in a bull to the Catholic

clergy in Ireland: "It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously dispreading itself through the whole world. . . . This society has collected all its forces, and directs every means to one object:—to the translation, or rather to the perversion, of the Bible into the vernacular languages of all nations."

Similar condemnations of the Protestant Bible societies were made by Popes Gregory XVI (1831-1846) and Pius IX (1846-1878). But fulminating against these societies did not prevent them from distributing millions of copies of the Bible in hundreds of languages, so that by the end of the nineteenth century Protestant editions of the Scriptures were beginning to circulate even among the Catholics, since Catholic editions in the common languages either were nonexistent or too expensive. In view of this situation, Rome found it necessary to begin distributing her own translations of the Bible, duly annotated with comments designed to reconcile the Scriptures with Catholic dogma and tradition.

In 1893, Pope Leo XIII published his Encyclical Letter *Providentissimus Deus* on the study of the Holy Scriptures. In 1907, Pope Pius X wrote a letter to the head of the Saint Jerome Association (a Catholic Bible distributing agency) encouraging him to "clear away the prejudiced idea that the Church is opposed to the reading of the Holy Scriptures in the vulgar tongue."[15] In 1920, on the 1500th anniversary of the death of Jerome, Pope Benedict XV published his Encyclical Letter *Spiritus Paraclitus* in which he exhorted "all the sons of the Church, and especially the clergy, to respect the Holy Scriptures and to read them piously."[16]

Finally, in 1943, Pope Pius XII published his Encyclical Letter *Divino afflante Spiritu,* hailed by the bishop of Namur, Belgium, as "a breath of fresh air, of ozone after the storm."[17] In it, the pope stated: "May the Bishops apply themselves to increase and perfect this veneration [for Holy Scripture] among the faithful entrusted into their care, by encouraging all efforts put forth by men filled with apostolic zeal, whose praiseworthy object is to create and maintain among Catholics a knowledge and a love of the Holy Books. May they therefore grant their favor and support to the pious associations whose purpose is to distribute among the faithful printed copies of the Bible, particularly the Gospels, and who endeavor with much zeal to introduce into Christian families the habit of reading the Bible daily with respect and devoutness."[18]

In this same encyclical, Pius XII expressed the following wish: "Let the priests . . . show the truthfulness of Christian doctrine by words drawn from the Holy Books."[19] And in the same vein, Jesuit professor Paul Henry, of the Paris Catholic Institute, writes: "Scripture is normative [establishes an authoritative standard] for the life, the worship, the morals and the theological doctrine of the Church. Normative, not in the sense that everything revealed or desired by God is explicitly written in Scripture, but inasmuch as *nothing done or taught infallibly by the Church can be contrary to Scripture* [italics ours]."[20]

Catholics, the foregoing shows that you *are* now allowed to read the Bible! Several heads of your church have said so in authoritative letters written to the bishops throughout the entire world. Your church also says that, although it possesses traditions in addition to the Scriptures, *nothing it teaches can be contrary to the Scriptures* and that your priests should be able to prove the truthfulness of Catholic dogma by quoting Scripture. Put this claim to the test. Obtain a copy of the Bible.

Read it! Study it! Ask questions! Accept the assistance of those zealous men and women whose praiseworthy purpose is to help you understand God's purposes. One such man or woman, filled with apostolic zeal, brought you this magazine.

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* All these works carry the official "Imprimatur" of the ecclesiastical authorities of the Roman Catholic Church.

Heeding a Friend's Advice

● A dedicated Christian in Michigan recounts how he learned God's truth: "Seven years ago, during the course of my employment aboard the Great Lakes ore ships, I undertook to determine for myself if a man should have a religion and, if so, which one of the many. In an effort to obtain answers to many questions I contacted a number of clergymen. From these encounters I learned one thing—the fact that I was not the only one confused. So the whole subject of religion was laid aside until one day our ship put into port on Lake Erie and the fireman on my shift quit.

"When the replacement fireman came aboard, there was some doubt as to whether or not he could handle such a back-breaking job as that of hand-firing the ship's boilers, due to his slight build. However, by demonstration he convinced us that he was indeed a very good fireman. Since he had been away from such hard physical work for some time he required help until he could get into shape. Whenever I could leave the engine room I would go into the firehold and help him out. I soon learned that he was interested in the Bible and had an unusual knowledge of its contents. I turned back his first efforts to explain some things by telling him, with a cynical tone of voice, that if he thought he could convince me on these religious issues, when the learned men of the clergy had failed to do so, he had another thought coming.

"We would shovel the furnaces full and then discuss religious issues, referring to the Bible and other books he had. This went on shift after shift. My efforts to convince him that he was just as confused as myself and the clergymen I knew were frustrated by his quiet, confident explanation of Bible truths. This frustration soon turned to interest and, with this interest and our further study, I came to realize that this was indeed the truth. The end of the shipping season arrived, and the ship was laid up for the winter. The sailors departed. Prior to parting, my new friend advised me that if I wanted to learn more of the truth I should seek out and associate with Jehovah's witnesses. As my family and I moved from place to place I never forgot the things that ship's fireman taught me. Upon moving to upper Michigan three years later, I sought out the Kingdom Hall. An invitation to a home Bible study was accepted, which led to my dedication. As I recall, seven years ago those clergymen failed to impart Bible understanding, but in contrast Jehovah enabled a humble fireman to teach others life-giving truth."

Freedom of Worship TRIUMPHS in Liberia

By "Awake!" correspondent in Liberia

IN MARCH 1963 the world was shocked by reports of the breakup of a peaceful religious assembly of Jehovah's witnesses convened at Gbarnga, Liberia. After being herded to a military compound, the Witnesses, foreigners and citizens alike, for three days were subjected to all manner of brutal mistreatment by soldiers because they refused to violate their Christian consciences and worshipfully salute the flag. The following month all foreign nationals who were Jehovah's witnesses, including missionaries, were told to leave the country. A detailed report of the incident appeared in *Awake!* of August 8, 1963, following publication of an open letter of protest to President Tubman by the president of the Watch Tower Bible and Tract Society.

About four months after the publication of the aforementioned article, or in December 1963, a delegation of Jehovah's witnesses traveled to Monrovia, Liberia, to discuss with Liberian President W. V. S. Tubman the matter of religious liberty for Jehovah's witnesses in that republic.

Several questions pressed for satisfactory answers. Would Jehovah's witnesses be allowed to show respect for the Liberian flag by standing quietly before it and not be forced to salute it idolatrously? Would these Christians be able to preach and teach the Bible, free from molestation, and hold peaceful meetings and assemblies without the likelihood of invasion by soldiers? Would restrictions on building Kingdom Halls be lifted?

During the interim from the breakup of the assembly to the discussion of these questions with President Tubman something of significance took place.

Liberia Flooded with Protests

When the facts about the assembly breakup and the brutal persecution became public knowledge, thousands of persons who deplored this transgression of basic human rights were stirred to write letters of protest to the President of Liberia. Liberian embassies and consulates in many countries were also flooded with inquiries, protests and explanations that Jehovah's witnesses are peace-loving Christians whose Bible-based religious views present no threat to established authority.

With the spotlight of such worldwide indignation turned on his country, Liberian President Tubman, in a speech on August 14, 1963, explained that his Government "deplores, abhors and deprecates brutality and maltreatment of people under any circumstances, and when the matter [of the Gbarnga incident] was brought to its attention and the guilt of those involved was established, they were punished because they violated the law in manhandling and brutalizing citizens and foreigners." He

further stated that he was making a personal investigation of the affair and that "Jehovah's witnesses, as a sect, are welcome in this country, but they will be required to conform to the law requiring all persons to salute the flag when it is being hoisted or lowered at ceremonies in their sight or keep away from such ceremonies."

In response to Mr. Tubman's statement that Jehovah's witnesses were welcome in Liberia, a question was propounded at a news conference: Did this mean that missionaries of Jehovah's witnesses could now enter Liberia? As reported by *The Listener Daily* of September 13, 1963, "Mr. Tubman said if an individual has been deported from a country, he cannot re-enter that country without special permission. However, he added, new Jehovah's Witness missionaries could come to Liberia."

These words proved heartening to local Witnesses. During those months they kept remembering statements by government officials that all who had refused to salute at Gbarnga were to be prosecuted. This caused many Witnesses to scatter throughout the country, and meetings were held in private homes. But now the President's remarks seemed to indicate that Liberia was moving toward freedom of worship for Jehovah's witnesses. In some communities Witnesses began preaching from house to house as before. Frequently they were welcomed warmly by hospitable Liberians who love the Bible and who appreciated the good work of the Witnesses. But some local authorities viewed the Witnesses as subversive and had told them they could not preach. Freedom of worship could not flourish in such a climate of uncertainty and apprehension.

Interview with President Tubman

Late in November Liberian President Tubman wired M. G. Henschel at the Watch Tower Society's headquarters in Brooklyn, New York, and agreed to receive a delegation of Jehovah's witnesses to discuss missionary activity and the flag issue. M. G. Henschel, a director of said Society, was more than mildly interested in the matter, as he had personally experienced persecution at Gbarnga. Soon thereafter the former presiding minister of Jehovah's witnesses in Liberia, together with his assistant and the Society's representative in charge of its work in Nigeria, arrived in Monrovia and were joined by M. G. Henschel.

The first meeting with President Tubman was short but cordial. The President welcomed back the missionaries, including one who had been asked to leave Liberia in April. Due to an oversight in making note of the appointment, the President requested that the delegation return the following day. The friendly atmosphere was conducive to a feeling of optimism.

Scriptural Teachings Beneficial

When the interview was finally convened, the Society's director thanked the President of Liberia for the opportunity to clear the air regarding Jehovah's witnesses and to explain that they are not subversive and that their work is in no way political. Jehovah's witnesses, he explained, represent an international organization preaching God's kingdom in 194 lands. As sincere Christians their interest is in helping people to understand the Bible.

Reference was made to the President's speech of August 14 in which he pointed out that Christians had to be subject to secular authority according to the Bible book of Romans, chapter 13. Literature of the Society was then presented and portions thereof noted as evidence that people were being taught to obey governments and to pay taxes. Henschel also spoke to the President about the urgency of our times, the imminent end of this system of things

and the Bible hope of salvation into a new order thereafter. A personalized copy of the *New World Translation of the Holy Scriptures* was then presented to President Tubman, himself a lay preacher and frequent guest speaker at different churches.

The two members of the delegation who had spent many years in Liberia then told about the practical results of the Society's work among the Liberian people. Hundreds of Liberians had been trained as ministers and spiritual counselors and had gained an enviable reputation for honesty and dependability, being much sought after by employers. As Bible classes expanded, Kingdom Halls had been built. Literacy classes were functioning throughout the Republic, a local language reading primer had been published, and many Liberians had been taught to read and write.

Witness Woodworth Mills of Nigeria told President Tubman that the 37,000 Witnesses there enjoy a fine Christian reputation, as acknowledged by Nigerian President Azikiwe. There are no problems in schools, and huge assemblies are held without need of policemen. The good results achieved in all countries in West Africa proved that knowledge of the Scriptures is truly beneficial for Africans.

The Society's director introduced a new Bible teaching aid, *"This Good News of the Kingdom"* printed in the local Kissi language. Its use in connection with the English edition was explained in aiding persons to learn to read English, Liberia's official language.

Why Objections to Saluting

After a newspaper reporter was permitted to sit in on the interview, M. G. Henschel explained that he had not come to complain about the treatment meted out at Gbarnga. Suffering for true Christianity was something to be expected, he said, and there was no anger because of this.

The Watch Tower Society director was happy to note that Liberia's Constitution and Bill of Rights guaranteed freedom of worship, not every country having such fine provisions. In carrying on their worship, Jehovah's witnesses were not asking for any special preference over other religions; they were merely doing what the Bible commands. At Exodus 20:1-6 God says he demands exclusive devotion. He commands his worshipers not to bow down to or worship any image or idol. This interpretation of the Ten Commandments was held by Shadrach, Meshach and Abednego in Daniel, chapter 3—an account well known to President Tubman, one of his given names being Shadrach. Other scriptures were quoted by Henschel to show that Christians must shun idolatry. (1 Cor. 10:14; 1 John 5:21) Whereas some may not regard a flag as an idol, Jehovah's witnesses regard a flag salute the same way as the Hebrews in Babylon regarded bowing down to Nebuchadnezzar's image.

In conclusion Henschel summed up: 'We certainly respect the flag, but we want to be excused from performing toward it an act we conscientiously believe to be an act of worship forbidden in the Bible. Will the Government allow Jehovah's witnesses to worship according to their consciences? Our worship is neither immoral nor dangerous to the State. In other countries Jehovah's witnesses have been able to stand quietly before the flag during flag-salute ceremonies as a sufficient display of respect. Will the Government of Liberia be willing to grant Jehovah's witnesses these same privileges that they enjoy elsewhere? May we carry on our meetings in our places of worship? May we hold our assemblies and preach from door to door without molestation? May the Watch Tower missionaries reenter Liberia and continue to help the Liberian people?'

President Favors Tolerance

Having listened intently to the delegation, President Tubman admitted that he had known of the activities of the Watch Tower Society for a long time, a group of his townspeople having attended *Zion's Watch Tower* Bible classes when he was just a boy. In good humor he related that the flag law in Liberia was proposed by a clergyman and the first person apprehended for violating it was the 80-year-old father of the cleric. President Tubman reaffirmed his strong belief in freedom of worship, conscience and religion.

The Government, he enthused, welcomes all religions, especially Christian ones. The President jovially related about his receiving visits by Jehovah's witnesses. "They preached to me, and I listened. Jehovah's witnesses—they know their Bible very well. They tried to convert me, but I told them I'm too old to change now!" "I do not believe that Jehovah's witnesses are subversive or are trying to overthrow the government," Mr. Tubman added.

As to Gbarnga: "I Am Sorry!"

Regarding the ill-treatment of the Witnesses at Gbarnga, President Tubman condemned the incident as "an outrage," "iniquitous," and "wicked." He said those responsible for the affair had been punished, and added, "I am sorry this thing happened!"

M. G. Henschel once again assured the president that Jehovah's witnesses had not come to complain about personal abuses. "We do not hold anything personal against those who abused us at Gbarnga, Mr. President." "Were you at Gbarnga?" the President asked with surprise. "Yes," replied Henschel, "I was in detention from Sunday until Tuesday with all the others. We all underwent the same experience. The soldiers made no difference between foreigners and Liberians. I was struck on the back with a rifle butt and made to sit all Sunday night, and I had my share along with John Charuk here and all the others. But we feel no hatred, no animosity. When I was released I tried to think: 'Now, what good can I see in these soldiers? Is there something kind I can think of them?' and I found it possible to compliment Lieutenant Warner for the mercy and compassion he had shown for the young babies, of whom there were many. Jehovah's witnesses feel no anger about the personal abuse they had to suffer. And even there at Gbarnga while we were undergoing this treatment there were no derogatory words, but we stood quietly and showed respect for the flag."

President Tubman said for the third time, "I am sorry!" He went on to say that the Government has nothing against Jehovah's witnesses, "They are welcome here just as any other sect of Christians; their missionaries can carry on their work." Asked whether this applied to the missionaries told to leave the country in April, the President replied, "Yes, they will be welcome."

May Witnesses Stand but Not Salute?

After earnestly describing the deep religious convictions of Jehovah's witnesses and the matter of conscience, Henschel once again brought up the crucial point of the interview. 'Mr. President, since the law requires respect for the flag, would it be all right if Jehovah's witnesses just stand quietly in respect for the flag and not be required to give the military salute or take part in the ceremony?'

President Tubman replied to this effect: 'The law stipulates that every person shall show respect to the flag when it is being raised or lowered with ceremony. The term "respect" is subject to interpretation. If I am present when the flag is being hoisted or lowered with ceremony, I do not salute.

I stand at attention and take off my hat. I am not the interpreter of the law, but I think that civilians are not required to give the military salute. But I will consult with the Secretary of the Interior and the Secretary of Defense.'

'Regarding the fear you say that some have to attend your religious services,' continued the President, 'I would say that this is a very undesirable situation and I will take steps to remedy it. There is no reason why you should not be able to build your churches and have services in them. Your services should have the same protection of the law. If there are some officials who do not have the right understanding, I will make an announcement that will put matters right.'

Popular Reaction

A lengthy report of the interview was published in *The Liberian Age* of December 6, noting that President Tubman had showed much sympathy toward the delegation. An editorial stated: "We sincerely hope that the meeting yesterday between President Tubman and a delegation of Jehovah's Witnesses will go a long way, if not all the way, in clearing up any possible misunderstanding or doubt that may be existing with regard to the right of religious organisations and individuals to practice their religious beliefs under the constitution of the Republic." The Gbarnga incident was lamented, and those there who had taken the law into their own hands were condemned. Mentioned also were the many letters of strong protest received from many parts of the world, which undoubtedly had a profound effect on Liberia.

Many Liberians greeted the returned missionaries with emotions ranging from utter disbelief to fervent hugs. During the week the interview took place the Kingdom Hall in Monrovia was filled with those anxious to hear talks of encouragement by the delegates.

Presidential Order

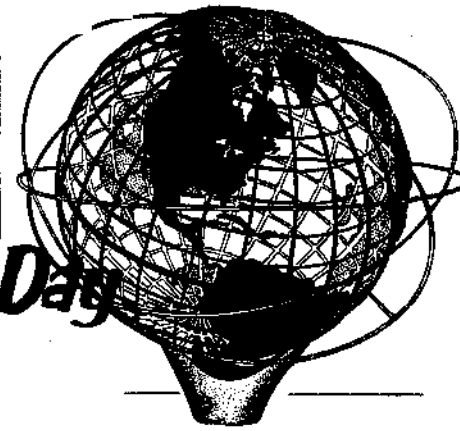
A few days later the Executive Circular, issued by the President of Liberia, notified citizens as follows:

"Delegated representatives of Jehovah's Witnesses having come to Monrovia, met and discussed with me the incident that arose in Gbarnga between the Commissioner and Jehovah's Witnesses in March of this year, and I having assured these representatives that Government deprecates the outrageous acts of violence and mistreatment by soldiers of the Liberian National Guard toward Jehovah's Witnesses, and that the Defense Department has been authorized to investigate the matter with a view of ascertaining and administering discipline and punishment to all who participated in such maltreatment of Jehovah's Witnesses, the representatives of Jehovah's Witnesses assured me that their members would pay respect to the national flag when it is being hoisted or lowered at ceremonies by standing at attention.

"It is hereby notified to the public and to all people throughout the country, that Jehovah's Witnesses shall have the right and privilege of free access to any part of the country to carry on their missionary work and religious worship without molestation from anyone. They shall have the protection of the law both of their person and their property and the right to freely worship God according to the dictates of their consciences, observing in the meantime the laws of the Republic by showing respect to the national flag when it is being hoisted or lowered at ceremonies by standing at attention."

Clearly, freedom of worship has triumphed over the spirit of intolerance. Respect for individual conscience toward God, the most basic human right, has been wisely manifested. While giving due respect to the flag, Jehovah's witnesses will continue giving worship exclusively to God, saying, "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11.

New York WORLD'S FAIR Nears Its Opening Day



ON APRIL 22 the gates will open to history's first billion-dollar ($1,000,000,000) fair—the New York World's Fair of 1964-1965.

An estimated 70,000,000 visitors from all parts of the world will come to see an exposition of this world's achievements squeezed into the 646 acres of Flushing Meadow Park, Queens, New York. More than 70,000 persons are expected to attend on opening day.

Under the symbol of the Unisphere, some forty nations will participate. There will be about 150 pavilions and an additional 300 sub-exhibitors in multiple buildings. Here visitors will wander through exotic and serene gardens, tour towering fantasies of glass and steel, stroll down picturesque promenades, pause in the sparkle of spectacular fountains, sample foods from almost every part of the globe, wonder at predictions of things to come and gaze at re-creations of things past. There will be water and ice shows, theater productions and circuses, sports events and fireworks, symphonies and brass bands.

Why a World's Fair?

There must be a reason for a production of such magnitude and cost. What is the expressed purpose of this fair? What do the nations and organizations participating hope to accomplish? Why would New York City want to host such a complicated undertaking?

According to an official fair document, its objectives are: 'to exhibit the best works and products of all participating nations, to have a performing arts program jointly sponsored by the fair and the Lincoln Center for the Performing Arts, Inc., to celebrate the three hundredth anniversary of New York City, to work for the completion of the metropolitan arterial system, to encourage and present a wide scope of entertainment for both old and young, to restore and improve Flushing Meadow Park.'

A principal hope of the fair is that during the two years it is in progress, Asians, Africans, Australians, North and South Americans, Europeans and people from the isles of the seas will meet and, by learning more of one another, lay a foundation for a better and more understanding world. By weaving together the arts and ideas, the products and progress of nations into a single theme, namely, "man's achievements in an expanding universe," fair builders hope thereby to further the cause of "peace through understanding." Symbolizing this need for greater understanding in a world made small by modern achievements is the towering Unisphere in the heart of the fairgrounds. This giant sphere of steel is the largest of its kind ever built by man and will silently declare

that hopeful goal to millions of visitors.

Other Goals

In the international division, one of five principal sectors, some forty registered nations are represented. What do they hope to accomplish here? Allen Beach, director of International Exhibits, said that these nations hope to acquaint millions of people who might never have the opportunity to travel with their lands. M. Barry, Minister of Planning for Guinea, stated: "We consider our participation at the World's Fair a first step, as a free nation, in getting the people of the United States to know and understand our country." So the fair is a showcase for large and small nations.

In the Industrial sector the goal is exposure. At least thirty-six of the world's largest businesses will be vying for the public's attention. Here the gleaming pavilions of the Ford Motor Company will compete with the giant tail-fin building of General Motors and Sinclair's dinosaurs. Approximately 300 companies will be exhibiting in multiple exhibitor pavilions. Present will be a five-story structure representing the $80,000,000,000-a-year food industry in the United States. Among the many attractions are supermarkets of tomorrow, a New England fishing village, a gourmet shop and an international steak house. The Whirlpool "Miracle Kitchen," visited by former Vice-President of the United States Richard Nixon and the Soviet premier, Nikita Khrushchev, in Moscow, will be among the attractions.

The third division is the fair's transportation center, which will include sixteen exhibits, featuring every conceivable means of transportation known to man, from escalators, elevators, mobile homes, rent-a-cars to horse-drawn trains.

The Federal and State area, in which some twenty-seven states of the United States will take part, makes up the fourth sector. A sample of what can be expected here perhaps can be seen in Florida's pavilion with its 100-foot-high citrus tower

From all these things we can see the goal of businesses, organizations, nations and states, that of promoting goodwill for themselves and business for the future. The object of all this exposure and advertising is to get the organizational or national name in front of the public to impress them with the product or service each has to offer, hoping it will stimulate further interest on the part of the consumer. Even if no actual sale is made on the spot, keeping the name before the public is regarded as a profitable function of such world's fair exhibits.

Religion's Offering

Amidst all this glittering materialism, religion will have an important enclave. The 1939-1940 New York World's Fair had only a single temple of religion. But this fair has six dramatic religious pavilions. Why this participation? Stated Judge Charles W. Froessel of the Masonic order: "We would like the world to know us better, and where is there a more fitting place to achieve that objective than on these grounds during the World's Fair?" The Masonic order will feature a crescent-shaped building. Visitors will enter the pavilion under a 60-foot-high arch formed by the square and compass, which is the Masonic symbol.

Not far from there will be the Mormon exhibit. This will be surrounded by a 120-foot-high replica of the front facade of the Mormon temple in Salt Lake City, Utah. Their exhibition halls will display two gigantic murals, each 110 feet long and 9 feet high, depicting the life of Jesus Christ and the birth and growth of the Mormon religion.

Bible scholars will be interested to know that the Hashemite Kingdom of Jordan

will feature the Dead Sea Scrolls and a 35-foot column from Jerash. On the other hand, the Vatican Pavilion, built at the cost of $3,800,000, will highlight Michelangelo's Pietá, the marble sculpture of Jesus in the arms of Mary. The $3,000,000 Protestant and Orthodox Center will display the charred cross of the Coventry Cathedral in England, which was saved from the destruction of World War II. The Christian Science Pavilion will rise thirty-five feet in the form of a seven-pointed star, while the Billy Graham Pavilion resembles a revival-meeting tent.

It becomes evident that these religious organizations want to share in the promoting of their particular kind of religion by keeping it in the public eye, as well as contribute to the expressed purpose of promoting peace among men. But despite this stated purpose of better understanding among men, and the blessing of the pope of Rome, religion at the fair has already had its share of problems. One instance of internal strife occurred over a film to be shown at the Protestant and Orthodox Center, resulting in several resignations.

The president of the Protestant Council of the city of New York, Arthur Lee Kinsolving, reportedly stated that the religious exhibits at the fair will be a kind of oasis "in the midst of the worship of materialism." Yet what is frequently overlooked is that those who worship at the throne of materialism are often the very ones whose religions are represented at the fair.

Entertainment and Education

The fair's final division is the Lake Amusement Area. A musical with a cast of 250 in a 10,000-seat theater is in the making. Acts never before seen in the United States will be presented underneath a 45-foot-high fireproof big top by the Continental Circus. An "Ice-Travaganza" boasts of being the most unusual show in the world. Dancing waters, a display combining water formations, dramatic lighting and music, will also catch the public's attention.

Simulated canals of Venice will provide trips in cushioned gondolas and rides in paddle riverboats. The Swiss Skyride, spanning the fair across its main axis and reaching a height of 112 feet, will satisfy those who have a taste for a bird's-eye view of the fair. Those wanting to go higher can board a helicopter at the fair's heliport.

In the realm of educational experience there will be the worlds of science to explore, a chance to examine culture of distant lands, an opportunity to glance into what are considered man's greatest achievements of today and his dreams of tomorrow. For the explorer there will be the simulated landscape of the moon to walk on and a glass-bottom boat to study the depths of Meadow Lake.

Those having a taste for foods of other lands will be able to dine like Arabian potentates or Hawaiian natives. Danish and French delicacies will be in abundance. Argentina plans to roast whole steers. One of the highlights of the Venezuelan pavilion is a basement restaurant-nightclub reached by a free floating, hydraulic telescoping elevator rising vertically through the entire edifice.

Of course, along with all these foreign dishes one can expect American food as well, including the hot dog.

While there will be this great variety of entertainment and feasting, one should remember that it costs something. Visitors will want to examine their budgets carefully and not let their sight of desirable things carry them away to extravagance they can ill afford.

Returns on Huge Expenditures

The cost of such an undertaking as this world's fair is stupendous. For example, the estimated cost to be borne by the fair alone is $137,725,000. The total investment by foreign countries and the United States —government and industry—is expected to exceed $500,000,000.

However, this represents a handsome return to thousands of people. Almost a year before the fair's opening, close to 10,000 people were being employed on the fair complex alone. Over 12,936,660 man-hours had been devoted to construction, representing a payroll exceeding $65,000,000, and the work on the fair had hardly begun.

Vast and complex highway improvements were necessary, costing $125,000,000. Viaducts, overpasses and bypasses had to be built. One overpass for pedestrians is a quarter of a mile long. A new six-track railroad station has been completed. Bus terminals have been enlarged to accommodate thirty-three local buses at one time. Approximately $50,000,000 will be spent for construction and landscaping the fairgrounds. Four parking lots have been allocated for the parking of 20,000 cars. The Flushing Meadow Park Marina has been built, with a capacity for 800 boats. Hotels, motels, apartment and rooming houses have been constructed or renovated to accommodate visitors.

This, of course, represents a tremendous outlay of expense and activity. But the returns to New York and surrounding cities and states promise to be no less great. The estimated financial return alone is $188,450,000. Reimbursement to the city of New York will amount to some $24,000,000. The estimated surplus for the park improvement and educational purposes is $26,725,000. Not to be overlooked is the fact that New Yorkers and others will continue to benefit for years to come from the improved highways, the heliport, the viaducts, the Marina and other structures and improvements left behind by the exhibition.

This gigantic world's fair will soon be ready to open its doors to millions of global visitors. The scope of it can be better appreciated when it is realized that to see the fair in all its splendor will take an estimated twelve days, or ninety-six full hours!

The financial outlay has been huge, but the economic returns are expected to be likewise. Whether the fair will fulfill its purpose of promoting "peace through understanding" is another matter. There is reason to believe that it will do so only in a very limited and temporary way. It must be realized that some of the largest, most populous nations will not be represented. Russia will not be present, neither will Red China, East and West Germany, the Balkan countries, most of Africa and a great portion of Central and South America. In fact, only about a third of the member nations in the United Nations will be present.

However, the purpose of the average visitor is likely to be realized, for he will see the technical advances of this world and be supplied with entertainment and food he could not get elsewhere.

ANTHEM SINGERS A DISCIPLINARY PROBLEM

The following item appeared in the Arizona *Republic* of September 17, 1963: "The student body of the Pinetop-Lakeside school stood in the school yard yesterday morning, sang the national anthem, recited the pledge of allegiance and then received a stern warning to lay off stealing apples from nearby orchards." Apparently authorities at Pinetop have a far more serious problem now than the imaginary one over the anthem issue.

TAKE CARE of What You Have

WHEN friends pay you an unexpected visit, do you find yourself having to scurry around picking up odds and ends and taking precautions to make sure no one sits on the chair with the broken leg? Do you repeat the familiar, "Excuse the mess, but . . ."? But what? You may be able to think of a dozen excuses, but could this embarrassment be avoided? Do you really care for your home? It may be that this has happened so often that you do not even feel embarrassed anymore and expect people to take you the way they find you. But if this goes on you may find that your friends just do not drop in anymore, because, even if you feel at ease, they may not. Failure to take care of what you have creates problems.

Of course, it may happen now and then that someone will visit you just at the "wrong time." But if caring for what you have becomes a habit, no time need be the wrong time. Keeping a home tidy means work, but if good habits are formed in putting things in their proper place at the proper time, the home will maintain a neat appearance with no extra effort and there may be actually less housework to be taken care of. It is a matter of doing things *now* instead of leaving them until *later*.

When a new item comes into the home it is good to decide where it is going to be kept. If it is something the whole family will be using, it would be a good thing to let everyone know whether it is to be kept in the kitchen, the closet, the garage or some other place. This does not mean that family life has to be a regimented affair. Probably each one can have a limited space where he is allowed to keep "odds and ends." But it contributes to peace and good housekeeping if movable items in regular use have a fixed place to stay and there is an understanding that each one in the family will return them there after use.

In many homes the "untidy" part of the day is early in the morning. Why is this? Well, there are the children's toys from the night before, yesterday's newspaper is still on the floor, the dirty clothes are strung over the backs of the chairs, and perhaps the sink is full of supper and breakfast dishes. It really looks as if mother has her work cut out. And suppose she doesn't get through today and some of this is carried over to the next day? Why, before you know it you have more shoes under your bed than you have in the closet and you find yourself washing dishes before meals instead of after so that you can eat. But is there any good reason for this? Obviously this kind of turmoil can only lead to a waste of time and frayed nerves caused by looking for things and scolding about who put them where. The remedy? Children should be taught that time allowed for play includes returning toys to their place. You are through with the newspaper? Put it on the rack right now instead of throwing it on the floor and picking it up later. When you remove your dirty clothes, take the few steps to the hamper before they leave your hand. Instead of having a rest "before we wash the dishes," make it a rule that the rest comes

after, and you will find it much more refreshing. Now it is just as simple as that. Making the home look tidy does not have to be an eight-hours-a-day project for mother. Most of it need not be work at all, if good habits are formed.

Christians, especially, should avoid carelessness in the use of what they have, because the God they worship sets the pattern for them in this regard. He is an orderly God and, even though he is all-resourceful, there is nothing wasteful or extravagant in his creation. Throughout millenniums nature has enjoyed the experience of continuing in constant self-repair, because Jehovah gave it this property in the beginning. Certainly, then, if God makes provision to care so well for the things he made, we his creatures should show appreciation for the things he has entrusted to us or permitted us to acquire for our use and enjoyment: our physical bodies, our homes, automobiles, clothes, furniture, books and so many other things that you could name by lifting your eyes to look around for a moment.

You Save Money Too

Taking care of what we have is just a matter of proper appreciation, respect and good judgment. Yet, as one writer said, "it has always been more difficult for a man to keep than to get; for, in one case, fortune aids, but in the other, sense is required." It is rather peculiar how a person will often plan ahead, budget and save in order to "get" something, and then, when the item becomes commonplace through its presence or use, the initial pride and care are lost and with them the value of the thing possessed. Oh, yes, there are lots of excuses for not keeping things in good repair—time and money being among the favorites. But this is something that should be thought of when one contemplates acquiring new things. Count the cost of the upkeep as well as the purchase price, and if you cannot afford it, it may be wiser to do without the item than to lose so soon the enjoyment of it and to find an eyesore and "white elephant" on your hands.

Looking at things from a purely economic viewpoint, there is wisdom in caring for what we have. In most instances, to prevent wear is cheaper than to fix, and to fix is cheaper than to replace. A little floor wax certainly costs less than a new sheet of linoleum, and a coat of polish once in a while is cheaper than refinishing your desk. A little paint on the rusty spots of your car will prove to be a big saving over a body-and-fender job. It may cost a little to clean your clothes, but this will be more than replaced by the wear you get from them. And where is the man who does not realize that a key case costs much less than a hole in his pocket?

Then think, too, of the way that the careless person just throws money away by thoughtlessness or negligence. To leave a water tap running when it is not needed is really "pouring your money down the drain." Water in the soap dish, lights left burning when you leave the room or radiators left open when no one is at home—these may seem to be of little account, but how those small expenses mount up! By the end of a few months or a year they total a handsome sum that might well have been used with tangible results.

This calls to mind another thought with regard to the use of money. It is a possession that should be cared for by wisdom in spending. Solomon said: "There exists the one that is pretending to be rich and yet he has nothing at all." (Prov. 13:7) How foolish for a person whose material resources are low to spend money on luxuries when this means sacrificing things necessary for himself and his family! Yet the powerful desire of ostentation, or

"keeping up with the Joneses," frequently leads people into debt or causes them to buy things on the installment plan, from which no one stands to gain but the seller. Few buyers realize it, but on most installment purchases they are paying a rate of interest between 30 and 40 percent and often even much more. This is not caring for what one has and should be avoided whenever possible.

Care Affects Your Thinking

Of course, economy is not the only thing to be concerned about in caring for what we have. Just think of how one's surroundings affect his disposition. Everyone needs a certain amount of self-confidence. Now, thinking back on how we began our discussion, a normal person really does find it quite embarrassing when he is unexpectedly caught with things in a run-down turmoil around him. Happy as he may be to see a friend, his discomposure spoils the pleasure.

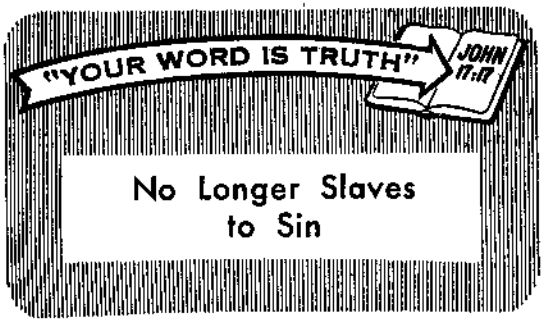
The same is true when one has to go out to meet people who might have reason to expect more of him. Sometimes it happens by accident, but more often than not it can be avoided. Have you ever entered a well-cared-for home of another and then wished you could walk out backwards because you were wearing the shoes that needed new heels or the trousers with the frayed cuffs? Why be distracted this way, whether it be because of your person, your home or whatever else you have? A little care and proper planning will contribute to your poise immensely when you have to deal with other persons—and you will feel so much more at home with yourself!

Taking care of what we have does not depend on how much we have. The material possessions of some are less bountiful than those of others. But if one's circumstances permit him to have only meager possessions, then surely there is all the more reason why he should care for what he has. While this is not always the case, it is sometimes found that those who plead poverty bring these circumstances upon themselves, to some extent, through their own neglect and wastefulness. This was recognized as far back as two centuries ago when the English conversationalist Samuel Johnson said: "Economy, on the one hand, by which a certain income is made to maintain a man genteelly; and waste, on the other, by which on the same income another man lives shabbily, cannot be defined. . . . as one man wears out his coat sooner than another, we cannot tell how." But we can tell how in many cases. It is a matter of appreciation of the things we have, no matter how many or how few they may be, and caring for these with good sense.

Is it not true that the way we care for things is a cast of our mental makeup? It is evidence of the type of person we are. It subtly exposes the extent of our appreciation, the depth of our gratitude toward others and our respect for persons, places and things. The way we care tells others whether we are industrious or lazy, concerned or indifferent. Our care or lack of care reflects itself in our every habit. In view of this, dedicated servants of God should be Godlike in caring for what they have. God is generous, liberal, even lavish in the provisions he makes for his own enjoyment and that of his creatures. Yet nothing is wasted and every detail is cared for. Copying him in caring for what we have brings happifying results.

COMING IN THE NEXT ISSUE

- Remember the Things God Has Done.
- How Shall Youth Be Educated?
- Discoveries in Antarctica.
- The Art of Being a Good Guest.



No Longer Slaves to Sin

THE apostle Paul, in writing to the Christians in Rome, described circumstances that produced a conflict in his personal life, a conflict from which he yearned to be completely free and yet was not. We read about it in Romans 7:21-23: "When I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members."

This same conflict is the experience of every true Christian. On the one hand, the law of inherited sin sets in motion tendencies that pull him in one direction and, on the other, the knowledge and appreciation that he has acquired concerning God's principles of righteousness train his conscience in such a way as to build up in him the 'law of the mind,' and this encourages him in the opposite direction. Which side of the conflict will win? To which law will he be a slave? If he allows sinful tendencies to govern his way of life, sin will be his master and he will be its slave. But he does not have to do this. The course of the apostle himself is proof that by proper submission to the 'law of the mind,' righteousness can be the governing factor in one's life.

These thoughts came in as part of Paul's discussion of how the ransom sacrifice of Christ Jesus has power to annul the effects of the inherited trespass of the first man, Adam. In this connection the apostle mentions three things that have had, and still have, rulership over man. Because of the way they control man's life and destiny he speaks of them as being kings. These kings are sin, death and God's undeserved kindness. To point out that inherited sin need not be an obstacle to one's coming under King Undeserved Kindness he says, "Where sin abounded, undeserved kindness abounded still more." In other words, the very fact of man's being a sinner serves to exalt this kindness shown by God.—Rom. 5:18-21.

It appears that some Christians had misinterpreted Paul's thoughts and were reasoning that, in view of this, it would be better to keep on sinning so that God's goodness could be seen all the more clearly by the magnitude of the sins he would forgive. The question came up: "Shall we continue in sin, that undeserved kindness may abound?" And back comes Paul's answer: "Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it?" Does he mean that he and other Christians were now completely free from sin? No, otherwise there would be no such conflict in his life as he describes later in his letter. —Rom. 6:1, 2.

How, then, is it possible for one to 'die with reference to sin'? Paul describes it this way: "Since you were set free from sin, you became slaves to righteousness." Jesus said that "no one can slave for two masters," and so if one is a slave to righteousness he cannot at the same time be a slave to sin. In the same way, if he is a slave to sin, he is "free as to righteousness." He becomes carefree, as we might say; he is not enslaved as far as clean living and Christian conduct are concerned. So Paul does not mean at all that the downward pull of the imperfect flesh

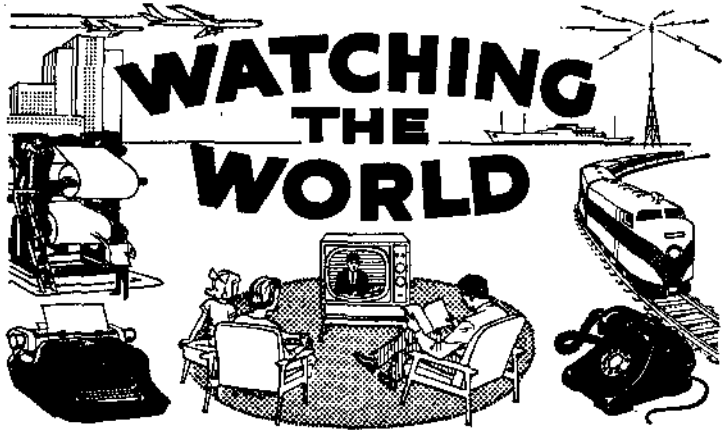
leaves the individual who dies with reference to sin, but, rather, that he gets out from under its mastery and is no longer its slave. To a large extent this comes through individual choice. If one leans in the right direction, toward righteousness, there are powerful forces provided by God to help him triumph over King Sin.—Rom. 6:18, 20; Matt. 6:24.

Some may feel that to try to prevail against sin is a losing battle and that, after all, God himself is the one who has subjected us to this conflict. They point to Paul's later words: "For the creation was subjected to futility, not by its own will but through him that subjected it." Yes, it is true that mankind finds itself in this conflicting condition, "not by its own will," but through inherited sin, having been so subjected to this course through God's having permitted Adam and Eve to bring forth children after their act of disobedience. But let us not forget that God so subjected man "on the basis of hope." Even before the birth of the very first of Adam's offspring God had already announced in the Bible's first prophecy that this sinful condition of man would not continue without remedy. From the Garden of Eden on, God has continually added assurance to that first promise of release, and Paul makes clear that taking hold of these provisions would make possible "that the creation itself also will be set free from enslavement to corruption."—Rom. 8:20, 21.

The apostle John adds force to Paul's argument when, in his first letter, he discusses the difference between "sin that does not incur death" and "sin that does incur death." Making the distinction clear, he says: "We know that every person that has been born from God does not *practice* sin, but the One [Christ Jesus] born from God watches him, and the wicked one [Satan] *does not fasten his hold on him.*" When one makes a practice of sin he is a sinner at heart, because he wants to be, because that is the way of life he enjoys. This man is enslaved to sin, and God's adversary has really fastened his hold on him. Only with great difficulty will he ever free himself from such slavery.—1 John 5:16-18.

Even for those disposed to righteousness, freedom from sin is not an experience to be enjoyed without effort. We have to be like Paul and fight! Just how much should a Christian expect from himself in this fight? A great deal. Paul assures us: "Keep walking by spirit and you will carry out no fleshly desire at all." (Gal. 5:16) Oh, yes, an improper thought may cross a Christian's mind—but it can be stopped right there! Man is not just like the rope in a tug-of-war. He can help the side he wants to see win by leaning in the right direction, getting a firm foothold and pulling away from the enemy with all his might. By cultivating right desires and working toward their achievement he will find that the inducements to continue in that way will grow and become stronger. The greater his achievements in this regard, the weaker will be the attraction of sin. He has sin on the run. But, no, it will not disappear altogether—not yet. It will continue to lurk there, waiting for a relaxing of the vigilance and a weakening of the will and self-control.

How urgent it is for a Christian to be on guard in this battle for his mind! Right reading, right viewing, right association, right works will all lead to the strengthening of right thoughts, motives and desires. He must get the mastery over sin, for "the time that has passed is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct."—1 Pet. 4:3.



Membership Now 113

◈ Two new nations were admitted to the United Nations on December 16. They were Kenya and Zanzibar. This raised the United Nations membership to 113. They received particularly hearty greetings from the African member states, whose bloc has now increased to thirty-four, excluding South Africa. Now when the Afro-Asian bloc of nations join hands in the United Nations, which they do on many issues, they form a total of fifty-eight, which represents more than half of the United Nations membership. With the entry of Zanzibar, the world organization has a membership that ranges from A to Z, starting with Afghanistan.

"Lakonia" Burns at Sea

◈ The age-old tragedy—fire at sea—was once more enacted on December 23. The 20,314-ton Greek Line ship, the Lakonia, had left Southampton, England, with some 650 passengers and a crew of over 350, including entertainers. The Lakonia's master was 53-year-old M. N. Zarbis. The sea was calm, but excitement on board ship ran high. Then there was smoke, a fire alarm and tragedy. About 180 miles north of Funchal, Madeira, and 550 miles northwest of Casablanca, Morocco, in the eastern Atlantic, the Lakonia caught fire. At 12:22 a.m. the order to abandon ship was given. There was pandemonium. The ship was fully equipped with lifeboats that could take up to 1,455 persons, but many of them went half empty. In a matter of hours there were airplanes overhead dropping life rafts, blankets and survival kits. The first rescue vessel arrived at 4 a.m. Other ships that took part in the rescue were the Rio Grande (American), the Charlesville (Belgian) and the Mehdi (Panamanian). The known dead in the disaster numbered 89, and of those unaccounted for there were 42. The number of known survivors so far is 896. The cause of the fire was not immediately known.

Africans Riot in Moscow

◈ Not since the 1920's did Moscow's Red Square see such a mass protest as was demonstrated on December 18. Some 500 African students swarmed through the streets demanding an explanation for the death of a Ghanaian medical student. The demonstrators carried signs that read: "Moscow is a second Alabama"; "Don't kill like cannibals"; "We, too, are people, not animals." The Russians said the Ghanaian student got drunk and froze to death. The African students believe he was murdered. The victim, it was said, was planning to marry a Russian girl the day after his body was found. The Africans broke through barricades and grappled with Russian policemen in an effort to reach the Kremlin, where they endeavored to file a petition. Russian authorities stated that any who would not obey their laws against breaking the peace would have to leave the country.

A Slit in the Berlin Wall

◈ For the Christmas season, the Communists opened the Berlin wall. For 17 days, from December 20 to January 5, the East Germans agreed to open the gates to the East. The traffic, however, was only one way, for only West Berliners were permitted to visit relatives and friends behind the barricade that was set up by the Communists in 1961. One observer commented: "I can understand that they want to see their families again, but I think it's going to be a sad reunion. I don't know if it's worth all the anxiety and heartache."

Save Your Teeth

◈ The loss of an infant's tooth is not a calamity; another one may grow in. However, the loss of a second tooth in young people is another matter. Dr. Sidney R. Kupfer, a Brooklyn dentist and an instructor on pathology at New York University, gave parents something to think about. He said that when a child knocks out a tooth, they should take the tooth and the child to a dentist as quickly as possible and have the dentist replant the tooth. Kupfer said that replantation and transplantation of teeth were not new techniques. But he said they are rarely performed procedures. A dislodged tooth should immediately be put in a bottle of water to keep it moist. Dr. Kupfer said that a replanted tooth "becomes tight and func-

tional and may remain in place for as long as 20 years before becoming loose."

Profile of a Typical Delinquent

◈ The California Youth Authority recently published what they termed a "profile" of the typical juvenile delinquent. The report showed, among other things, that he is a churchgoer, associates with the "wrong crowd," dislikes school and comes from an unstable home.

Ulcers by the Millions

◈ A painful fact is that there are an estimated 20,000,000 persons in the United States suffering from duodenal ulcers. (The duodenum is the first part of the small intestine leading from the stomach.) Doctors are now applying a new *technique that* seems to be helping. Some 250 patients in Illinois suffering from duodenal ulcers have reportedly been cured by the gastric freezing technique.

The Name "Jehovah" Endures

◈ The *Province*, a paper with a wide circulation in Canada, *under the heading* "25 Years Ago," had this to say: "Germany—The name Jehovah was ordered erased from Protestant churches in Germany today [November 19, 1938] by president Friedrich Werner of the Supreme Evangelical Church Council. Also ordered removed were the names of the prophets in the Old Testament. *In Saxony, it was* reported, churches allowing these names to remain would be burned as were synagogues in the wave of anti-Jewish violence which swept Germany last week." What this paper does not say is that Hitler and his henchmen never succeeded. The name Jehovah is being declared today by Jehovah's witnesses in Germany as never before.

450 Animal Types Destroyed

◈ A published United Press International report stated that mankind has wiped out 450 animal types. Dr. Norman D. Newell of the American Museum of Natural History is quoted as having said: "Without man's intervention there would have been few, if any, extinctions of birds or mammals within the past 2,000 years." Dr. Newell is said to have stated that "more North American birds will become extinct in the next 50 years than have in the past 5,000."

Auschwitz Trial

◈ Twenty-one of twenty-two former staff members of the Auschwitz concentration camp went on trial December 20 in Frankfurt, Germany. The one missing member was ill. They are being charged with murder or as being accomplices *in murder*. Preparation for the trial started some four years ago. If all 250 of the scheduled witnesses testify, the trial will take about eight months.

Conscientious Objection

◈ A published report from Rome, Italy, tells of a Roman Catholic priest being sentenced to eight months in prison and a newspaper editor to six months for giving and publishing an interview in which the right to conscientious objection to war was defended. Both men were immediately pardoned. Priest Ernesto Balducci, a teacher of philosophy in Florence, gave the interview. At present there is no provision *in Italian conscription laws* for conscientious objectors. *The Guardian* (British newspaper) stated that Signor Giuseppe Gozzini, a devout Roman Catholic who refused to bear arms, was "the first Catholic to be sentenced as a conscientious objector; the other cases have involved Jehovah's Witnesses." *The neutral stand of Jehovah's* witnesses is known throughout the world.

Church Income

◈ The Church Information Office published a booklet designed to satisfy the British mind as well as the thoughts of outsiders on whether the Church of England is rich or poor. According to *The Guardian*, the church's income is estimated at 45,000,000 pounds ($126,000,000). But church authorities say this sum is fully absorbed by the demands made upon it. The biggest claim on the income is the provision of stipends, housing and pensions for the clergy. But one wonders *if this drain is legitimate* in the light of the words of Jesus Christ, the founder of Christianity. He said: "You received free, give free." —Matt. 10:8.

Illegitimacy

◈ The London County Council's medical officer, Dr. J. A. Scott, reported on December 10 that in 1962 there were 8,835 illegitimate births in London, which amounts to one in seven births. The illegitimacy rate for Britain as a whole was one in 15 in 1962. Perhaps equally as startling is the divorce rate. Among the British aristocracy, divorce is stated to be about three times as *high* as among *the general* population. One survey showed the divorce rate to be one in every four marriages among the peers.

Vandalism

◈ The British government's information office disclosed that vandalism costs are astro*nomical, very little of which* is covered by insurance. A report from Scotland states that in that land alone the total annual cost of wanton destruction is one million pounds. Of this total, Glasgow alone bears some 400,000. *The New Statesman* says that "the entire country . . . is involved. Even such a backwater as Tobermory, on the Island of Mull, with a population of 700, finds it necessary to take special steps to prevent damage to cars left out-of-doors at night." The paper continues: "Respon-

sible men and women in Scotland can offer neither valid explanation nor possible remedies. A feeling of hopelessness has become general." Vandalism, however, is not confined to the British Isles. In the first eight months of 1963, New York reportedly spent $840,000 in repairs to schools damaged and burned by vandals. Of this sum, $700,000 went for new window panes that vandals destroyed.

Unnecessary Operations

◈ A British doctor, John Fry, reported in the November issue of *Parents* magazine that there are some 250,000 tonsil or adenoid operations on children a year in Britain. Many of these, he says, are unnecessary. The danger from such operations can be seen in the fact that between thirty and forty normal, healthy children die every year in Britain as a result of these operations. Most children, the doctor says, outgrow their throat troubles when they are seven or eight years old. But only about one in every twenty, or less, needs an operation, Dr. Fry declared. At present, two or more out of every ten have the operation. The doctor is quoted by the *Daily Telegraph and Morning Post* as having said: "Removal of tonsils and adenoids does not help children who have frequent colds. It does not help those who suffer from tummy aches, poor appetites, loss of weight or failure to thrive, or from other disorders for which the operation has been carried out. Most children who have had the operation still go on having their colds."

Giving More

◈ The American Association of Fund-Raising Counsel, Inc., released figures that showed Americans gave more money away last year to philanthropic causes than ever before. They gave an estimated $9,300,000,000, against $8,700,000,000 in 1961 and $5,400,000,000 in 1954. The Los Angeles *Times* (U.S.), June 11, said individual citizens were the most generous givers. They gave $7,400,000,000. Foundations gave $700,000,000, business contributed $470, 000,000, and charitable bequests by individuals accounted for another $700,000,000. The *Times* said that "the 1962 gift dollar went mostly to organized religion, which received 51%." A fantastic army of 32,000,000 volunteer workers did the collecting for some 35 national philanthropic agencies. Churches reported that more than 18,000,000 workers were used to collect money for them.

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Awake!

Remember the Things God Has Done

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How Shall Youth Be Educated?

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The Art of Being a Good Guest

PAGE 20

FEBRUARY 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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SOW Righteousness

REAP Loving-Kindness

AMONG the better-known Bible principles that all who would be wise do well to be guided by is this: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7.

A principle closely related to that one, though little known, and which might be said to be a variation of it, reads: "Sow seed for yourselves in righteousness; reap in accord with loving-kindness." (Hos. 10:12) How does this principle apply?

From the context of these words it is apparent that Jehovah God is speaking to his wayward people of the ten-tribe kingdom of Israel. He is counseling them to do what is right or just, to sow seed, as it were, in righteousness. Doing so, they could hope to reap the favor or loving-kindness of their God Jehovah.

The apostle Paul makes a similar point in counseling Christians to be in subjection to the secular governments, the superior authorities or higher powers. Among the reasons he gives for Christians' doing so are: "Those ruling are an object of fear, not to the good deed, but to the bad. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it."—Rom. 13:3.

This same principle also finds an application to our everyday relations. At times someone may complain because it seems that a parent, or a foreman, or a schoolteacher, or an overseer in a Christian congregation, shows special love for someone. But it may well be that the recipient of that special love is more conscientious in the discharge of his duties and is not simply looking for favor. Likewise, wives who are conscientious housekeepers, mates and mothers often reap more love from their husbands than do those who put greater effort into looking pretty in order to win their husbands' approval.

The words of Hosea 10:12, 'sow righteousness, reap loving-kindness,' are also true in another way, because those in authority, by sowing righteousness, can hope to reap loving-kindness from those in subjection to them.

That is why the Bible, which contains wisdom from God, has long reminded fathers to enforce discipline in dealing with their sons: "The one holding back his rod is hating his son, but the one loving him is

he that does look for him with discipline." "Chastise your son and he will bring you rest and give much pleasure to your soul." —*Prov.* 13:24; 29:17.

There was a time when it was the fashion to speak against all use of the rod or corporal punishment in the training of children and to have a policy of permissiveness. It was said that to punish a child physically was to show that you hated him. However, light is beginning to dawn in some quarters, as can be seen from the following recent report:

"Another blow has been dealt to the passing fad of permissiveness. A study . . . shows that relatively tight control by mothers over the activities of their children leads to performance beyond their normal capacities in school."—New York *Times*, September 1, 1963.

Even more to the point is the way one American judge deals with youthful delinquents. Several had been brought to his court to face a number of serious charges. When the presiding judge put a question to one of them, the youth gave an insolent reply. Embarrassed, his mother tried to remonstrate with him, but he yelled at her, "Shut up!" This caused the judge to ask the father how long it had been since he had spanked the boy. When the father admitted that he had never once spanked the boy, the judge ordered that the boy at once be given fifteen whacks across the seat of his pants, which punishment had the desired effect. This true-life incident obviously underscores the principle that, if parents would reap their children's love, they may not pamper them but must sow righteousness.

Why do parents who sow righteousness, who are strict and enforce discipline by punishment when necessary, reap the love of their children? No doubt it is because by this course of action they demonstrate that they love them, that they are concerned about what happens to them. This gives the children a great sense of security, and with that security goes love. This is borne out by what the Bible says about God's dealings with his children: "Whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son."—Heb. 12:6.

This same principle also requires that a parent practice what he preaches or what he enforces. He will not reap love if he carries on as did the religious leaders of Jesus' day, of whom Jesus said: "They say but do not perform." No, but parents must be like the apostle Paul, who could say: "Become imitators of me, even as I am of Christ." 'Sowing righteousness' requires that the parent be consistent in this regard.—Matt. 23:3; 1 Cor. 11:1.

Likewise, to sow righteousness a parent must be impartial. Unless he enforces righteous requirements impartially among his children, it cannot be said that he is in fact sowing righteousness, and he cannot expect to reap loving-kindness from his offspring.

Not that parents should be resorting to the rod on the slightest provocation. After all, the pattern is set by Jehovah God. For parents to imitate Him they must balance a love of righteousness with a love for their children, at all times exercising self-control. Doing so, they will be in no danger of going to unreasonable or unjust extremes.

Let it be noted that the principle that sowing righteousness results in reaping loving-kindness applies to all human relationships, and in particular to those that, like the parental, involve the oversight or training of others.

Remember THE THINGS GOD HAS DONE

Israel quickly forgot God's deliverance. Do you remember his mighty works?

IT IS a fine thing to remember kindnesses received and to express appreciation for them. But so many times these days people forget.

Parents, for instance, may labor hard to raise their young, but later on in life children all too often forget the things their parents did for them. But not only do many people forget their earthly parents, they also forget the things that God has done in their behalf.

The nation of Israel serves as an outstanding example of how quickly people can forget God. For years the Israelites had been slaves in Egypt, suffering great oppression at the hands of the Pharaoh. Their work load was extremely heavy, and "the sons of Israel continued to sigh because of the slavery and to cry out in complaint, and their cry for help kept going up to the true God because of the slavery. So God looked on the sons of Israel and God took notice."—Ex. 2:23, 25.

Plagues upon Egyptians

In answer to their pleas Jehovah God brought ten devastating plagues upon the Egyptians, the last of which struck dead the firstborn of both man and beast. This final stroke forced the Egyptians to release their slaves; in fact, they urged the Israelites to get out of Egypt. However, when the Egyptians changed their minds and pursued after their departing slaves, the Israelites fearfully complained to their leader Moses: "Is it because there are no burial places at all in Egypt that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of Egypt?"—Ex. 14:11, 12.

How short were the memories of those Israelites! For had not Jehovah just demonstrated his power to deliver them by bringing ten miraculous plagues upon their Egyptian taskmasters? "They did not show any insight into [God's] wonderful works," the psalmist said. "They did not remember the abundance of his grand loving-kindness, but they behaved rebelliously at the sea, by the Red Sea."—Ps. 106:7.

Red Sea Deliverance

Although the Israelites quickly forgot what God had done for them in Egypt, God did not forget them. He opened the waters of the Red Sea to provide escape for his people. Then, as the Egyptians pursued after them into the corridor between the raised-up walls of waters, Jehovah allowed the congealed waters to surge back to engulf Pharaoh and his army. "And he proceeded to save them for the sake of his name . . . And the waters came covering their adversaries," the psalmist sang. "Then they had faith in his word; they

began to sing his praise."—Ps. 106:8-12; Ex. 14:13–15:21.

But did the Israelites maintain this *thankful attitude*? Did they continue to have faith in Jehovah's mighty power? "Quickly they forgot his works," the psalmist answers. "They did not wait for his counsel." In fact, a few weeks later while Moses was up on Mount Sinai receiving the Law from God, they made a molten statue of a calf. "And they began *to say: 'This is your God, O Israel, who* led you up out of the land of Egypt.'" —Ps. 106:13; Ex. 32:4.

How quickly the Israelites forgot Jehovah's deliverance of them! Forty years later as they were poised to enter the Promised Land, Moses observed: "The Rock who fathered you, you proceeded to forget, and you began to leave God out of memory, the One bringing you forth with childbirth pains."—Deut. 32:18.

A Warning Example

Perhaps you will shake your head in wonderment at how the Israelites could so *quickly forget these mighty works* of God. But the big question today is: *Do you remember* these many things that God has done? Or are you like succeeding generations of Israelites who heard about God's marvelous works, but due to forgetfulness did not act in harmony with what they heard? After Jehovah delivered his people into the Promised Land, the account says: "The sons of Israel did what was bad in Jehovah's eyes, and they were forgetful of Jehovah their God and went serving the Baals and the sacred poles."—Judg. 3:7.

For hundreds of years these people continued forgetting, despite Jehovah's efforts to call these to remembrance. "From the day that your forefathers came forth out of the land of Egypt until this day," Jehovah said, "I kept sending to you all my servants the prophets, daily getting up early and sending them. But they did not listen to me, and they did not incline their ear." In fact, Jehovah lamented: "They have forgotten me days without number." —Jer. 7:24-26; 2:32; 2 Chron. 36:15, 16.

Such forgetfulness, however, is excusable only to a point. It eventually becomes unmistakable evidence of a wicked heart, and God's Word warns: "Wicked people will turn back to Sheol [the grave], even all the *nations forgetting God.*" *Since the Jews as* a nation willfully turned their ear away from Jehovah's Word, He allowed the Babylonians to come in and completely devastate their land. In 607 B.C.E. Jerusalem fell and all the inhabitants were either taken captive or scattered to other places. What a calamity for forgetting God! —*Ps. 9:17.*

The Need to Remember

The Christian apostle Paul held forth the forgetful Israelites as a warning example to his fellow Christians in the first century. "Our forefathers were all under the cloud and all passed through the [Red] sea," he said. "Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness. Now these things became our examples," Paul explained, "and they were written for a warning to us upon whom the ends of the [Jewish] systems of things have arrived."—1 Cor. 10:1-11.

How vital it was that Christians be awake and alert to the things recorded in God's Word! They were living in momentous times. Just twenty-two years prior to the writing of this letter to the Corinthians, Jesus Christ was used to bring the various Jewish systems connected with the law covenant to a conclusion with the sacrifice of his life, A.D. 33. (Heb. 9:26) So even though priests continued to offer sac-

rifices at the temple in Jerusalem and many Jews continued to keep the various sabbaths, the observance of these things was ineffectual in God's sight. His adverse judgment was soon to bring about the complete dissolution of these Jewish systems of things at Jerusalem.

Jesus Christ warned of this execution of God's judgment, saying to the Jews: "The days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground." What were Christians to do in the face of this fearful execution upon the disobedient Jewish nation? Jesus said: "When you see Jerusalem surrounded by encamped armies, . . . begin fleeing to the mountains."—Luke 19:41-44; 21:20-22.

Only those who remembered Jesus' words and put faith in them acted for the preservation of their lives. For, true to Jesus' warning, in the year 66 the Roman general Cestius Gallus marched in with his army and bottled up the Jews in Jerusalem. This was the signal Jesus gave for flight. But how could Christians flee with a hostile army ringing them in? The opportunity came when, for no apparent reason, Gallus withdrew his army. Those who failed to heed Jesus' instructions to get out of Jerusalem were trapped when the Roman armies returned, A.D. 70. A terrible slaughter followed, resulting in an incredible toll of 1,100,000 dead and 97,000 captives.*

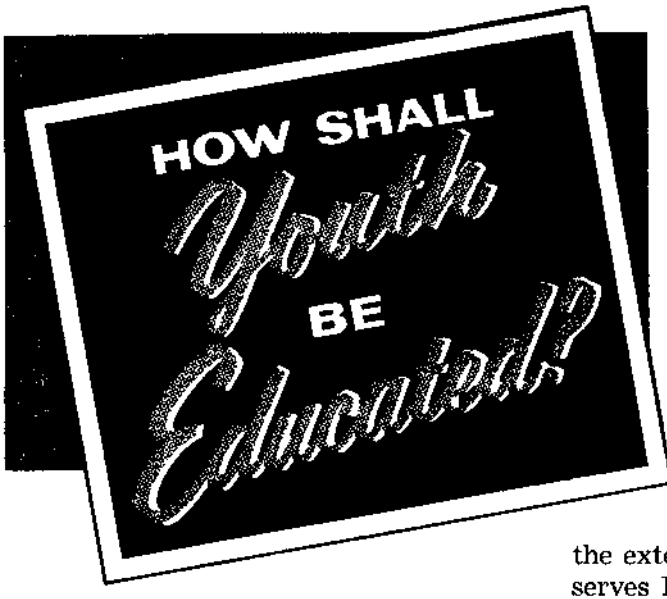
How Well Do You Remember?

Today mankind faces a slaughter of immeasurably greater proportions—not because of a possible nuclear war, but, rather, because God's unalterable Word designates this as the time for executing judgment against this wicked world. Jesus' far-reaching prophecy concerning events that would immediately precede this fiery execution is now in course of fulfillment. Prominent features of that prophecy such as world war, famine, pestilence, earthquakes, the increase of lawlessness and the agitation of the restless seas of humanity are everywhere in evidence.—Matt. 24:3-12; Luke 21:25, 26.

Particularly noteworthy is the fulfillment of the key feature of the sign. Jesus said that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." In keeping with this prediction, God has sent forth his witnesses. Like God's prophets of old, they encourage the people to remember the things God has done. Read God's Word, they urge. Observe how faithful he has always been to his promises. Consider present-day events in the light of the Bible prophecies concerning the "last days." If a person does, he will find that the things foretold in these prophecies dovetail perfectly with the events occurring today.—Matt. 24:14; 2 Tim. 3:1-5; 2 Pet. 3:3, 4.

What, then, will you do in the face of the evidence? Do not be like the Israelites of old who "were continually making jest at the messengers of the true God and despising his words and mocking at his prophets." Those persons forgot God, and suffered terribly as a result. Do you also have to wait until God begins his execution before you respond? Then it will be too late. Inform yourself now. Study God's Word. Listen to his witnesses. By seeking his favor now you will be assured of protection when, in the near future, God executes those who have forgotten him. —2 Chron. 36:15-17; Zeph. 2:3.

* *Wars of the Jews*, by Flavius Josephus, Book 6, chap. 9, ¶ 3.



HOW shall youth be educated? That is the burning question in many lands, especially in the United States and England. Shall the emphasis be on "progressive education," which has been said to be the "informal learning of experience and activity work, placing much less stress on formal, systematic assignment, discipline and obedience," or should public schools prepare children for adult responsibilities through systematic instruction in such subjects as reading, writing and arithmetic, and, when necessary, stressing discipline and obedience?

For some forty years the ideas of "progressive education" have been prominent in the educational systems of many nations; this being particularly true of the United States, where it originated. But now ever so many are registering discontent with these ideas.

Thus the recently appointed superintendent of schools of New York City states, among other things: "Our essential business is the development of the child's intellect." But if public schoolteachers submit to the pressures to teach extraneous subjects, "then we might as well give up the pretense of being educators and hang out our shingle as baby sitters." There is no use in pretending that we are teaching history or biology to a tenth-grade student who reads at a fourth-grade level."

Also registering discontent with the modern trend in education and its results is William C. Warren, dean of a New York law school, who said: "Few of our entering students, however carefully selected, possess those skills [of writing and speaking grammatically and literately] to the extent needed for law study." And observes I. L. Kandel, professor emeritus of education, Teachers College, Columbia University: "It is frequently admitted, first, that the high school is trying to give some form of secondary education to pupils who have only fourth-, fifth-, or sixth-grade reading and arithmetic ability, and second, that about 60 percent of the pupils in high schools are wasting their time and making no progress in education."

How strongly many parents feel about "progressive education" was demonstrated within the past year by parents in California, where education had been more "progressive" than anywhere else in the United States. In a statewide election, those parents, by a majority of 250,000, elected a small-town superintendent of schools to be their state superintendent. Why was this relatively unknown man able to win out over an opponent that had the support of the governor and state political, educational and even labor organizations? He answers:

"For one reason only. I alone stood up and said loudly and clearly that Progressive Education had led California up a *cul-de-sac* [blind alley], and that I opposed

it with every ounce of fervor and strength which I possessed. All . . . at my opponent's disposal amounted to very little, after all, compared with California parents' genuine distress over the fact that their children were just not learning the things which they felt to be important."

Taking a stand against "progressive education" are also some of the leading educators in the United States, such as Robert M. Hutchins, one-time president of the University of Chicago, chairman of the board of editors of Encyclopædia Britannica, Inc., and president of the Fund of the Republic. He insists that "ideal education is one that develops intellectual power," one that concentrates on basic skills, not one that stresses social adjustment.

Typical of the discontent voiced elsewhere are the hard-hitting articles that appear in the press of England, such as "Time the Three R's Came Back." Among other things, it showed that even among candidates for admission to England's leading universities the standard of English was "regrettably low." Especially devastating is the evidence found in the recently published book *Spoil the Child · An Examination of Modern Education* by Lucy Street.

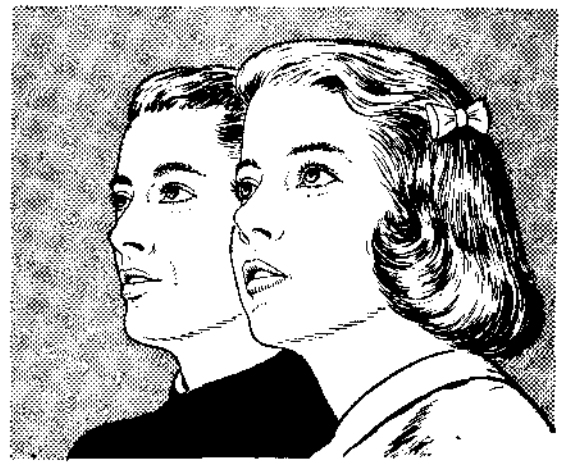
As has well been observed, "progressive education" has failed in two fundamental respects: It has not educated children in what they really *need* to know, especially the mastering of the "three R's," reading, 'riting and 'rithmetic, and it has failed to teach children all they *can* learn, as can be seen by their learning it through remedial courses. Discrediting the "three R's" has resulted in the need of "six R's," remedial reading, remedial 'riting, remedial 'rithmetic.

A Wrong Foundation

What is wrong with "progressive education"? First of all, its very foundation. Its author, John Dewey (born 1859, died 1952), taught a philosophy directly based on the evolution theory, believing that only what can be proved by experimentation is to be accepted as truth. His was a naturalistic, materialistic philosophy that denied the existence of the supernatural. "Progressive education" not only has taken a dim view of faith in God and in the Bible, but it has even disparaged the voice of the past. The best that man has previously produced and by which he has been guided is held to be irrelevant.

Dewey's philosophy led him and his followers into the error of belittling discipline, authority, obedience and systematic study. They stressed growth as a goal in itself rather than its leading to any goal. They proceeded on the theory that children had instinctive drives that needed only the opportunity to express themselves and to mature.

But education of youth must be implemented by appeal to an authority, and the greatest authority is that of God the Creator and his Word, the Bible. That is why God's Word says: "The fear of Jehovah is the beginning of wisdom." "They have rejected the very word of Jehovah, and what wisdom do they have?" Man needs a guide. Men having gone before him can help, but



the best guide is God's Word. "It does not belong to man who is walking even to direct his step." Further, children are like vines that need to be trained and pruned to become fruitful: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." —Ps. 111:10; Jer. 8:9; 10:23; Prov. 22:15.

Its Basic Flaws

In view of the foregoing it is not surprising that "progressive education" developed many flaws. So many, in fact, that in time Dewey himself lashed out against the extremes to which some carried his "progressive education."

One basic flaw of "progressive education" is the great challenge it presents to the teacher as to her abilities, her skills, her resourcefulness, her integrity, her good judgment and her dedication to the teaching profession. Apparently few teachers, relatively speaking, have the stature to meet this challenge successfully.

Another basic flaw is confusing work with play. It may be more enjoyable to develop muscles by play than by work, but it certainly is not more efficient. Likewise, to develop intellectual power efficiently takes more than play; it takes work.

Closely related to that flaw is the excessive stress on appealing to a pupil's interest. True, things are learned more easily that way, but, judging by the results, it is obvious that more than self-initiated interest is required if pupils are to master the "three R's." Making learning interesting was given precedence over what was being learned, which was like putting the cart before the horse. The failure of traditional education to make learning sufficiently interesting was not nearly as serious a flaw as that of greatly watering down learning for the sake of making it interesting.

Still another serious flaw of "progressive education" is automatic promotion on the premise that it gives a pupil an inferiority complex if he is left behind. But does he feel any less inferior if he is unable to keep up with the rest of his class? No doubt this failure to solve the problem largely accounts for so many "dropouts," pupils quitting school before completing it. Automatic promotion merely denies the existence of failures, it does not remedy them, and it causes a diploma to be nothing more than a certificate of attendance.

Crediting the child with too much wisdom is another serious flaw of progressive education. It would teach him democratically, as though he were an adult; it encourages self-expression when he has nothing to express, allows him to elect subjects when he lacks the wisdom for it. A child needs to be told what is for his best. The stress of "child-centered" education has all too often resulted in a child-dominated education.

Paradoxically, "progressive education," while overestimating the child's wisdom, underestimates his intellectual capacity. With its theories of "readiness" and permissiveness, the child is actually held back by a policy of postponement, pampering and spoon-feeding. A child can be taught to read at five if not before, but Dewey recommended waiting until his seventh or eighth birthday. Representative of the attitude of many of his followers is the remark of one of them when asked about teaching five-year-olds to read and write: "Oh, we don't bother about that too much. We know they'll be alright when they're eighteen." But are they?

Confusing the child's basic needs with his desires is another serious flaw of "progressive education." How can a child know what are his basic needs? His teachers must awaken these in him. Going hand in hand with catering to the child's desires

and "felt needs" has been the slowing down of the child's intellectual development and the speeding up of his social growth by means of dancing lessons, social adjustment, and so forth.

The remedy, of course, is to teach youth the way he should be taught, by returning to the basic essentials and enforcing discipline and requiring obedience. It is indeed of interest that in times past such textbooks as McGuffey's readers featured Bible history and Bible principles.

COMING IN THE NEXT ISSUE

- Christian Worship—Emotional or Rational and Scriptural?
- The Art of Cooking.
- Friendly Bermuda.
- Is Gambling Right for Christians?

The Parents' Responsibility

Before parents become too indignant at the folly and at the waste of youthful time and energies and the parents' money—"progressive education" costs far more than traditional education—it would be well for parents themselves to do a little soul searching.

Could countless thousands of pupils be many classes behind in their reading skill if their parents really cared? Does it not concern you when your son in the tenth grade has only a fourth-grade reading ability? Are you not concerned with what he is learning, how he is being taught and what progress he is making? True, modern report cards do not help you much, but they are no excuse for parental indifference. And there is widespread parental indifference.

A survey in England in 1961 revealed that "people's views of education, even where it touches them closely, are based to a disturbing extent upon lack of interest rather than knowledge." And says a late 1963 report, published in the New York *Times,* September 1, 1963, regarding a United States study: "Parents' interest in the activities of their children appears to diminish after their first child. It is frequently the second child, the study found, who watches television eleven or more hours a week, dislikes reading for pleasure, is 'passive' in musical interests and—as a result of all this—receives average or below average grades in school." The same report went on to show that where parents were very strict their children got above average grades.

'We used to go to school to learn arithmetic and our parents took us to the zoo, but now teachers take the children to the zoo and parents teach them arithmetic,' is the way one wit put it. But how unfortunate is the child who is not taught arithmetic by either parent or the schoolteacher, nor reading and writing either! True, parents cannot assume the responsibility of teaching their children all school subjects, but they can see to it that they become skilled in the most basic one of all, reading, for upon it all other education depends. More than that, by instilling habits of industry, conscientiousness, a thirst for knowledge and a respect for authority, parents can largely counteract the deleterious effects of modern "progressive education."

SUFFICIENTLY EQUIPPED

It is well known that an octopus has eight arms, but did you know that an octopus has 2,000-odd suckers on those arms? The suction cups on the tentacles help the octopus trap small creatures.

Discoveries in ANTARCTICA

By "Awake!" correspondent in New Zealand

FROM the window of our plane we watch the traffic of Christchurch, New Zealand, get smaller and smaller. With a last glimpse at civilization we settle back for a ten-hour trip that is taking us south to the bottom of the globe. We are going to Antarctica, to a continent approximately twice the size of the United States and containing four-fifths of the world's ice. There hundreds of scientists from nine nations are doing polar research and our interest is to find out what discoveries they have made.

We are only five and a half hours out of Christchurch when the northern edge of the great ice pack comes into view. Excitement is high. Before long our flight of 2,200 miles will be over and we will be landing at McMurdo Sound on a runway of ice more than eleven feet thick.

McMurdo Sound is a stretch of frozen sea fifty miles wide separating Antarctica from Ross Island. Here at McMurdo in 1955 the United States set up a supply base for their "Operation Deep Freeze."

To welcome us as we step out of our Super Constellation is a dry 20° temperature. It's summer in Antarctica! A look around reveals on one side of the Sound the blue mountains of the Continent and on the other side Ross Island, where Antarctica's only active volcano, 13,350-foot Mt. Erebus, trails a white stream of smoke.

Weather Observations

One of the main reasons scientists are in Antarctica is for meteorological observations. Authorities are convinced that such a study will be of great assistance in the forecast of weather conditions earthwide.

From the information already gathered, weathermen believe the world is getting warmer by about two or three degrees every hundred years.

Another interesting observation concerning the weather came from British explorer Sir Vivian Fuchs after he led an expedition over 2,158 uncharted miles in the first land crossing of Antarctica. Commenting on the finding of coal in the Theron Mountains and limestone boulders containing fossils of a rare group, he said: "Like other expeditions, our discovery of coals and fossil plants shows that a much warmer climate existed over the Antarctic in time past. It seems that either the whole surface of the globe was warmer or that the Antarctic continent was not at that time situated at the South Pole."

Minerals, Earthquakes, Volcanoes

Geologists have been busy too. The Japanese claim to have discovered deposits of pitchblende containing a large proportion of radium. Altogether, 172 different kinds of metal have been found in Antarctica but not in sufficient quantity for commercial mining. However, less than one percent of the continent has been geologically surveyed.

There are no earthquakes in Antarctica. New Zealand seismologists at Scott Base, a few miles from McMurdo Sound, say a

possible reason for this is the ice cap covering the continent. Quakes that have been recorded seem to originate near the Ross Sea. It is believed, therefore, that these are "icequakes," probably caused when icebergs break off from the Ross ice shelf.

An extinct volcano, said to be "the southernmost volcano in the world," was discovered in 1962 by an Ohio State University geological field party. It is located 220 miles from the South Pole.

Fiord, Seawater, Island Discoveries

Another discovery was that of a huge fiord under 900 to 1,500 feet of ice. Seismic soundings indicated that the water below the ice ranged in depth from 1,000 to 7,000 feet.

In what direction do Antarctic seawaters move? Oceanographers took samples from depths of up to 13,000 feet and measured salinity and temperature. They found that when cold water from the south converged with warm water from the north it moved in an east-west direction, and the temperature in just a short distance rose from about 33° to 40°. Economists learned that Antarctic seas produce a tremendous food supply, possibly more so per acre than land or water anywhere else in the world.

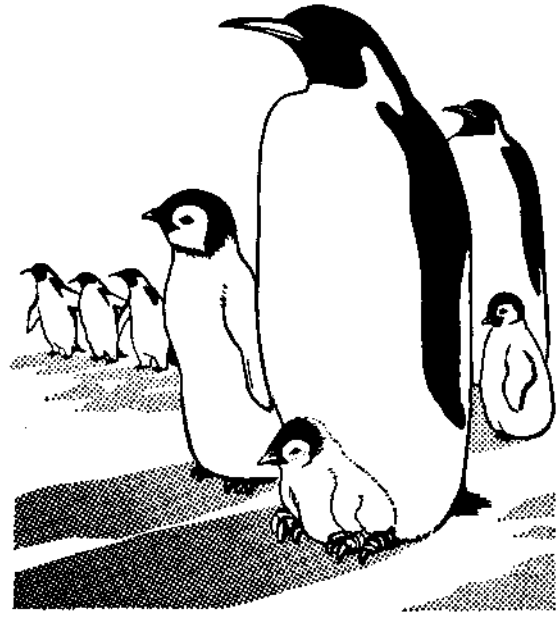
Antarctic maps are being brought up to date. Early explorers were often misled by mirages. Sometimes mountain peaks were plotted where only featureless plateau stood. Flights over these remote areas now enable map makers to make corrections. New discoveries, such as two islands found in 1958 by Americans flying in a helicopter over the Ross Sea, are also noted.

Penguin Navigation, Medical Finds

Penguins navigate by means of the sun. That is the belief of two University of Wisconsin scientists who made experiments with a hundred penguins. The birds were released on flat, featureless ice plains as much as 600 miles from their rookeries. They generally headed for home in a northerly direction, traveling in straight lines when the sky was clear but not so when it was overcast. Penguins subjected to artificial light were confused on release and headed off in different directions.

Scientists are also studying the penguins in an effort to combat the common cold. Tests reveal that the birds carry built-in thermostats. One emperor penguin was let stand for a considerable time in a temperature of 85°, then suddenly put into a freezer where the temperature was 55° below zero. The bird panted at +85° and shivered a little at −55°, but its temperature remained almost constant throughout the ordeal.

Incidentally, the common cold does not exist in germ-free Antarctica. One person remarked: "The only time anyone caught a cold was when new arrivals came in." "No germs or pests can live there," commented a professor. Another doctor, anticipating the possibilities, stated: "In the only germ-free area in the world just think



of the experiments medical people can do." But for those considering Antarctica as a future health resort, remember that open wounds heal slowly here and pain from "dry socket" is common in the case of tooth extractions.

Do people become acclimatized to the Antarctic weather? A British doctor says they can become used to it. Being out in the cold two hours a day acclimatizes a man, and if he is given two blankets and told to go to sleep in 32° temperature he will not wake up two hours later when the blankets are taken away.

We could go on to learn of discoveries made in the study of snow density, stratification, snow crystals, the variation of snowdrifts, the earth's magnetism and electrical currents, and the behavior of particles in the upper atmosphere, but let us deviate to examine the daily life at a typical polar base.

Life at an Antarctic Base

It is a one-sex environment. No women live in Antarctica because, as one authority said, they would require special accommodation and conveniences. Not that they cannot take the cold as well as men, but problems would arise on field trips. Two-man teams sometimes pull a sledge carrying as much as 750 pounds. They live in tents six feet six inches square and never wash.

At McMurdo Sound street signs identify Forrestal Avenue, Burke Boulevard and Honey Bucket Lane. In strategic locations are thirty-four houses. Some are shaped like half-moons. Inside each hut an oil stove burns with a can of water set nearby to add moisture to the dry air.

The men keep active in a seven-hour workday during winter. They erect new huts, make alterations in others, carry out a maintenance program on mobile equipment, keep generator engines running, prepare stores and rations for next summer's field work, and repair sledging and climbing equipment.

Life at the base is not monotonous. One technical officer said: "The first winter is very exciting. You are always running out to look at the aurora and measuring temperatures and wind speeds. The second winter is interesting. But you know what is coming."

When the men are not working, their leisure hours are taken up with movies, unrehearsed concerts, educational courses and art classes in leatherwork, ceramics, painting, and so forth.

Four nights a week at Scott Base a radiotelephone service operates between Antarctica and New Zealand, enabling men to talk with friends and families.

Some use the extra time to meditate. Said one meteorologist, after spending a year at the South Pole: "In the long winter night I have had time to think about a lot of things, and I have found out more about myself."

To boost morale at the Amundsen-Scott South Pole station in 1962, marigolds were grown there for the first time. Lights were switched on and off to simulate day and night and the plants were nurtured in chemically compounded soil.

When winter begins to lose its grip and the warmer months of October-February set in, there is plenty of outdoor work to do. A new runway must be chipped and leveled out from the reformed bay ice for the coming season's support planes. This job alone takes 100,000 man-hours. Then numerous field trips must be undertaken.

The Future

Antarctic research will undoubtedly bring about changes in the future. Within the next ten years an airline route may be going over the South Pole. This would cut 1,500 miles off the trip from Australia to

South Africa and more off the trip to South America.

Military men have their eyes on Antarctica as a possible rocket-launching base. Radiation that girdles the globe and reaches maximum intensity above the equator is nonexistent at the Pole. Manned space vehicles would find this a convenient escape route to the moon.

A more pleasant prospect is Antarctica's becoming a tourist resort. "It is a tourist's paradise," said one man. During the summer-long daylight there would be ample opportunity for skiing on some of the most beautiful slopes in the world, besides ice skating, ice yachting, tobogganing and mountaineering. There are incomparable scenery and natural attractions such as penguins, seals and killer whales. Seal steak would highlight a tourist menu. "It would be a healthy holiday," said two veteran members of the Australian Antarctic expeditions.

While some speculate on the future of Antarctica, research groups continue to explore this vast continent for new discoveries. Crevasses, extreme cold weather, winds whipping up to a hundred miles an hour and the darkness of the long Antarctic night are endured in the name of science. Ships pound their way through heavy ice to bring supplies. Planes brave turbulent storms to distribute these supplies to bases dotting the continent.

How long will it continue? For at least the next ten years, stated Rear Admiral David Tyree, one of the United States commanders of "Operation Deep Freeze." "As new scientific discoveries are made," he said, "they must be followed up, and we are setting up a long-range program."

But for us the time has come to leave the white wonderland of ice and snow and return to cement pavements, traffic lights, office buildings, trees, parks and the warmth of a summertime in Christchurch, where we await further reports of new discoveries in Antarctica.

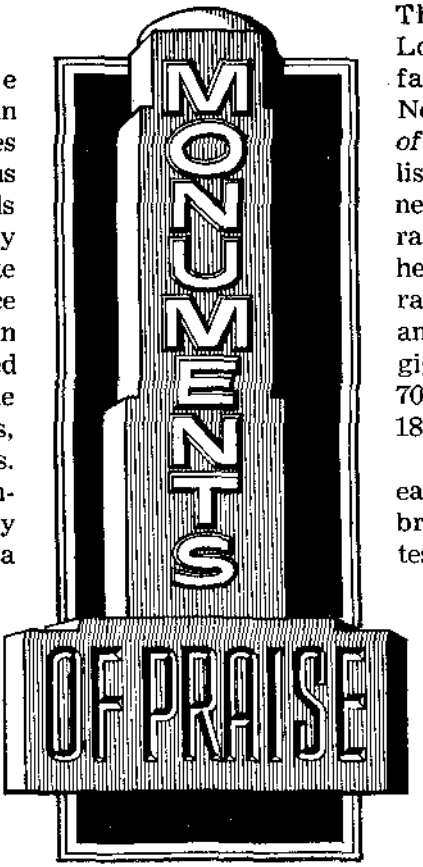
Why Checks Bounce

♦ Throughout the United States about 300,000 checks bounce every day, indicating that many persons do not observe all the rules for writing checks. Most of the checks bounce because of insufficient funds. The persons writing the checks may not have kept an accurate record of their dwindling balance or they may have forgotten to deposit their payroll check. Then again, these persons may have written a check against uncollected funds, the bank not yet having received the money from the bank on which the check was drawn. In this regard the New York State Bankers Association states:

"Despite efforts by bankers to impress upon customers the importance of allowing time for collection of checks deposited before drawing against their proceeds, some people think that they can draw checks immediately. . . . Others who know better, also may draw against uncollected funds, hoping that their checks will not clear to their bank before the uncollected funds become collected, or that the nice, friendly bankers will accommodate them, or that the bank bookkeeper will not spot and report this abuse of good banking practice."

Since it does not reflect well upon the person who writes a check that bounces, a Christian should be careful, if he chooses to write checks. Be sure to affix your signature to the check and date it accurately. A check that is six months old is regarded as stale and need not be honored; hence at the beginning of a year a check that is inadvertently dated January 7, 1963, on January 7, 1964, would be technically too old. Checks so misdated are often returned unpaid.

By "Awake!" correspondent in Great Britain



MONUMENTS declare what has happened in the past. Accurate likenesses and well-phrased inscriptions cause events and individuals to be remembered over many years. Either by deliberate design or by mere chance preservation, monuments in great variety have survived the ravages of time. Some honor great men, kings, heroes, explorers, priests. Some memorialize an ancient battle. Others testify to the accomplishments of a past civilization or tell of their religious activities and deities. After the individuals die, the systems end and the cities crumble away, the monuments remain to remind succeeding generations of a glory that once existed.

Due to its dry climate and the protective layers of sand that quickly mantle disused structures, the land of Egypt is a veritable treasure-house of ancient monuments revealing ways of life throughout its long history. Its pyramids, sphinxes, tombs, temple ruins and obelisks are well known the world around. Recently bids to preserve the ancient temple of Abu Simbil from the rising waters of the Aswan Dam focused public attention on the elaborate tomb of Rameses II with its statues to Ptah, the creator deity, and Ra, the sun-god.

Cleopatra's Needle

A well-known example of an ancient Egyptian monument now stands many miles from its original site, located on the Thames Embankment in London, England. Known familiarly as "Cleopatra's Needle," it is a fine example of a huge monumental obelisk. Despite its name, its connections with Cleopatra are rather obscure. Just before her death she may have arranged the transfer to Alexandria of this "Needle," a gigantic stone standing some 70 feet high and weighing 186 tons.

Among various facets of early Egyptian life that it brings to our attention, it testifies to the remarkable technical skill of the architects and masons of that ancient civilization. Hewn as one slab out of the red granite quarries at Syene (the present-day Aswan), it was transported 700 miles to its first site in Heliopolis and cleverly erected there on its prepared pedestal. Like all the other fifty obelisks discovered, including some over 300 tons in weight, the great four-sided tapering column is precisely perpendicular, the product of accurate workmanship.

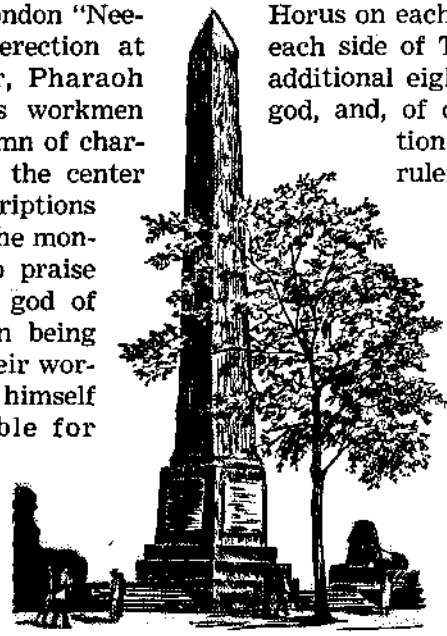
At Heliopolis, a city located about five miles northeast of present-day Cairo, it stood as one of a pair of giant pillars before the great temple of the sun, an outstanding religious center in its day. Heliopolis is known to Bible students under the name On. The father-in-law of the Hebrew patriarch Joseph was a leading priest in the temple there. (Gen. 41:45; Ezek. 30:17) The same city also bears the name Beth-shemesh, and Jeremiah 43:13 makes reference to pillars that were erected

there. The two pillars before the temple remained on their site from the days of the ancient Pharaohs until the Roman Augustus Caesar had them moved to adorn the Palace of the Caesars at Alexandria, on the Mediterranean coast of Egypt, about 12 B.C. From there they were transported by sea to their present locations—one to London in 1878 and the other to Central Park, New York, in 1880.

Hieroglyphics

An outstanding feature of these obelisks is the example they preserve of ancient hieroglyphic writing. These fascinating symbols, combining pictures and letters, remained meaningless and dead for many centuries, until the discovery of the famed Rosetta Stone, which bore identical inscriptions in both hieroglyphic and Greek characters. With the code cracked, the message could be read, and Cleopatra's Needle speaks today of the religious observances of those ancient days.

There are two separate sets of hieroglyphics on the London "Needle." Right after its erection at Heliopolis, its builder, Pharaoh Thothmes III, had his workmen chisel out a single column of characters vertically down the center of each face. These inscriptions proclaim the fact that the monuments were set up to praise and honor Horus, the god of the rising sun, the sun being the central object of their worship. Thothmes names himself as the one responsible for these great columns, which he says were originally capped with gold (possibly copper), to catch and reflect the first rays of the rising sun, their god Horus. It is a "monument of praise" indeed, for it consists of a stream of high-sounding, flowery praises to Horus, son of the god Osiris and goddess Isis, and his associates, and of Thothmes himself. Here is a translation of one of these vertical columns: "Horus, beloved of Osiris, King of Upper and Lower Egypt, Ra-men-Kheper [i.e., the particular threefold godhead from which Thothmes claimed descent], making offerings, beloved of the gods, supplying the altar of the three Spirits of Heliopolis, with a sound life hundreds of thousands of festivals of thirty years, very many; Son of the Sun, Thothmes, divine Ruler, beloved of Haremakhu [i.e., another sun-god], everliving." In honoring his gods, Thothmes thus honored himself, getting his own name on each face of the monument, with various flattering descriptions.



Cleopatra's Needle in London

A second set of hieroglyphics was added a century or two later by another sun-worshiping Pharaoh, Rameses II. He had inscribed two extra columns of praise to Horus on each face of the pillar, one down each side of Thothmes' prose, totaling an additional eight columns of praise to this god, and, of course, making liberal mention of the arrogant, haughty ruler Rameses. Concerning this despot, thought to be the Pharaoh that oppressed the Israelites until his hold on them was broken by the ten plagues and the Red Sea destruction, one historian records: "Amid a great show of regard for the deities of his country, and for the ordinances of the established worship, he contrived that the chief result of all that he did for religion should be the glorification of himself."

Whereas other kings were deified after death, "it remained for Rameses to associate himself during his lifetime with such leading deities as Ptah, Ammon, and Horus, and to claim equally with them the religious regards of his subjects." (*Ancient Egypt,* by Rawlinson, Vol. II, page 318) On Cleopatra's Needle such a claim is often repeated. Listen to one extract regarding himself: "The son of Ra, born of the gods, holding his dominions with power, victory, glory; the bull of princes, king of kings, lord of the two countries . . ."

Of interest to the Christian student is the frequent appearance of the *crux ansata* or *ankh,* the early form of a cross with a loop or handle. As a hieroglyphic character it stood for the word "life," portraying the combined male and female sex organs from which the life of a new generation issues. Cross adoration stems from the ancient phallic worship of Babylon and early Egypt. With such a sordid background it has no connection with Christ's death, as commonly held in Christendom. (See *The Two Babylons,* by A. Hislop, pages 197-201; *What Has Religion Done for Mankind?,* published by the Watchtower Society, page 110.)

Another interesting symbol that frequently occurs is the *scarab beetle,* representing resurrection and future life. The beetle's habit of burying its eggs in the sand, from which life later reappeared, and its dependence on the sun's warmth to incubate its eggs, tied in with their belief that the sun-gods were the source of present life and future immortality.

What It Means to Us Today

A visit to view this monument on London's Embankment or the corresponding one in New York's Central Park reminds one, then, of some of the religious beliefs of ancient Egypt, such as the multitude of gods and goddesses and trinities of gods, the adoration given to the sun and other natural objects and the unclean practices associated with such worship. Besides this we can get some conception of the conditions in which the Israelites slaved under their Egyptian taskmasters, laboring in the construction of the cities and other structures designed to praise men and their gods. We glimpse too the atmosphere in which Moses lived as a young man when being "instructed in all the wisdom of the Egyptians" (Acts 7:22), and the type of ruler that Moses and Aaron faced with their bold demands for release of the Israelite slaves. Interestingly, some of the gods depicted on the "Needle" were the very ones shown to be powerless as the famous ten plagues rained blow after blow against their fields of worship.

Though viewed with reverential awe by those ancient worshipers, it is no longer the monument of praise that it was. It has become merely a tourist attraction, an archaeological curiosity. Few tourists can read its message or trouble to search out a translation of its inscriptions. The god it honors and its associated religion have become unknown to most people. The whole system of worship is dead and gone, its observances perpetuated nowhere. This obelisk on the Thames Empankment in London reminds us of this fact too.

Monuments to the True God

If the material creation of Almighty God Jehovah and men's systems of worship warrant monuments of praise to proclaim their relative greatness, and if men thought fit to have their names and deeds memorialized by such artifacts, should not Jehovah God himself be honored in a fitting way? Would we not look for tangible monuments of praise to the True God, appropriately reflecting his infinite greatness, perfect qualities and his supremacy over all other gods, real and imagined?

The whole material universe stands as one great monument of praise. The psalmist viewed it this way: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling. One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge." (Ps. 19:1, 2) The silent "voice" with which such wonders speak, by day and by night, speaks the world around and is heard by all.—Rom. 1:20.

The Bible is another fine monument that praises Jehovah God. It recounts his mighty acts and declares his Name and matchless qualities. Through its pages we learn of his eternal past, including his control of matters in the days of the Pharaohs, his present and future purposes, and we thus come to know him as "the King of eternity, incorruptible, invisible, the only God." (1 Tim. 1:17) Our appreciation for Jehovah is thus enhanced by factual and sound reasoning. He is the only One worthy of such praise and honor!

Christian worshipers of Jehovah also praise God as they engage in their ministry. Without drawing attention to themselves, they "declare abroad the excellencies" of Jehovah God by word of mouth and godly conduct. They do so intelligently and voluntarily.—1 Pet. 2:9.

These greatest monuments of praise never become mere curiosities, never fade or lose their meaning. Rather, they increase their praises as man learns more about the wonders of creation, as the Bible becomes understood more clearly and as the number of human praisers increases. The material creation will remain forever as permanent testimony to its Maker. Concerning the Bible we read: "The saying of Jehovah endures forever." (1 Pet. 1:25) Human praisers of Jehovah will continue to testify to God's greatness eternally, either as immortal spirit creatures in the heavens with Christ or as perfect humans here on earth. Such monuments will continue long after Cleopatra's Needle and similar memorials have crumbled and gone, like the dead systems they seek to perpetuate.

Appreciation for "The Watchtower"

● A letter sent by a woman in Toronto to the Watch Tower Society's branch office in Canada says: "Several weeks ago I read a *Watchtower* placed with one of my friends by one of your ministers. As I'm very interested in religions and philosophies, I would appreciate some literature concerning your religion. Also, I'm enclosing a cheque for $2.00 for subscriptions to your magazines, *Awake!* and *Watchtower*. In case you're interested, I've studied every conceivable religion possible for the last year. While I was in university, I became, as a student, involved with agnostic and atheistic teachings. But, only because the agnostics and atheists had nothing better to offer, philosophically speaking, I became interested in the study of different religions and the Bible.

"During this year, I've pored through dogma, tradition and ritual, listened to emotion-packed pulpits, discussed on several occasions the Bible and its teachings with the clergy and on *many* occasions with its members and have still found nothing to sway my earlier discontent, i.e., the conviction that a fairly intelligent person must compromise some of his common sense and integrity to believe in any of them. That is, until I read your *Watchtower*—it seemed to me that all the relevant questions I'd been asking were suddenly answered in a clear, decisive manner and I felt, for the first time since I'd begun studying religion, that there might be at least one that didn't have to rationalize its incongruities with the Bible, but rather teach the Bible. I shall look forward to receiving the *Awake!* and *The Watchtower*."

THE ART OF BEING *a Good Guest*

TO BE a good guest is an art. It is a skill that involves both mind and heart. What kind of guest are you? When you take your leave, is your host sorry to see you go?

Of course, if you are to be a guest you should want to be a good one. It has been said that what makes a good guest is personality, manners and delicacy of feeling. Such may be true, but more basic and more likely to be in the reach of all is the requirement of empathy, that is, the ability to put yourself in the shoes of another, of your host or hostess in this instance. In other words, it means letting yourself be guided by the rule Jesus gave: "Just as you want men to do to you, do the same way to them."—Luke 6:31.

To be a good guest you must, in the first place, know whether to accept a certain invitation or not. Some invitations it may not be wise to accept: "Do not feed yourself with the food of anyone of ungenerous eye, nor show yourself craving his tasty dishes. For as one that has calculated within his soul, so he is. 'Eat and drink,' he says to you, but his heart itself is not with you. Your morsel that you have eaten, you will vomit it out, and you will have wasted your pleasant words," your compliments for his hospitality.—Prov. 23:6-8.

Even where the invitation is such that you would like to accept it, it often is well to express a measure of reluctance, or at least not too great a readiness to accept the invitation. In this way the sincerity and strength of the invitation can be made to appear. Thus, in the instance of Jesus and his two disciples on the way to Emmaus on the morning of his resurrection, we read that "he made as if he was journeying on farther." This caused them to use "pressure upon him, saying: 'Stay with us, because it is toward evening and the day has already declined.'" The same tactic is implied in regard to an invitation that Paul and his associates received to be the guests of Lydia, a recent convert to Christianity, for Luke tells us that "she just *made* us come."—Luke 24:28, 29; Acts 16:15.

However, should the would-be host be a diffident person or one of humble circumstances, any undue reluctance on your part might discourage him and so it would be better to answer such a one with an expansive, "Why, I'd be glad to come!" In fact, under certain circumstances it may

even be wise to invite yourself, in the case of a deserving person whom you are in position to help. Here Jesus also set the example. When he saw the tiny tax collector, Zacchaeus, up in a tree, where he had climbed in order to be able to see Jesus, Jesus called out to him: "Zacchaeus, hurry and get down, for today I must stay in your house." With that Zacchaeus "hurried and got down and with rejoicing he received him as guest."—Luke 19:2-8.

To be a good guest also includes knowing how long to stay. Bear in mind that, while you may have a two-week vacation, it might be convenient for your host to have you only a week. Far better is it to have your host genuinely thinking and perhaps asking, "Why go so soon?" than to have him wondering when you will go. The same applies to how often you call. You may find it a pleasure to repeatedly drop in on a close neighbor, but pertinent are the words of the wise man: "Make your foot rare at the house of your fellow man, that he may not have his sufficiency of you and certainly hate you."—Prov. 25:17.

Good Manners

Good manners have been defined as showing consideration in little things. A good guest will find many opportunities to show good manners or consideration. He can do so by coming at the appointed time and in a way that will be the least trouble to his host; giving thought to what is most convenient to his host rather than what is most convenient to himself. He will be courteous, polite, agreeable. He will avoid doing things that may offend the senses, be they those of hearing, seeing, smelling or feeling. He will be neither overanxious to please nor indifferent about pleasing his host. He will avoid extremes but be reasonable, letting his "reasonableness become known to all men."—Phil. 4:5.

The good guest fits unobstrusively into his environment. As the apostle Paul became as a Jew to the Jews and weak to the weak, so as a guest you will want to be 'all things to men of all kinds.' You will not want to grow eloquent in your praise of classical music if your guest prefers popular music, nor will you want to dwell on your preference for German food if your host is a typical Italian. The fact that what your host serves is an expression of affection is what counts, not whether it is one thing or another.—1 Cor. 9:20-22.

Good manners or thoughtful consideration of others in little things includes being modest, which means "not to think more of [yourself] than it is necessary to think." Modesty will keep you from offending your host in ever so many respects. It will keep you from stirring up competition between you and your host and from expecting too much as well as from taking too much for granted. Modesty will make you appreciative and content with whatever is offered to you.—Rom. 12:3.

Jesus gave good advice in this regard when he counseled not to take the most prominent seat when invited to a wedding feast lest you be asked to vacate it for a more distinguished guest. And by heeding Jesus' advice you will not only save yourself embarrassment but also save your host the embarrassment of asking you to move. No question about it, "wisdom is with the modest ones." They display good manners; they make good guests.—Prov. 11:2; Luke 14:7-11.

Sharing the Burden

In these days of high prices that keep rising ever higher, the art of being a good guest may well include sharing the burden of the expense your stay entails. While you might embarrass your host by offering to pay for your stay, there are other ways in which you might be able to help from

time to time, especially if you are a guest for a week or more. For example, when shopping is to be done. Jesus set a good example in this matter also. When he was a guest at a wedding feast in Cana and the host ran out of wine, Jesus helped out by supplying miraculously an abundance of the very best wine!—John 2:1-11.

Not that you need to wait until after you have arrived. At times you may want to bring a gift when you come. Fruit, sweets or a bouquet of flowers is always fitting when your stay is brief; or an article of clothing for the host or hostess or something practical or ornamental for the home may be appropriate if your stay is longer. Not without good reason did the writer of Proverbs state: "A man's gift will make a large opening for him, and it will lead him even before great people." "Everybody is a companion to the man making gifts."—Prov. 18:16; 19:6.

A tasteful and appropriate gift betokens affection and appreciation and starts off your stay as a guest with the right foot. There is nothing like an expression of generosity or liberality to elicit the same from others, even as Jesus once observed: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."—Luke 6:38.

There are also other ways in which you can share your host's burden. Having a guest invariably means more work for one or more members of the family. You might lighten that extra load by keeping your own room clean, your bed made, by helping with the meals and with cleaning up afterward. Such offers of help might not be accepted, but, even if not, they are appreciated.

If you are one of the menfolk, there are yet other opportunities. Around the average home there usually is one or more things that need to be taken care of, especially if there is a lawn, a garden, an automobile in the garage. Or there may be some minor repair jobs crying to be taken care of because of the busy schedule of the man of the house. Nor should it be forgotten that you can lighten the burdens of others merely by expressing, not exaggerated praise or flattery, but simple and sincere thanks for the hospitality enjoyed from day to day. "In connection with everything give thanks," counsels the apostle Paul.—1 Thess. 5:18.

Giving of Yourself

Displaying good manners and sharing the burden are essentials if you would be a good guest. But if you would be a *fine* guest, if you would fully meet the challenge that being a guest presents, then you must go beyond these more or less material and minor things and contribute concretely to the enjoyment or upbuilding of your host. It is in this way that you truly make your stay worthwhile to him —and to yourself—for here also it is true that "the generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." It is this giving of yourself that differentiates you from other persons and that really distinguishes your stay at the home of friends from your stay at a hotel. After all, hospitality is not extended or accepted to save on expenses but to enrich each other in heart and mind. That is why it has well been said that it takes personality to be a good guest, it requires giving what you alone can give, of yourself.—Prov. 11:25.

There are many ways in which you can do this and thus give of yourself. Give of your company, your association, your time. Contribute to interesting conversation by sharing things you have learned, observations, interesting experiences or anecdotes.

Here too a favorite hobby can serve a useful purpose. Do you take pictures and have slides of your travels? Often these can contribute to a very enjoyable evening. Or do you have a tape recorder with some interesting and perhaps unusual recordings that others might enjoy hearing? Give thought to these things before you leave, for hindsight will not be of much use. But a word of caution: Do not let your enthusiasm make you unduly prominent, usurping the host's position.

In particular does the art of being a fine guest obligate the Christian minister to contribute toward the upbuilding of those who are his hosts. Conversation all too frequently gravitates to trivial things. The Christian minister, if alert and resourceful, can tactfully steer the trend to something upbuilding that is at the same time interesting and enjoyable, and doubtless all will afterwards thank him for his moral courage in doing so.—1 Cor. 10:23; 14:26.

Here again we have the example of Jesus to turn to. Why did he eat and drink with tax collectors and sinners? Just to satisfy his hunger or for a social good time? No, but so as to be able to help them, even as he indicated in replying to those who had criticized him for doing so: "Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance." As a good guest he gave something valuable to his hosts. —Luke 5:30-32.

Likewise with his visits with those of his followers that were especially close to him, as when he was the guest of Lazarus, Mary and Martha. That here he also contributed by upbuilding speech is seen from the incident in which Martha complained about her sister Mary for not helping her, for we read: "Mary . . . sat down at the feet of the Lord and kept listening to his word." When Mary seated herself, Jesus no doubt was already talking to Lazarus, who was drinking in the precious truths that flowed from Jesus' lips.—Luke 10:39.

Yes, if you would be a truly good or fine guest you may not overlook opportunities for contributing some moral or spiritual good to your host, thereby increasing his knowledge, understanding and appreciation of truth and of right principles. At times it may even be well to bring home to one's host, in a tactful way, something that needs to be said, as Jesus did to a certain Pharisee, one Simon, who had kept asking Jesus to come dine with him. Seeing that this self-righteous Pharisee despised a sinner woman who was anointing Jesus' feet, Jesus, by means of an illustration, drove home to his Pharisee host the principle that the one that is forgiven much loves much but the one that is forgiven little loves little. Jesus even enforced the consequences to show his host that he had shown little love to Jesus, whereas this sinner woman had shown much love! —Luke 7:36-47.

Much more might be said about the art of being a good, a fine guest, but from the foregoing examples it is apparent that imbibing the spirit of God's Word, the Bible, and noting the examples it contains, will go far toward making one such a guest.

"Undesirable Psychological Effect"

✔ A spokesman for the National Association of Retail Clothiers and Furnishers was recently quoted in *The Financial Post*, which said: "If a store offering credit at 1 1/2 per cent a month had to tell customers this means 18 per cent per year [it] would 'create an undesirable psychological effect on the American consumer's buying habits.'" But it would let the consumer know what he was getting into.

A Visit to "Monomi-no-To"

By "Awake!" correspondent in Japan

"MONOMI-NO-TO"? That is "Watch Tower" in Japanese. You are invited to come with us as we visit "Monomi-no-To" of Japan, the new branch building of the Watch Tower Bible and Tract Society. It is just fifteen minutes from the heart of Tokyo, on the main Tokyo-Yokohama highway, close by picturesque Keio University, Japan's oldest seat of higher learning.

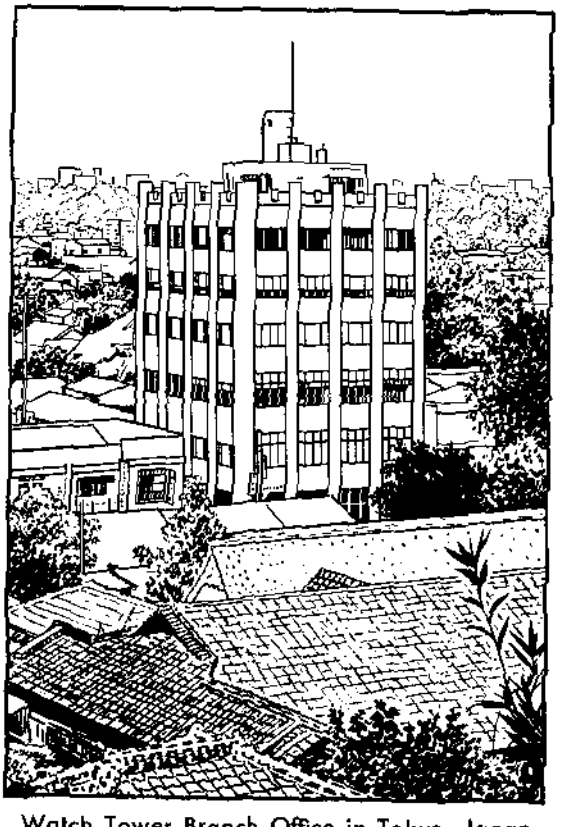
For fourteen years a two-story wooden building at the same location had served the local branch of the Society well. In time, however, the rapidly expanding Kingdom work in Japan outgrew its small rooms. From but 2,000 copies at its original printing in June of 1951, the Japanese *Watchtower* magazine has grown to 40,000 copies each issue, twice a month, supplemented by 35,000 copies of the Japanese *Awake!*, also twice a month. The old building was bursting its sides for want of space.

Now Jehovah has provided the answer to these problems. In December, 1962, the old building was torn down, and in March a fine ferro-concrete structure, forty-five feet by forty-three feet, began to rise above the neighboring houses. By the end of October the ten members of the Tokyo branch family were able to move from temporary quarters into this fine new home. Very soon they will be joined by a group of missionaries.

Enthusiastic Dedication Program

Now it is the evening of November 4, and invited representatives from hundreds of miles around Tokyo have assembled in the new Kingdom Hall on the second floor. The atmosphere is charged with enthusiasm as 163 persons wait expectantly for the program to begin. First, several brothers who have served long and faithfully in Jehovah's work voice their appreciation of Jehovah's organization and his blessing on the preaching work in Japan. They have reason to be happy, for the new service year has just started with a new peak of 3,004 ministers, an increase of 13 percent over the previous year's average.

Another speaker is the district servant, who observes that it took ten years to reach the first 1,000 ministers in the field, another three years to reach 2,000 ministers, and now just two more years to pass the mark of 3,000 ministers. The original Watch Tower missionary in Japan, Donald Haslett, then tells of finding the present



Watch Tower Branch Office in Tokyo, Japan

property in 1948, and the difficulties that attended its purchase. And, finally, the branch servant gives the dedication talk, based on the forty-eighth Psalm. He outlines the theocratic purpose of the new building, explaining the daily activity of the dedicated ministers who live there, and emphasizes that the building will be used entirely for the praise of Jehovah's name. Prayer is then offered that this house may indeed be used to magnify the name of the Most High God Jehovah.

A Tour of the Building

Following this stimulating two-hour program, we all make a tour of the building. When we first entered we had discarded shoes at a raised step, for only slippers are permitted throughout the asphalt-tiled main building. Now our shoes go on again, as we descend to the spacious basement. Here there is ample space for literature storage, a large incinerator, the oil furnace of the hot-water heating system and a fan room for ventilation. Then we climb the stairs again to the large shipping room, where literature and magazines are packed and wrapped.

As we return to the raised step our slippers are donned again for the ascent of the stairway back to the Kingdom Hall, which extends the entire front of the building. To the rear of the hall is the branch office of the Society. Like the Kingdom Hall and all the stairways, the office floor is covered with an attractive tile in black-and-white design.

On the third floor, we come first to the translation office, at the rear. Beside it is a fine bedroom. But most impressive on this floor is the large room to the front. This is the family's dining room, as well as library and reading room. Also located here is the tiled kitchen.

Now, on up to the fourth and fifth floors. These two floors are identical, and there are five bedrooms on each floor. The sixth floor is at present being used for carpentering, as necessary furnishings, tables and shelves are being built for the new building. In the future this floor will be available for further expansion.

Lastly, we climb to the penthouse, which is used for doing the laundry, ironing and sewing. There is also a gas hot-water heater here from which hot water circulates to the rooms throughout the building. What a fine view is provided from the roof! To the north is the 1,311-foot-high Tokyo Tower, and on a clear morning there is a superb view of snowcapped Mount Fuji, which stands nobly above the hills to the southwest.

We rejoice in the provision of this lovely new building. And we rejoice, above all, in the grand purpose that it will fulfill. Those who are privileged to minister God's Word the Bible to the people of Japan find much goodwill and interest among this supposedly pagan population. Every year hundreds of these earnest people accept the Bible truth and begin sharing it with others. They really put their heart into the service of God, as is evidenced by the fact that nearly 13 percent of Jehovah's witnesses here are full-time preachers, devoting at least a hundred hours each month to carrying the Bible message to others.

However, there is still much to do. Over 95,000,000 people are crowded together on Japan's chain of islands, most of whom have yet to hear the Word of Life. Therefore, it is our fervent prayer that Jehovah's fine provision of the new "Monomino-To" building may hasten the gathering work, so that multitudes of the good people of Japan may come to stand in the pathway to everlasting life in God's righteous new system of things.

Bible Truth Triumphs over Spiritism

◆ This experience is that of an ex-witch doctor from Papua, *now one of Jehovah's* witnesses, who had been ensnared by demonism because of following a dream: "One night in the year 1934 I had a dream that was to affect my life greatly for the next eighteen years. It was from this night forward that I took up the practice of witchcraft. In this dream I saw an old man. He gave me leaves from a certain tree along with the bark of another type of tree. He said, 'You must use these leaves and this bark in the healing of the sick.'

"If the sick person was an adult, I was instructed to ask him where he felt pain. Then I would chew up a piece of the bark and a piece of the leaves and spit the masticated mass into the palms of my hands. I would then rub my hands together briskly and massage the affected area. During the rubbing I would also sing a special chant. After four or five days of treatment the patient would usually respond.

"In the year 1950 I added to my demonistic practices by obtaining from a distant villager a man-killing formula. This practice involved using a special bark in connection with a spoken chant in another language. Should I desire to kill someone, I was to read the special chant from the large sheet of paper to myself; then, having done this, I was to take some of the special bark and chew it up. Then I was to make my way to my enemy's house; and being careful not to awaken the house's occupants, spit this bark upon his door. In the morning whoever opened the door first would be the one who contracted the disease, and that within as little as five minutes. In that short time the person would begin to experience severe itching and would see ugly sores begin to appear on his or her body. From the afflicted person the disease would spread to the whole family; then would follow four or five years of suffering before they all died.

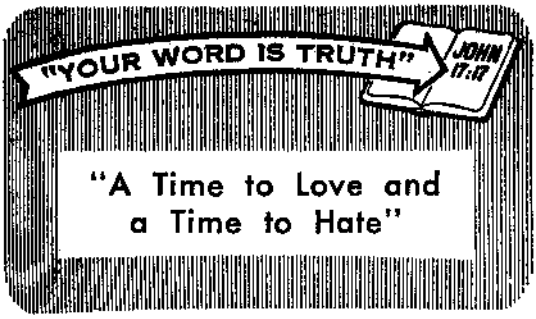
"Because of feeling a heavy responsibility for this power, I did not make use of it, though I probably would have, had someone made me sufficiently angry. Happily before such an event could occur, I came into contact with the truth. One day in 1952 one of Jehovah's witnesses and his wife brought me the truth. I had a study in the Bible, and I soon saw that Jehovah is the true God and that my demonistic practices were not in harmony with God's Word. I immediately took the various items used in witchcraft and burned them all in fire, reminiscent of the early Christians in Ephesus who had once practiced similar magical arts.—Acts 19:19.

"From my birth in 1904 until 1952 I lived in the darkness of demonistic practices. How happy I am that I have since been able to help many of my former demon-inspired associates to join me in God's wonderful light of truth by helping them discard the practices of darkness to take up the life-giving practices of the light."

WITNESSES AND WITCH DOCTORS

◆ One of Jehovah's witnesses in Nigeria, before learning God's truth, was the chief witch doctor of his whole province. So great was the fear in which he was held that, when he learned the truth and abandoned his demonistic practices and began preaching God's kingdom from door to door, people would tremble and shake before him. Even a year after becoming a Witness, the witch doctors of the province elected him their head, fearing to displease him, for they knew that his "medicine" had always been most potent. *"If I made medicine against a man,"* said this ex-witch doctor, "he would die unfailingly, within 24 hours."

In another town in Nigeria a special pioneer or full-time minister of Jehovah's witnesses was threatened by witch doctors with death if he did not get out of town. He stayed. The witch doctors went to work to cast a death-dealing spell on the Witness. Townspeople *expected the Witness to die within a week.* He lived. A more powerful witch doctor was called in. Still the Witness lived. Finally the most powerful witch doctor in the whole province was called in, one who apparently never failed in the practice of murder by demonology. The townspeople looking on still expected the Witness to die. He lived and kept on preaching. Realizing now that a greater power had to be working on behalf of the Witness, the witch doctors went to the Witness and, in effect, begged for mercy. The whole town was deeply impressed, and now there are many Witnesses in this town.



"A Time to Love and a Time to Hate"

A TIME to hate? How can a Christian have any hate in his heart? Is he not supposed to love at all times, love even his enemies? That might well be the reasoning of some, and yet we cannot escape the fact that the Bible says, "There is . . . a time to love and a time to hate." Hate, therefore, must be right under certain conditions, at certain times.—Eccl. 3:1, 8.

Throwing light on this subject is what the dictionary has to say about the meaning of "hate," as well as how the Word of God, the Bible, uses the term. According to the dictionary the word "hate" does indeed mean "intense hostility," "sustained ill will" accompanied with malice. This kind of hate is a consuming emotion, one that seeks to harm its object. One who hates his brother in this way is correctly termed a manslayer by the apostle John. —1 John 3:15.

However, "hate," has also another meaning, namely, "a strong dislike." Such a hate does not try to harm its object but, rather, seeks to avoid it because of a feeling of loathing, of strong aversion.

Hate is right at certain times and under certain conditions; otherwise we would not read of God, who is love, hating many things. (1 John 4:8) Among the things he hates are idolatry, robbery, false oaths, treacherous divorcing. "There are six things that Jehovah does hate; yes, seven are things detestable to his soul."—Prov. 6:16-19; Deut. 16:22; Isa. 61:8; Zech. 8:17; Mal. 2:16.

From Jehovah's words at Proverbs 6:16-19, it is apparent that he hates not only bad things, "lofty eyes, a false tongue, and hands that are shedding innocent blood," but also bad persons, "anyone sending forth contentions among brothers." Likewise "anyone loving violence His soul certainly hates." And he says: "All their badness was in Gilgal, for there I had to hate them." Had to hate them? Yes, because of his love of righteousness, because of his attribute of justice, Jehovah simply has to hate the willfully wicked.—Ps. 11:5; Hos. 9:15.

Since this is so regarding Jehovah God, who is perfect in love, it should not surprise us to read of his servants' hating what is bad, hating bad persons and even being commanded to hate what is bad. Thus in the Psalms we read: "I have hated every false path." "Falsehood I have hated." "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies." By such expressions of hate one declares his loyalty to Jehovah, the God of righteousness. It is a hate based on principle, a hate that loathes, detests, but not the kind that seeks to injure; it is not spite or malice. Fittingly, the apostle Paul commands Christians: "Abhor [a very strong form of hate] what is wicked, cling to what is good." That is, avoid, have nothing to do with that which is wicked.—Ps. 119:104, 163; 139:21, 22; Rom. 12:9.

But did not Jesus say: "Continue to love your enemies and to pray for those persecuting you"? Yes, he did, but of him it also is written, "You loved righteousness, and you hated lawlessness." (Matt. 5:44; Heb. 1:9) It does not necessarily follow that our enemies, those hating and

persecuting us are such as knowingly hate God intensely. Often the persecution is done in blindness, as shown by Jesus' words: "Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God." That is what Saul of Tarsus thought when he persecuted the Christian congregation. Though a Pharisee, he was a sincere one, and to such a person Jesus' words would apply. However, Jesus did not say that we must love religious hypocrites and pray for them.—John 16:2; Gal. 1:13.

There is yet another meaning to the word "hate" as used in the Scriptures, as when Jesus said to his disciples: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple." Did Jesus here mean that we were to have a murderous hate toward these, or that we were to loathe and detest and avoid the members of our own families? How could he have meant this when the second great commandment shows that love of self is proper, when husbands are told to love their wives and when we read that "no man ever hated his own flesh"?—Luke 14:26; Eph. 5:29, 33; Mark 12:29-31.

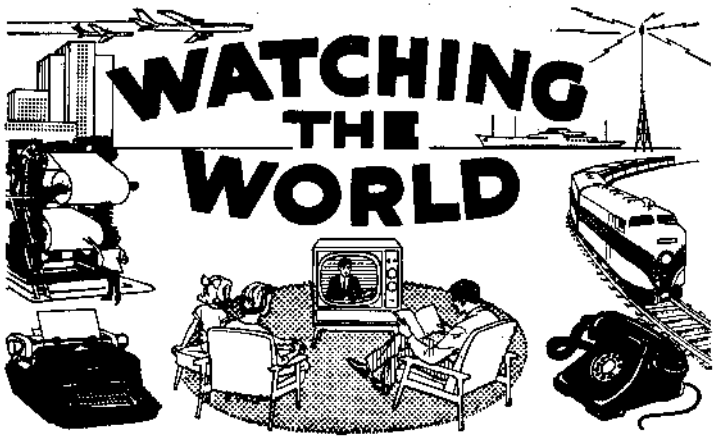
Throwing light on Jesus' use of the word "hate" here is what the Bible record has to say about Jacob and his wives Rachel and Leah. We cannot think for a moment that such a mild-mannered man as was Jacob harbored malicious hate toward Leah, yet what do we read? "When Jehovah came to see that Leah was hated, he then opened her womb." And after giving birth to her second son, Simeon, Leah herself said: "It is because Jehovah has listened, in that I was hated and so he gave me also this one." Obviously what is here meant is that Jacob loved Leah less than Rachel, not that he felt any malice toward her. That he did truly love her is borne out by his instructions regarding his remains; he wanted to be buried where Abraham and Sarah, Isaac and Rebekah were, and where he had buried his wife Leah. —Gen. 29:31, 33; 49:31.

The word "hate" here undoubtedly has the same meaning as used in the law of Moses in regard to the right of the first-born where a man had two wives: "In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the first-born son has come to be of the hated one, it must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his first-born at the expense of the hated one's son, the first-born." Clearly here also what is meant is that he loved one more than the other.—Deut. 21:15, 16.

It appears that it is in this way that we must understand Jesus' words at Luke 14:26. Jesus did not mean that his followers were to feel hostile or feel a loathing toward their families and toward themselves, but that all these were to be loved less than Jehovah God and Jesus Christ.

Of course, if any of their families would turn willfully wicked, then the Christian would avoid them because of feeling strong aversion; or should they mistakenly try to influence the Christian to take a compromising course, as Peter tried to influence Jesus, they would have to answer them as Jesus answered Peter: "Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men."—Matt. 16:23.

Truly the Scriptures are consistent in what they say about love and hate, and there is, indeed, "a time to love and a time to hate."



Crisis in Panama

◈ On January 9 feeling over national flags touched off a violent riot in Panama involving the long-time dispute over control of the Canal Zone. The flag-raising issue flared up a few days earlier when several hundred American students ceremoniously raised the American flag in front of Balboa High School in the Canal Zone. Canal Zone officials took the flag down, in keeping with a directive issued on December 31 by Canal Zone Governor Robert J. Fleming, Jr. The directive specified joint display of United States and Panamanian flags at sixteen locations but no flags in front of the schools. After officials left, the students again raised the American flag. The movement spread to other schools on Wednesday. It was on Thursday that bloody riots broke out. Several Americans were reportedly beaten and bands of rioters were said to be looting American homes and stores. Fire bombs were thrown into cars driven by Americans. The governor of Panama accused the United States of unmerciful acts of aggression. Early reports show twenty-seven persons dead and many wounded. At least four of the dead were American servicemen. The matter was brought to the attention of the United Nations.

Zanzibar in Revolt

◈ The island of Zanzibar, with a population of 340,000, became an independent nation on December 10 and shortly thereafter a member of the United Nations. On January 12 African rebels swept through that nation's capital city and overthrew the predominantly Arab regime. First reports stated that the loss of life was heavy.

A Grapple Among Scalpels

◈ At the Gate of Safety Hospital in Reggio di Calabria in southern Italy this unusual incident took place, as published in the *Medical World*, November 1963: Signora Franchesina was admitted to the hospital to have her baby. Three doctors appeared on the scene, but they could not agree among themselves whose patient Signora Franchesina was, what sort of delivery she was to have or what treatment was necessary. The discussion became, shall we say, heated, perhaps, explosive, because it soon erupted into a free-for-all fistfight. Bleeding doctors were removed while a midwife quietly stepped in and successfully delivered the baby. While the mother was enjoying her baby in a private room, in an adjacent ward the three doctors were being treated for head wounds, internal injuries and a broken leg.

Smoking and Health

◈ Cancer research scientists at Roswell Park Memorial Institute, New York State's cancer research-treatment center in Buffalo, New York, U.S.A., on January 11 called for immediate government action in developing a nationwide educational program in the public schools and for the general public regarding the serious health hazards that can result from smoking. Dr. George E. Moore, Institute Director, and Dr. Morton L. Levin, chairman of Roswell Park's Cigarette Cancer Committee, issued a joint statement concerning cigarette smoking and health problems in light of the report of the Surgeon General of the United States. "From the years of research conducted at Roswell Park Memorial Institute, there is no question at all but that cigarette smoking is the major causative link in the development of lung cancer," Dr. Moore stated. "The evidence also points out that cigarette smoking is directly implicated in other diseases as well, such as diseases of the heart and blood vessels and other lung ailments." In summing up the work of Roswell Park Memorial Institute and the Cigarette Cancer Committee, Dr. Moore said that "each year more than 40,000 people die from lung cancer. As physicians with a special interest in cancer, we feel it is our duty to inform everyone of the dangers involved in cigarette smoking. We do not propose prohibition of smoking. It is our responsibility to see that every man, woman, and child knows the risk they are taking every time they light a cigarette."

State of the Union

◈ On January 8 President Johnson of the United States gave his first State of the Union message. In it he announced a surprise budget cut to $97,900,000,000. He startled

the U.S. Congress when he said he would slash output of weapon-making uranium by 25 percent and called on the Soviet Union to match this move. Johnson also called for a massive tax cut and urged for the quick passing of a civil rights bill. The president was greeted with a 60-second standing ovation and was given a standing ovation when he concluded. His 41-minute speech was interrupted eighty times by applause. His biggest applause followed the remark: "We intend to bury no one—and we do not intend to be buried." Response to Johnson's 3,059-word speech set a modern record for Congressional reaction to a State of the Union address.

Nuclear Supply

◈ The United States, according to a *United Press International* report, has tens of thousands of nuclear weapons in its arsenal. It has been estimated that their total destructive force is equal to that of 30,000,000,000 tons of TNT. That total of destructive fury represents about ten tons of explosives for every man, woman and child on earth. This does not take into account the arsenal of destruction of the Soviet Union, France, Great Britain or any of the other nations. The earth must be a virtual powderkeg.

"Safe for Diversity"

◈ U Thant, the United Nations Secretary-General, gave his impression of the outlook for 1964. In part he said: "The over-all outlook in the Middle East today is threatening. I am very much afraid that there will be more than one occasion in 1964 when the Middle-Eastern problems will engage the attention of the United Nations." He mentioned the Arab-Israeli conflict and the civil war in Yemen particularly. On January 7 in a plea for international tolerance, Thant referred to the "rich diversity" of mankind. He noted that two world wars were fought to make the world safe for democracy. "The war we have to wage today has only one goal," he said, "and that is to make the world safe for diversity."

Rail Disaster

◈ It was 5:20 a.m., Saturday, January 4. Fog and a bitter cold wind swept the snow-covered Jajinci valley. A local train, jammed with peasants who were on their way to the market, was racing to Belgrade, Yugoslavia. In its path six miles south of the city a passenger train was stalled. The commuter, slicing through the fog at about 46 miles an hour, met the standing train head on. The impact sent old wooden coaches, iron rods and bodies all careening into the air. The toll of injured was, unofficially, about 300. There were 66 known dead. The loss of life is the largest there since the earthquake that devastated the city of Skoplje last July 26, in which some 2,000 persons perished.

Peace Offensives

◈ The first few days of the new year—1964—found the air thick with peace talks. Both East and West seemed more accommodating, more peaceful than they have been for years. Premier Khrushchev of the Soviet Union sent a flurry of cordial messages and greetings to leaders around the world. In an interview he said: "We want to see the development of relations of peaceful cooperation, good neighborliness and friendship between the peoples of the United States and the Soviet Union." This was followed up by a 21-page note that was dispatched to every government with which Russia maintains diplomatic relations proposing an international agreement to renounce the use of force in settling disputes.

From the West the peace cry was more general. It began with talks between West Germany's Chancellor Ludwig Erhard and President Johnson of the United States. President Johnson sent greetings to Soviet Premier Khrushchev and Soviet President Brezhnev in Moscow saying that the strengthening of peace is the "highest purpose in the new year" of the American people and their government. "The time for simply talking about peace, however," Johnson said, "has passed and 1964 should be a year in which we take further steps toward that goal."

Pope Visits Jerusalem

◈ Pope Paul VI, head of the Roman Catholic Church, visited Jerusalem on January 4. While many commentators have read heavy stratagems, subtle ecclesiastical purposes, into his itinerary, the Catholic Church simply said that the pope's reason for going was that he wished to see Jerusalem and some of the surrounding historic spots. The conveniences of the twentieth century make a fast, short trip possible. As part of the ecumenical aspect of the journey, Paul VI conferred with Athenagoras I, Ecumenical Patriarch of the Eastern Orthodox Church. This was the first of such contacts at this level since relations between the two churches collapsed in the fifteenth century, after centuries of schisms and feuding.

To Jupiter and Back

◈ Some 370 million miles away from the earth is the planet Jupiter. On December 29 the Soviet Union reported that it had established a long-distance record in radio astronomy by bouncing signals off the planet. It took the radio signals an hour and six minutes to make the round trip of 740 million miles, from the earth to Jupiter and back. Radio signals travel with the speed of light, which is 186,000 miles a second. The radar beams do supply

scientists with useful information. With their help the scientists can tell more about the nature of the surface of planets.

Homosexuality Growth

◈ New York City is faced with what is probably "the greatest homosexual population in the world," said Robert C. Doty in the New York *Times*, December 17. He pointed out that there were more than a thousand inverts arrested in the city annually for public misdeeds. The old idea that homosexuality is an inborn, incurable disease, is not true. Homosexuality can be both prevented and cured. Eighty-three percent of some 300 homosexuals indicated basic dissatisfaction with their life. But an overwhelming 97 percent said they would not change, even if change were easy.

A Wife's Worth

◈ Recently a federal court in the United States ruled that a husband was entitled to $150,000 for the wrongful death of his wife. She died following a blood transfusion. According to *Parade*, November 24, here is the judge's evaluation: "I conclude that the expense to the father of providing the children a home, the services of a suitable person to run the home and minister to the children's needs, and the services of domestic help can be met by providing the plaintiff $8,500 per year for 18 years. Compounded at 4%, that is $98,838." A further $25,000 was awarded the husband for the loss of his wife's companionship and $26,000 to cover funeral expenses, pain and suffering. But, really, is it possible to evaluate all these things in terms of money?

A Chimp at the Wheel

◈ The Highway Patrol in Florida (U.S.) was alerted to look out for a speeding sports car with a monkey at the wheel. At first policemen found the announcement hard to believe, but orders are orders. According to a published Associated Press release for December 16, two patrolmen spotted the vehicle speeding at 70 miles an hour. They finally brought it to a halt. In the driver's seat and steering, sure enough, was a chimpanzee. In the passenger's seat was its owner, a carnival showman, who had taught the chimp how to drive, while he operated the gas and brake pedals. All of this appeared quite hilarious and amusing to the showman until the officer charged him with reckless driving and with having no driver's license. But the chimp got off scott free!

People are in fear of the criminal elements, from the teen-age gangs to the powerful underworld criminal syndicates; they are in fear of cancer and other ills; they are fearful of depression and unemployment, of losing loved ones, of the population explosion, of atomic fallout and of nuclear war.

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Awake!

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The Art of Cooking—An Art You Can Learn PAGE 9

Is Gambling Right for Christians? PAGE 16

Left- or Right-Hand Driving? PAGE 21

MARCH 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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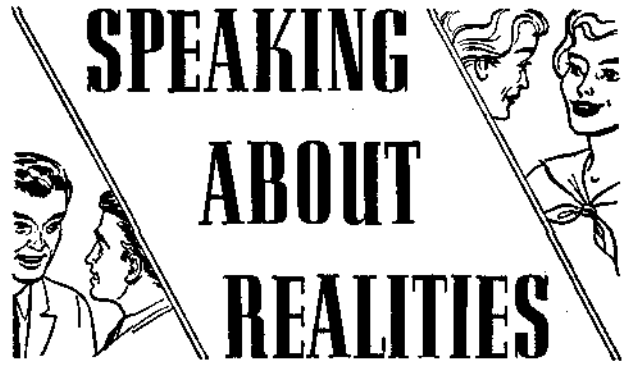
SPEAKING ABOUT REALITIES



PEOPLE have different opinions as to what constitute realities. What may be considered a reality by one person may be viewed as imaginary or fictitious by another. There are even some who still parrot the old adage, 'Seeing is believing.' Such persons supposedly accept as realities only those things that they can see; while anything that cannot be seen is considered unreal.

However, in recent years knowledgeable persons have come to appreciate the fallacy of such a view. They now realize how limited the human vision is in its ability to detect many things. So today, electricity, gravity, radio and television waves and countless other "invisible" things are all generally accepted as realities. Their existence is unquestioned by knowledgeable persons even though they cannot be observed by the most powerful microscopes.

Is it not strange, then, that, simply because they are unseen, the existence of God and the prospects of future life are dismissed by some people as absurd unrealities? Yet this is what a great many people do, even in some lands of Christendom. A well-known Swedish writer, Alf Ahlberg, noted this in the *Svenska Dagbladet* of May 9, 1962.

"The attitude toward Christianity on the part of the great majority in our country must be designated as indifferent," he said. "The questions about God's existence, a possible life beyond the present one, a higher world, and so forth,—simply do not seem to exist. If anyone should bring up such things in conversation in better company he would risk being met with painful and shy silence . . . 'Let us speak of something else, let us speak of realities,' they would say. And 'realities' mean such things as collective agreements between employers and labor, the countryside's depopulating, or Khrushchev's latest moves."

But are God, angels and the prospects for future life unrealities, that is, mere ideas, things that are unreal, imaginary or fictitious? Stop for a moment and consider. Is that which is responsible for what is seen unreal because it is unseen? For example, is invisible electricity less of a reality than the visible light for which it is responsible? While one may be absorbed in the picture that television waves bring

to his television set, would any knowledgeable person contend that the invisible waves are an unreality although the picture they produce is real? Of course not!

Well, then, how can an intelligent, reasonable person examine the intricate movements of the heavenly bodies, and, while acknowledging their reality, deny the reality of the One who set them in their orbits? And what about man's marvelous reproductive process, whereby one infinitesimally small male sperm unites with a female egg, and, then, in turn, the fertilized egg develops according to a master plan until finally a baby is born? How can one accept the reality of this miracle and, at the same time, deny that an All-Powerful Wise One is responsible for the marvelous laws that govern the development of the human fetus? Truly there can be no question that a Supreme Reality is responsible for these visible, very real results.

But why, then, is there likely to be a "painful and shy silence" when this marvelous God and his wonderful purposes are brought up in conversation in so-called "better company"? Is it not for a similar reason that a question regarding electronics or nuclear physics would likely be greeted with uncomfortable silence at a women's sewing circle?

Because of limited knowledge such a group might well greet explanations about the movements and paths of different atomic particles with disbelieving looks. They probably would want to change the subject and talk about something that was to them more of a reality. Yet, at the same time, a group of electrical engineers would enjoy discussing the niceties of atomic matter, and, with convincing evidence, could prove to an interested person the existence of atoms.

So it is that God, his invisible creations and his yet-to-be-fulfilled promises are considered by some as unrealities. It is not that they are actually unreal, imaginary; but the fault lies in people's incomplete or inaccurate information about God and his purposes. This is the point the Swedish writer Alf Ahlberg made in his article. He wrote:

"One of the reasons [God and his invisible creations are considered unrealities] is without question that there is something radically wrong in our teaching of Christianity. . . . A professor of History of Religion told me that he sometimes asks his students, when they are up for examination, which is the last book of the Bible. Not a word of reply. Comments are unnecessary!"

With such little knowledge concerning God and his Word, it is no wonder people question his existence. Yet how vital it is to our everlasting welfare to come to an accurate knowledge of Him and his purposes! God is real! He is the Creator of man and all the marvels in heaven and earth. Why, in comparison with Him, "all the nations are as something nonexistent," his Word says; "as nothing and *an unreality* they have been accounted to him." —Isa. 40:17.

How important it is, then, for us to get the right perspective—to consider things from God's viewpoint! Truly, he is the Supreme Reality, and only if we recognize that and continue to serve him will we enjoy his blessing of eternal life in his righteous new order of things.

ARTICLES IN THE NEXT ISSUE

Faith Without Hypocrisy.
Adult Delinquency Rubs Off.
Ecumenical Council—Its Record to Date.
Should You Buy on the Installment Plan?

CHRISTIAN WORSHIP

Emotional OR RATIONAL AND SCRIPTURAL?

On what should the emphasis be placed? What is emphasized in your religion?

WHAT comes first in Christian worship? On what should the emphasis be laid? Is Christianity a religion in which the emotions and the esthetic sense or the appreciation of things beautiful are chiefly appealed to, or is it a religion in which the appeal is made to the intellect, to reason, to the conscience and to faith in the inspired Scriptures?

Many of the churches of Christendom put great stress on that which appeals to the senses, to the eyes and to the ears. They feature beautiful architecture, beautiful furnishings, beautiful vestments, beautiful pictures, stained-glass windows and beautiful ritual, together with beautiful music. This appears to be especially true of the Eastern Orthodox Churches, and of the Russian Orthodox Church in particular.

Thus Zernov in *The Russians and Their Church* states: "The service on Easter night is an experience which has no parallel in the worship of other nations. . . . Moscow stands for the unsurpassed beauty and glory in worship. Her Church represents the most devotional and most artistic of all the Christian traditions." And says Fedotov in *The Russian Religious Mind:* "The esthetic side of worship . . . remains one of the most constant features of the Russian religion."

Even some Protestants appear to be of this mind. Typical of such is the report by a London Baptist clergyman that appeared in *The Eastern Churches Quarterly,* Vol. XV, 1963, 1, 2. According to him, "the Divine Liturgy in a Russian Church, with the congregation taking a considerable part, more readily touches the deeper springs of human personality. I would testify that never before have I felt so completely part of the total worshiping community. . . . The Orthodox Church, at its traditional worship, is already a church engaged in mission."

And says Protestant Lowrie in his book *The Light of Russia:* "Take, for instance, the devotional side of religion. When you visit an Orthodox Church the service may be sung in a language you do not understand, yet your heart is lifted up in the true worship of the congregation, you sense the nearness of God and the beauty of his praise. It is this side of religion which the Russian Church has preserved for us in a way unequalled in history. . . . She has much to teach us of the need and beauty of devotion. . . . In one other phase of religious experience the Russian Church without doubt excels all others. It is impossible for a Western Christian to listen unmoved and uninspired to the music which forms so important a part of the service. . . . No words can give an adequate

description of the unique and powerful worship the Russian Church has developed with its song. All the shades of meaning of which the human voice is capable have been used with marvelous effect."

Its Background

The Russians, even before they became a part of Christendom, were a people of intense feelings. In their pagan religions the Russians did not feature or make prominent personalities, as did the Greeks and the Romans, but, rather, the beauties and things of nature, the earth, the lower animals, the products of the field. The religious feelings of the ancient pagan Russians were intense, but their religious ideas were quite vague. These characteristics at once account for the ease with which the Russians changed from pagan worship to that of Christendom, as well as for the fact that the religion they chose was that of the Eastern Orthodox Church. Yes, that the Russians embraced the Eastern Orthodox religion was due to a deliberate choice, not on the part of all the Russians, but on the part of one of their rulers, Prince Vladimir.

The missionaries of Christendom had made but little progress among the Russians when, toward the end of the tenth century A.D., their prince Vladimir, a very warlike ruler, who, although he had a number of wives and eight hundred concubines, concerned himself with the choice of a religion for his people. He inquired of the Mohammedans about their religion. When informed that they practiced circumcision, forbade the use of pork and alcoholic beverages, he rejected their religion. He felt that the Russians could not get along without liquor. He next asked the Jews about their worship. After hearing their story and of their present lot, Vladimir is said to have replied: "If God loved you and your law he would never have scattered you abroad; do you wish, perhaps, that we should suffer the same?"

Neither was Vladimir impressed with the description the Roman Catholic representatives gave of their religion. Wondering what choice to make, he summoned his counselors, at whose instance he sent ambassadors to inquire about the various religions and report to him. After viewing the Mohammedan, the Jewish, the Roman and the Greek Catholic forms of worship, they returned. What had most impressed them was the worship of the Greek Orthodox Church:

"We went to Greece, and the Greeks led us to the edifice where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty and we are at loss to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet is afterwards unwilling to accept that which is bitter."

Not, however, that its gorgeous ritual and material splendor were the only factors that influenced Vladimir. There appear to have been political reasons, as well as the influence of his grandmother who was a convert and of the Greek Orthodox princess whom he married about that time. Once having accepted the Greek Orthodox religion himself, he let it be known that all who failed to adopt his new religion would be no friends of his. All his subjects at Kiev, the leading Russian city at the time, and in the surrounding country were immersed simultaneously by the thousands. One of his sons, Yaroslav, who succeeded him, pursued the same course, and so in just a few decades practically all Russians became a part of Christendom; not because

of the preaching of missionaries but because of the commands of their princes, and not out of conviction but out of policy.

The prominent role that the liturgical beauty and all that went with it played in the minds of the Russians is borne out by history. Repeatedly we read that princes would invite guests to view the splendor of their church and its services as the best argument for converting them. Well has it been said that "at all times the liturgical beauty of the Orthodox Church was considered by the Russians as the best missionary argument in the conversion of the heterodox."

No Scriptural Support

Time and again the statement has been made that the gorgeous ritual of the Eastern Orthodox Church, and especially that of the Russian Orthodox Church, resembles the worship of ancient Israel with its tabernacle and temple service together with its priesthood; some even stating that Orthodox worship is more Judaistic than Christian. Actually it is neither.

In the worship of ancient Israel all the beautiful furnishings and furniture that were to be found in the holy and most holy of the tabernacle and later in the temple were not there for the purpose of filling the people with awe, for these beautiful things could be seen only by the few that had to serve in these compartments, such as the high priest and his underpriests. The Israelites in general never got to view all this material beauty and glory.

Further, the duties of the priests consisted not only of offering sacrifices but also of teaching the Israelites the law of God, which teaching role has been so sadly neglected in the Russian Orthodox Church. As we read in God's inspired Word: "The lips of a priest are the ones that should keep knowledge, and the law is what people should seek from his mouth; for he is the messenger of Jehovah of armies." —Mal. 2:7.

In the Christian Greek Scriptures there is likewise no basis for stressing or placing the emphasis on the emotional rather than on the rational and the Scriptural. Jesus, in his Sermon on the Mount, in his explanations of his illustrations, in his discussions with his opponents, always appealed to the intellect, to reason, to conscience and to the Scriptures. The same was true of his followers. On the day of Pentecost Peter and his associates did not make their appeal an emotional one, but a rational one, and a Scriptural one. They reasoned with their listeners and appealed to their faith in the Scriptures as authority. In this way the Christians who had received the holy spirit on that day were able to convince three thousand Jews and to have them baptized in proof thereof.—Matt. 6: 25-34; 7:7-11; Acts 2:14-41.

Thus also regarding the apostle Paul we read that "he reasoned with them from the Scriptures." In particular did Paul reason with the philosophers, the Stoics and the Epicureans assembled on Mars Hill to hear him. Likewise we read of Apollos 'demonstrating from the Scriptures,' that is, proving by an appeal to the Word of God, "that Jesus was the Christ."—Acts 17:2, 22-34; 18:28.

Its Weaknesses, Its Fruits

Many are the weaknesses and bad fruits of the unscriptural emphasis on emotion in religion. It has resulted in ignorance and superstition and the carrying on of the worship of relics and icons, "holy pictures," to absurd and fantastic extremes.* Thus Pierre van Paassen, a well-known writer, tells what he saw in Leningrad while visiting there within the past ten

* Hand painted on wood or metal, these often are covered with jewels, except for the face and hands, at times to the value of a million dollars.

years. The display of a certain jewel-encrusted icon of Alexander Nevski, one of Russia's leading "saints," caused crowds to come to pay it homage, repeatedly crossing themselves before it, kissing it and praying for several minutes before it. "One man with dark black beard, his cap twirling between his hands, first stood gazing at the icon as if hypnotized. Then he prostrated himself. He lay flat on his face and remained in that position till the monk on guard over the icon kindly urged him to rise in order to give others a chance to approach." Surely such idolatry cannot be pleasing to God!—Ex. 20:4-6; 1 Cor. 10:7.

Further, gorgeous ritual, or a deeply emotional experience, cannot of itself help one to meet the problems of life. It does not enlighten one and so help a believer to advance to maturity, thereby enabling him to distinguish between right and wrong and to be able to give a reason for the hope that is within him. The fact that in the time of the czars so many of the Russian Orthodox clergy were notorious for their love of wealth and of ease, their ignorance and drunkenness and their willingness to be the tools of the ruthless autocratic Czarist regime, and even of the sinister Rasputin, shows how little such gorgeous ritual aids toward producing the fruitage of God's holy spirit, love, joy, peace, kindness, mildness, self-control. —Gal. 5:22, 23; Heb. 5:11-14; 1 Pet. 3:15.

From the first, Christianity was basically a teaching religion. Repeatedly we read of Jesus and his apostles teaching. Just before he ascended into heaven Jesus commissioned his followers: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." He said nothing about a gorgeous ritual. Likewise the apostle Paul was silent regarding the one but stressed the other: "Continue applying yourself to public reading, to exhortation, to teaching." "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." To teach, the appeal must be made to the intellect, to reason, not to the emotions, the feelings.—Matt. 28:19, 20; 1 Tim. 4:13; 2 Tim. 4:2.

Today there is much agitation among Roman Catholic and Protestant circles about a lay apostolate, about the "laity" preaching, but not in the Russian Orthodox Church. Why? Is it not because she would substitute her gorgeous ritual for carrying out Jesus' command to make disciples of people of all nations?

It may well be asked if such a strong reaction to religion as represented by Godless communism in Russia would have taken place had there been less stress on gorgeous ritual and more on reason and the Scriptures. Not that beauty may not occupy a place in Christian worship. Beautiful buildings, furnishings and music are not harmful in themselves so long as they are kept in their place. But they were not essential to Christians worshiping in the catacombs and they are not essential to Christians worshiping underground in totalitarian lands today. The course of the Russian Orthodox Church may be likened to the housewife who gives no thought to being faithful to her husband and discharging her household duties but is only concerned with appearing beautiful and charming in a physical sense. She thereby identifies herself as one of the daughters of "Babylon the Great."—Rev. 14:8; 17:5.

On what does your religion place the emphasis—emotion or reason and the Scriptures? Jesus said that by following him we would know the truth and the truth would set us free. To get at the truth requires the stress to be, not on emotion, but on reason and the Scriptures.—John 8:32.

THE ART OF *Cooking*—AN ART *You* CAN LEARN

GOOD cooking is a true art. It is not an art confined to a select few, as is often the case with other arts; but it is one that anybody, by work and will, can master. It requires knowledge, develops with experience and is enhanced by a little ingenuity.

It has been said that cooking is somewhat like traveling in a foreign country. Once you know the main roads you can get practically anywhere; until you know them you are at a loss. So, too, in the realm of cooking, there are reliable main roads that will help you through difficult territory. Thus there is a main highway that leads to roasting, another to gravies, another to sauces, another to cakes, and so on. Once you know these highways you will find that the thousands of recipes found in cookbooks and magazines are merely variations from the highways.

But why go to the trouble to learn the art of cooking? Because it will give you deep satisfaction to prepare something your family really likes and looks forward to eagerly. Also, often the most nutritive foods are not what the members of the family relish the most; so the housewife must prove herself a true artist, using real ingenuity and preparing food in various tasty ways so it can be enjoyed by anybody.

Planning Meals

Before the cooking process starts, the housewife should give some thought to having a balanced daily ration, including, if possible, the various kinds of food necessary to meet the needs of the body. Protein foods are often the most costly, so when planning the menu, it is well to remember that internal organs, such as tongue, liver, kidneys, all come in the A-plus nourishment bracket and in the lowest price group. Fish, being a great source of iodine, and also a high-protein food, makes another fine dinner and perhaps can often be put on your menu.

When planning, the housewife will want to have in mind contrast. Distinctive flavors should be used with discretion; too many strong flavors do not make a very tasty meal. The contrary is also true—too many bland flavors make an undesirable meal. "Contrast," says Gwen French in *The Easy Way to Good Cooking,* "is the secret of making any combination of foods interesting. No meal should be all made up of soft, mushy things; nor all of hard things. If you have something salty, plan something bland with it. If you have something sweet, plan something sharp, or even a little bitter, as contrast."

Flexibility demonstrates the skill and ingenuity of the artist. If a cold meal is planned and the weather turns cold, add a cup of hot soup and a hot drink to take the chill off the eaters. The same is true when a day turns exceptionally hot and a hot meal has been planned; perhaps you can add a delicious cold salad or a cold drink.

Cooking the Meal

A visit to any good-sized public library will convince you that it would be presumptuous to set forth in one article or in one book the so-called "best recipes." This is because peoples' tastes differ greatly from country to country. You will find cookbooks with recipes from all over the world; there are books devoted to the cooking styles of Mexico, England, France, Scandinavia, Italy, Japan, China, India, to mention a few. Each country has it specialties and its ways of cooking; for variety you may wish to try some of these different recipes in fixing the same foods.

But regardless of the country, certain requirements must be met by the artist in cooking. What are they?

First, she will try to cultivate orderly work habits. Many cooks agree that one of the more unattractive aspects of housekeeping is the cleaning up of pots and pans after meals. To save time, clean up as you go along. After cooking utensils have served their purpose, they can be washed and put away. Wipe off the work space, and when working at the stove, put wet utensils on a plate, so the stove stays clean. If you splash water on the floor, wipe it up right away; that will be not only the safest thing to do but also the most practical, since it will spare you from mopping the whole floor after feet have tracked it. This will aid in maintaining a neat and efficient kitchen while cooking, and it will cut in half the time spent after meals in cleaning up.

The good cook realizes the importance of appearance. She herself strives to look neat and clean, and she prepares food that appeals to the eye, the nose and the palate. Colorful vegetables look attractive when served with delicious brown meat, and a neatly set table can enhance enjoyment of the whole meal.

Meals served on time are thoroughly appreciated by a busy family, so time your cooking well. Some women spend an unnecessary amount of time cooking; try to learn the shortcuts that make for efficiency. In many instances, parts of two meals can be prepared at one time, allowing more free time for other chores. While a roast is in the oven, the next day's dessert can also be cooking. While meat is on the stove, vegetables and salads can be prepared and dishes washed.

It is not necessary to have a big kitchen with the best equipment, but no doubt it is a help. On a one- or two-burner plate one can fry fish, ham, hash, bacon, chicken, cook eggs many ways, boil or fry vegetables, and so on. Hundreds of dishes can be prepared on a two-burner plate or a charcoal stove.

Seasoning

Seasoning is an integral part of good cooking. If foods are not properly seasoned, they taste flat and unappetizing. Although recipes give precise amounts of salt, pepper and other spices to be used, it is the continual experimenting of the cook that will enable her to become adept at seasoning.

When seasoning, one must keep in mind that the purpose is not to produce a predominant taste, but, rather, to accentuate the natural flavor already found in the food. The cook that carries out the season-

ing process with skill can be almost sure that the dish will be a success.

The most important of all seasonings is salt. Rarely is a meal served that has not been seasoned with salt. However, a good cook treats salt, as well as other seasonings, with respect, for she knows that oversalted food is ruined and food not salted enough is insipid.

Then there are garlic, nutmeg, cinnamon, pepper and paprika. Pepper is probably the best known of all spices, and in the Middle Ages it was one of the costliest. One of the articles demanded in 408 (A.D.) by Alaric, the Gothic conqueror, as part of the ransom of Rome, was 3,000 pounds of pepper. In our day pepper is not as precious as gold, yet it is a very valuable seasoning. Paprika, the red-colored spice prepared from the fruit of the bonnet pepper, enriches flavor and color, working wonders with meats, fish, fowl, eggs, cottage cheese and vegetables. Whatever the seasoning, use it with skill and caution, and you will make dull foods interesting.

Having the Right Attitude

Cooking is an art that always can be developed, an art, too, in which there is always room for improvement. If you are an average housewife, you prepare well over a thousand meals yearly. If this function is to rise above a dull and routine task, you will want to approach it with a positive and willing attitude. If you are eager to seek out and try different recipes to please the family, it will reflect itself, not only in the food, but in its reception as well.

The wise cook knows that very little good can be derived foodwise if the eaters are tense, nervous and irritable, so she zealously tries to maintain a relaxed atmosphere at mealtimes. God's own written Word emphasizes the importance of this when it says: "Better is a dish of vegetables where there is love than a manger-fed bull and hatred along with it." —Prov. 15:17.

Many women really enjoy planning and cooking meals but occasionally get discouraged because they feel their families do not appreciate all the work involved. It does seem to be the tendency in some homes for husbands and children to rush to the table, consume the food and then take off for various pursuits, without so much as a single word of appreciation. Is that your complaint? Do you get discouraged because you seldom get a word of praise? If so, maybe you overlook the many encouraging signs of appreciation that your family no doubt give you. Are they eager to get to the table? Do they eat their food with relish? (Remember, enjoyment of food can rarely, if ever, be hidden.) Do they regularly ask for second helpings and continue to grow strong and healthy? If you can answer, Yes, to these questions, be assured that your good work is appreciated, if only silently so. Members of a family might remember, however, that good food served with care deserves a kind remark. For is it not true that the sun of appreciation and the rain of encouragement will make many an endeavor grow and thrive?

We eat often, so why not prepare the food in such a way that it will taste as good as possible? If you cook, whether for a family or just for yourself, do your best to master the art of cooking; rewards for having done so will be yours every day.

Friendly Bermuda

GLITTERING like a handful of brightly colored jewels tossed into the Atlantic Ocean, beautiful Bermuda—not just one but a seahorse-shaped group of about 123 islands—welcomes hundreds of thousands of visitors annually.

Aptly termed "The Showcase of the Western World," the only natural resources of the British Commonwealth's oldest self-governing colony are said to be its radiant beauty and climate, but to these attractions must surely be added another natural resource—the spontaneous hospitality and kindness of its people.

The innate friendliness of the Bermudian has roots that reach down into the island's history. The early settlers suffered many hardships on their voyages to the islands and their doors were always opened to strangers and shipwrecked travelers, even though they themselves often had little to share.

In language more colorful than precisely accurate, Mark Twain once said that Bermuda was "like Paradise—but you have to go through Purgatory to get there."

To experience firsthand Bermuda's natural delights and her people's warm friendliness no longer requires a hazardous voyage with a possible disastrous end on the coral reefs surrounding the islands. The approximately 700 nautical miles southeast from New York City can be comfortably navigated in just two and a half hours by jet plane, or about forty cruising hours aboard a luxurious ocean liner.

Recently, a huge jetliner slowly banked into a graceful curve and pointed its nose toward the long gleaming runway. A young passenger called out excitedly, "Look at all those white roofs. The houses are different colors but the roofs are all white and they have ledges around them —they're all the same. I wonder why that is?"

As the plane came smoothly to a standstill and passengers began unfastening their seat belts, a stewardess who had overheard the question leaned over the eager young traveler and said, "There are no rivers or wells of freshwater on these islands. This is the peak of an extinct volcano now covered with coral rock. Bermudians construct most of their roofs of coral stone and they are specially built to trap as much rain as possible and divert it to tanks under the houses. Johnny, why don't you ask a Bermudian to explain to you exactly how they do it? Don't be shy. The people who live here are some of the most friendly people in the world!"

Yes, the approximately 50,000 descendants of the hardy settlers here have earned for themselves a reputation for friendliness.

Origins of Friendliness

Analyzing and understanding the reasons for the ready and warm hospitality of

the Bermudian call for an examination of the island's history. The relaxed and observedly untroubled relationship between the predominantly colored population and their white neighbors probably dates back to the International Emancipation Act of 1833. Many slaveholding nations were slow and reluctant to comply, but among the first to respond to the Act's requirements were the Bermudians. Of the thirty-six members of Bermuda's governing body, the House of Assembly, ten are colored —a statistic that speaks for itself in these days of racial strife.

Today's "onions," or native islanders, are all descended from those forward-looking white landowners, hardy mariners and their freed slaves who all settled down to work at making Bermuda one of the most prosperous and delightful pieces of real estate on earth. The history of their seafaring ancestors is liberally sprinkled with tales of shipwreck, danger and hardship, when a pounding on one's door more often than not meant that someone was in distress.

It has been said that early Bermudians were made of "Cedar, Salt and Saylors." Those three original features may no longer exist, but inherited friendliness has emerged as a durable and ethnic characteristic. The cedars were all but destroyed by blight; refrigeration has eliminated the need for the great troughs of seawater left to evaporate, leaving precious salt deposits for preserving food; and Bermuda is no longer an island of mariners. Over the past 300 years the shrewd businessmen of Bermuda have switched from one commercial commodity to another, always to the eventual enrichment of themselves and their little island. Today they deal handsomely and profitably in the most lucrative commodity in all of Bermuda's prosperous history—the tourist.

Traffic Problems

The twentieth century has introduced a contrivance—the automobile—calculated to irritate the calmest soul, even the easy-going Bermudian. However, only residents are permitted to own and drive automobiles, which are restricted in size. Hazardous driving conditions on narrow, twisting and turning roads require constant vigilance, iron nerves and tempers well under control.

Add to these hazards the ever-present tourist, relaxed and carefree, his eyes constantly distracted by the breathtaking scenery all around him. He energetically pedals his rented bicycle; or breezes along the unfamiliar left side of the road on his "putt-putt" (motor-assisted bicycle)—and the scene is continually set for car drivers to "blow their top" under stress.

However, the bustling streets of Hamilton, the island's capital and only "city," and the spiraling and scenic roads rarely witness displays of bad temper of exasperated drivers.

Visitors have recounted some of their experiences that illustrate the kindness and forbearance of Bermudian drivers. One such incident involved a group of rubbernecking cyclists. As they approached one of the island's few "roundabouts" (traffic circles), some discussion took place as to which of the equally inviting looking roads they should follow. The decision made, all but one thrust out their right hand, carefully following the "rules of the road" spelled out to them at the "cycle livery," and confidently pedaled in the indicated direction. One bewildered-looking girl wobbled uncertainly to the pavement edge, fearful of following her friends. All surrounding traffic came to a slow, gentle halt and the look of confusion on the girl's face was suddenly replaced with a smile of relief with the realization that she was not going to be relentlessly

mowed down by an angry motorist if she made a wrong move. As she headed around the circle and pedaled hard to catch up with her friends, the patiently waiting motorists quietly switched gears and continued on their way.

Observing the foregoing incident, a visiting New Yorker expressed amazement at such an unusual demonstration of patience. "What purpose would be served," answered the driver with whom the onlooker was riding, "if we had become impatient and one of us had perhaps yelled at her? She might have panicked and lost her balance, and this Bermudian rock is hard to fall on. She might have swung one way or another, forgetting to signal, and we could then easily run her down. It would ruin her vacation and she and her friends might have unpleasant memories and not want to visit us again." With a knowing grin, the driver added, "Besides, who's in a hurry? This island is only twenty-three miles long. We'll all get where we're heading anyway. We could be only a few minutes late by exercising patience, but when an accident occurs we have to stay at the scene sometimes for hours. So what's the sense in being unkind and impatient?"

Added to an inborn charity for the stranger is the Bermudian's astute awareness of the island's economic structure. He recognizes that the wobbly cyclist, the more daring "putt-putter" zooming around the corner (many times alarmingly on the right side of the road—the wrong side in Bermuda!), the meandering jaywalker preoccupied with a nearby flaming oleander tree—is that important import, the tourist. However, these kindly people love their island home. They genuinely want their visitors to enjoy safe and happy holidays so they will come back.

Visitors take back with them to their homes memories of spontaneous acts of kindness they have experienced themselves. One visitor from Brooklyn on a rented motor-assisted bicycle was sailing along a scenic shoreline road when suddenly the "putt-putt" spluttered and came to a halt—out of gas!

Feeling somewhat foolish and resignedly pushing the depowered bicycle, the perspiring visitor came upon a building crew erecting a sea retaining wall. Immediately recognizing the lady's plight, the foreman of the work crew instructed one of his men to "siphon some gas from the truck, mix in some oil, and fill the lady's tank." Embarrassment fled in the face of genuine friendliness and kindness.

Power restored, the visitor sped away, and, on the return trip, as she whizzed past the same spot all tools were downed and all hands waved a cheery "so long, have a good trip."

Friendly Shopping

The port of Hamilton boasts one of the most unusual waterfronts in the world. On one side of Front Street is the dockside and on the other a row of neat and colorful stores, stocked with the finest merchandise that Bermuda's astute merchants bring back from all corners of the earth. A sight that Hamiltonians and visitors alike never tire of watching takes place every Monday morning when the luxury liner "Queen of Bermuda" sails majestically into the harbor and finally docks at Front Street, her bow resting practically cheek-by-jowl with the stores across the street.

As the eager visitors swarm down the gangplank, cross the street and spill into the stores in frantic search of English cashmere sweaters and precious French perfume, they are met by calm, courteous salesclerks. Instantly and noticeably, tension evaporates, the shoppers slow their

pace and everybody enjoys the shopping spree.

The terrific tension of competitive selling so much in evidence elsewhere is noticeably missing in Bermuda. Courtesy is the key word, and if the particular item sought is not in the store, the shopper is considerately advised to "Try So-and-so down the street; I think you'll find it there."

Asked what he thought was the underlying reason for this courteous attitude on the part of the island's salespeople, a Bermuda Trade Development Board spokesman said, "Bermudians are interested in people, but not to the extent that they want to use them." This thoughtful observation accurately identifies the motive of a whole island of friendly people.

Living Conditions

The island's sound economy undoubtedly contributes considerably to the Bermudian's lack of tension and irritability. Bermuda proudly boasts of having no unemployment, no taxes, no national debt—the books of government always being balanced "in the black." Poverty breeds discouragement and unhappiness, which are hardly inducements to spontaneous friendliness, warmth and hospitality.

People are always ready to help one another, and not with financial gain in mind. Overheard on a street in quaint old St. George—the oldest town on the island—was this conversation: "Hello, there, so you're going to build your own house! Please let me do the wiring for you; you were such a wonderful help to me when I was building. Say, we'll all have a great time helping you build the roof." A typical housebuilding is almost a community project in Bermuda.

These kind people are not suspicious when a visitor knocks at their door. The caller may be a complete stranger but is never met with a surly, "Who are you?" or, "What do you want?" or, "Whatever it is you're selling, I don't want it."

The householder is not concerned about the skin color of his visitor either. These people maintain good relations among the races. The white, the colored and the many of Portuguese extraction who have settled here, all live quite amicably side by side along any little country lane.

A knock on the average Bermudian's door will usually elicit the following remarks from the householder: "Hello, how are you? Won't you please step in and make yourself comfortable. Now, what can I do for you?" This kind person, like many of his neighbors over the entire island, will respond enthusiastically if the visitor is calling to discuss the wonderful promises of the Bible. These kindly people are rare among earth's inhabitants—they are not only Bible owners; they are interested in what it has to say. They read their Bibles.

Those honesthearted ones who seek accurate knowledge from the Word of God are quick to acknowledge that, while their beautiful little semitropical island, nestling snugly in the protective warmth of the Gulf Stream, may have *seemed* like Paradise to Mark Twain; the promised Paradise of the Bible will cover the whole earth like a beautiful garden. In that global Paradise, all the inhabitants will be friendly.

Snail Travel Deluxe

The tiny aquatic snails of the American everglades in Florida prefer air travel for getting places. They have extended their range to South America by cruising aloft with cozy comfort in the feathers of a bird, the ibis.

Is GAMBLING Right for Christians?

DOES popularity make a thing right? If so, then gambling most certainly would be right, for it has devotees among all races and nations. Many are the political governments, the religious institutions and the social organizations that sponsor gambling for raising funds.

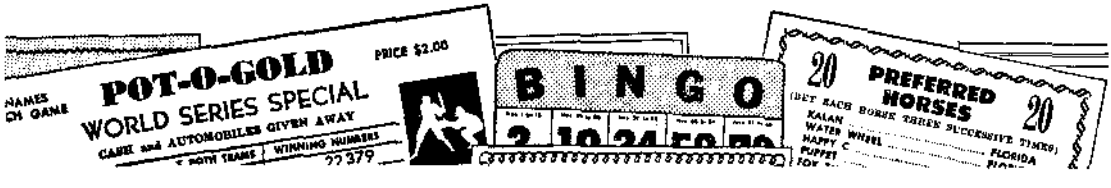
Each week four out of five Britons will be found gambling. Due to a law passed in 1960, gambling there has become a "growth industry," reaching heights never before attained. But even before this boom Britain had the most legal betting per capita.

Gambling is also on the increase in Japan. Its people spend some $200 million annually wagering on bicycle races alone. In Mexico the 200-year-old National Lottery annually reaps more than $100 million, and comparable lotteries are operated by many other Latin-American as well as many European countries, including some behind the Iron Curtain. The Irish Sweepstakes are known to all. As for the United States, some $50 thousand million are said to be spent there annually on just the illegal gambling.

Gambling is popular among poor and rich alike. In Mexico the poor purchase tiny fractions of lottery tickets. In England the poor gamble with as little as a farthing, a fourth of a penny, and the rich with tens of thousands of pounds, losing as much as 150,000 pounds in one evening. Gambling appeals as much to society's most honored individuals as it does to the dregs of society; and it appears to be as popular among heads of state today as it was among the ancient Roman emperors; Caligula, Claudius and Nero being especially heavy gamblers.

If antiquity makes a thing right, then gambling would be right on that basis also, for it goes back to at least the seventeenth century B.C. The ancient Egyptians, Babylonians, Indians, Chinese and Cretans gambled. Homer mentions gambling in his "Iliad"; Herodotus and Tacitus refer to it in their histories.

The earliest Scriptural reference to gambling is found at Isaiah 65:11—written in the eighth century B.C.E.—where we read: "You men are those leaving Jehovah, . . . those setting in order a table for the god of Good Luck and those filling up mixed wine for the god of Destiny." The Hebrew word here rendered "Good Luck" is rendered "Gad" at Genesis 30:11, where appears Leah's exclamation, "With good for-



tune!" Among ancient Canaanite places was Baal-gad, meaning "Lord of Fortune." —Josh. 11:17.

What Are Its Fruits?

However, just as the popular and long-held belief that the earth was flat did not make it flat nor the belief right, so also the popularity and antiquity of gambling does not of itself make it right for Christians. One factor that does have a bearing on it is the fruits it produces, for Jesus said that things and persons are to be judged by their fruits. What are the fruits of gambling?—Matt. 7:16-19.

Gambling, which is "play at any game of chance for stakes," might be said to be a tree that brings forth chiefly bad fruits, among which are disappointment, dishonesty and poverty. Some justify gambling on the basis of recreation, but gamblers, be they at a casino or at a bingo church party, are anything but a happy, relaxed crowd. The one who wins may be elated, but the vast majority lose—and they are never happy about it! So after sharing in the gambling the poor are even poorer.

Gambling has its roots in idolatry, it being a sport survival of divination. Gamblers usually are very superstitious, as can be seen by the various ways in which they try to woo "Lady Luck" and by their consulting astrologers and crystal-ball gazers. They like to go by "hunches" instead of facts and reason.—Isa. 65:11.

Further bad fruits of gambling are greed and dishonesty. Gambling is sired by the "love of money," which "is a root of all sorts of injurious things." Book after book has been written exposing the dishonest practices of gamblers. Some professional gamblers have even gone to the extreme of having pink contact lenses fitted for them so they can use marked cards to cheat.—1 Tim. 6:10.

Especially bad is the fruit of compulsive gambling. Men who would never have stolen a cent will embezzle large funds to pay for their gambling mania or its debts. Women use their grocery money to play bingo. Often the result is loss of friends, loss of job, broken homes and even suicide. Gamblers Anonymous claims that psychiatrists can do little to help compulsive gamblers. Religion, however, has been found to be of the greatest help, even as it has been for alcoholics. A woman who suffered from five compulsions—overeating, alcoholism, drug addiction, promiscuous sex and gambling—said that gambling was by far the hardest to overcome.

Gambling also plays moral havoc with governments. The Louisiana Lottery (terminated in 1890) corrupted the officials of an entire state, influenced a United States presidential election and has been termed "one of the most insidious institutions in the history of the nation," corrupting everything it touched.

Concerning Britain's present gambling boom, one of her leading anthropologists recently stated: "British gambling [has become] not only a source of big business but also of big crime." There are "accounts of gangs arranging for the doping of horses or the bribing of players," and of "thugs employed by bookmakers to frighten their rivals off the race courses," or to destroy rival betting shops with hand grenades. No wonder Scotland Yard officials expressed apprehension when Britain's Betting Act of 1960 was passed!

Bearing similar testimony, the United States attorney general in 1962 said that by gambling people were supporting "narcotics, bootlegging, prostitution, gang murders, corruption of public officials and police, and the bribery of college athletes." In view of such fruits, how shortsighted are politicians who legalize gambling and how utterly inexcusable are professedly

Christian groups that sponsor various forms of gambling for the sake of its profits!

Antisocial in Principle

Bad as are the fruits of gambling, such are not the only reason, in fact, not even the chief reason why gambling is not right for Christians. It is not right even when, because of strict controls, it might not be exploited by organized crime. Gambling is antisocial in principle, and especially does it run counter to Scriptural principles, clearly making it not right for Christians.

As has well been noted, there are only three honest forms of transferring property: in the form of a gift, in exchange for labor, and in exchange for other valuable goods. In each of these ways both parties to the transfer are benefited. In the giving of a gift both the giver and the receiver are blessed, even as Jesus showed. (Acts 20:35) In the exchange on the basis of labor, both the employer and the worker supply to each other a basic need. In a business transaction, likewise, both buyer and seller supply basic needs. But not so in gambling; only one party gains, the winner, and that at the pain or grief of the other, the loser.

Gambling is unproductive. It does not benefit society. Those catering to the desire to gamble cater to the weaknesses of their fellowmen and do not scruple to take unfair advantage of them. They therefore bear a resemblance to those who traffic in narcotics, in pornographic literature and in illicit sex.

Gambling is antisocial, for those who gamble are bound to lose—if not always individually, nevertheless, they do lose as a group. In national lotteries not only the government but also those who sell the tickets profit, some of the latter making immense fortunes thereby. Who pays for all this? Is it not the individual gambler? No wonder he is referred to as a "sucker."

Gambling is a form of extortion, even though the loser consents to parting with his money. Dueling may be said to be murder by mutual consent, but that does not make it right. (Even a suicide is considered a murderer!) So gambling has been termed robbery or extortion by mutual consent, but that does not make it right. Governments are obligated to protect the morals of their people as well as their possessions. Gambling is a form of extortion in which one wins only because one or many others lose. It is morally wrong to seek pleasure or profit at the pain or loss of others.

Opposed to the Scriptures

Gambling goes contrary to the entire tenor of the Scriptures. It has its roots in divination and therefore is a form of false worship. God's Word counsels diligence, thrift, hard work, whole-souled work. The gambler would substitute luck for hard work. The Bible states that "if anyone does not want to work, neither let him eat." The one who would live by his gambling gains would eat without working. —2 Thess. 3:10; Prov. 10:4; Eph. 4:28.

In particular does gambling fly in the face of all the scriptures that counsel us to love our neighbors as ourselves, and 'to keep an eye, not only in personal interest on our own matters, but also upon those of the others.' The gambler is concerned with only his own interests. He sets himself against his neighbor, he hopes to win at the expense of his neighbors. His very buying of a lottery ticket implies a hope that he will be able to get something from his neighbors, the money they spent on lottery tickets, even though they really do not want him to have it.—Phil. 2:4.

Yes, gambling is a form of extortion, and how could anyone who loves his neighbor

extort any money from him? How far apart the two are! No wonder that the Bible says that extortioners will not inherit the kingdom of God!—1 Cor. 6:9, 10.

That gambling is incompatible with the worship of Jehovah God can further be seen from the only direct reference to it in the Scriptures, at Isaiah 65:11, for there it tells that those who set tables in order for the god of Good Luck had forsaken Jehovah and forgotten his holy mountain. This fact was recognized by the Jews, for in their Mishnah gamblers are forbidden to testify in court.

In view of all the foregoing, gambling obviously is not right for Christians, and that follows even though the gambling might be sponsored by philanthropic or religious organizations. Never do ostensibly good ends justify questionable means. In fact, many compulsive gamblers claim to have the finest altruistic motives for gambling. Gambling is wrong whether indulged in for selfish gain, "charity," or merely the thrill of it, which really is a form of sensual pleasure.

Where to Draw the Line

Gambling being basically wrong, no dedicated Christian should have anything to do with it, either in gambling himself or in helping in any way to operate a gambling enterprise. Although according to some theologians it is not wrong for a man to gamble if he has the money to spare, that is merely evading the issue. He certainly is not betting to lose. And if he wins he is getting from others money with which they do not want to part. He is an extortioner. He has not worked for it; he has given neither goods nor services in return for it, and what he receives certainly is not a gift.

Is it wrong, then, for a man to attend a horse race or other sporting events? No, not so long as he does not gamble. As a Christian he is free to choose his recreation so long as it does not conflict with Bible principles. However, it is also well to consider the associations involved and the effect this could have on his life. —1 Cor. 15:33.

But can it be said to be wrong just to put a few pieces of change into a "football pool" at the office or for youths to pitch pennies at a line on the sidewalk to see who comes closest and who will win all? The amount makes no difference. The principle is the same.

Does this mean that all games involving an element of chance are wrong? Not at all. If no "stakes" are involved, it is not gambling, for there is then no extortion. And as for the matter of chance, usually in such games the players endeavor to eliminate that element to the extent possible by their skill. However, if there is an invoking of "Lady Luck," to win, even if no money is involved, it is wrong, for this amounts to leaving Jehovah and turning to false gods.

Then what about receiving a prize from a business establishment that gives out tickets to its customers and then at a "drawing" announces the winning number? If this is simply their way of making an impartial selection of customers to whom they will give gifts as a form of advertising, and the customers do not pay for the tickets, they are not gambling. So it is an individual matter as to whether a Christian wants to try for the gift or not and then accept it if he wins.

The crux of the matter is this: Did you pay for your "chance" and do you stand to win what others have paid for like "chances"? Does it pit you against your neighbor and put you in line to be, in effect, an extortioner? Or do you invoke "Lady Luck" to win? If so, then it is gambling and it is not right for Christians!

THE BIRTH OF AN ISLAND

By "Awake!" correspondent in Iceland

IT WAS a little after seven o'clock on the morning of November 14, 1963. The weak light of dawn had just started pushing away the heavy blankets of nocturnal darkness over the waters of the North Atlantic. About twenty miles off the southern coast of Iceland the small fishing vessel Isleifur II was waiting for the codfish to bite. Everything was quiet. As the lone watchman peered out over the surface of the calm ocean not even another fishing boat could be seen.

Then, all of a sudden, the calm was shattered. It was unbelievable! The fishing vessel's watchman was the first eyewitness to a spectacle of violence the like of which few men have ever lived to tell about. A thick black smoke column started ascending right out of the waters a short distance from the boat. At first he and the other startled crew members thought it was a huge ship on fire, but the tremendous columns of smoke and steam quickly convinced them that this was something of an entirely different nature. It was a violent volcanic eruption right out of the watery deep!

Soon the news flew all over Iceland and around the world. The matter was not merely of momentary interest, for by the next day a new island had been formed by the ashes, pumice, lava and other volcanic material thrown up from the ocean floor 425 feet below. The island continued growing day by day as the hot crater kept vomiting out colossal masses of material, estimated by some to be about fifty-six tons per second.

It was a majestic sight indeed! The smoke-and-steam column reached five miles into the sky. In a relatively short time the island had grown to respectable dimensions—1,650 feet by 330 feet, and a height of 530 feet.

One geologist calculated that the tremendous heat converted about a thousand tons of seawater to steam every minute. At night the glowing red-hot stones and ashes could be seen spewing into the air in explosive outbursts that often reached a height of a thousand feet. This caused real thunder and lightning, and sent down a rain of hail. The hail resulted when the hot steam reached the cold air in the upper atmosphere and condensed rapidly. The lightning could be seen seventy-five miles away in Reykjavik, the capital, despite the 2,260-foot mountain range in between!

The creation of this new island raised several questions. To whom does it belong? What should its name be? And would it stay permanently, or would it disappear beneath the sea in time?

The first question was soon settled as careful observations showed that it was well inside Icelandic territorial waters, and, therefore, unquestionably belonged to Iceland. However, Icelanders were not the first to set foot on it. This honor was won by three Frenchmen who were sent out by the newspaper Paris *Match*. They sailed out to the newly formed island in a tiny boat during a pause in the volcano's explosive outbursts. But just as they were planting France's national flag on the beach, the eruption started blasting away again. The French daredevils barely escaped with their lives, but lost $10,000 worth of photographic equipment for their trouble.

The second question was also answered, though not without difficulty because everybody had a name for the island. The geologists started calling it Séstey, meaning "Seen Island," with the variant spelling Séstei, meaning "Not Seen," which could be used if it disappeared again. However, the official name came to be Surtsey, named after the gaint Surtur, "The Black One," from Scandinavian mythology, who is identified by some with Satan the Devil himself.

This name met with the opposition of the people of the nearby Westmanna Islands, who looked upon the island as belonging to their group, and, therefore, they wanted the name Vesturey, that is, "Western Island." They even sent an expedition to the place to put up a signboard with the name on it, but, like the Frenchmen, they barely escaped the violent outbursts from the volcano.

The final question as to whether the island will survive cannot be answered as yet. Although it has grown to considerable size it might well disappear if solid lava streams do not cement it firmly to the spot. In this connection the old Icelandic *Annuals* reveal that eruptions have taken place in these regions at least ten times, and at least once an island was formed like the present one. This happened in the year 1783, but although it was observed by many persons, nobody ever set foot on it before it disappeared.

By "Awake!" correspondent in Australia

WHEN you get into the driver's seat of your car, do you sit on the right- or left-hand side? This is a perfectly legitimate question, because world wide there are approximately 133 countries in which persons drive on the right side of the road, while in 66 they drive on the left. To visit a country using the opposite rule to which you are accustomed not only may prove interesting, but it can also be quite a hazardous experience.

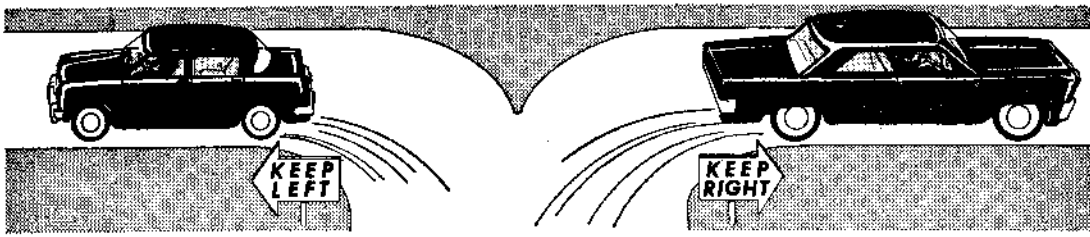
For example, a Parisian, seasoned to right-hand driving, crosses the English Channel for a visit to the British Isles, where they drive on the left-hand side. As a pedestrian the Parisian unconsciously looks to his left before crossing a street. Seeing no oncoming traffic, he steps off the curb. Suddenly he hears the blaring of a horn and the screeching of brakes and a terribly shook-up driver saying to him, "I say, why don't you watch where you're going? You're liable to get yourself killed, you know." Besides being startled half to death, the Parisian's first reaction might be, 'What's he doing driving on the wrong side of the road?' But he is not on the wrong side, not in Britain.

If the Parisian decides to drive, at least for a while it will be difficult to tell where or on what side of the highway you might see him next, especially at the intersections, where things can and often do get muddled up a bit. Unless, of course, you are quite adept at this sort of thing, it can be rather disconcerting. It may cause you to wonder, Why don't nations standardize their driving rules? How did different rules originate in the first place?

There are only two continents today with a uniform driving rule: North America, which drives on the right, and Australia, which drives on the left. In South America all drive on the right except British Guiana. In Asia and Africa both rules apply. Continental Europe and Russia drive on the right.

How Did Differences Start?

The farther back into history one goes the more varied the reasons become as to why some countries drive on the left and others on the right. The ancient Hebrews are said to have favored the keep-to-the-left rule. During the Middle Ages the keep-to-the-left rule applied both on the highways and in the tournament arenas. When mounted knights competed with each other in an effort to joust their opponent off his horse, they held their lances



on the right of the horse, so the keep-to-the-left rule was most advantageous in coping with the approaching charger.

Britain always has kept to the left side of the road. Some say this is because Julius Caesar invaded the island in 56-55 B.C. and enforced the left-side rule. Britain's unwritten drive-on-the-left rule was enforced by the courts in the late Middle Ages. It finally became a written law in Britain's Highway Act of 1835, which was sixty years before cars became the accepted mode of transport.

A later reason for the British keeping to the left was that the English wagon and carriage drivers preferred to drive seated on a box on the right-hand side of the coach so that they could use their whips freely, which were normally secured to the right-hand side of the seat. To facilitate their using their whips, they chose the left side of the road.

In Continental Europe, however, instead of the carriage drivers riding seated on the carriage, they preferred to ride the horse nearest the left wheel of the carriage and drive on the right side of the road. This position would make it easier for them to see the approach of other carriages and facilitate passing oncoming vehicles.

There is still another side to this story. Emperor Napoleon, some say, favored the right side of the road and established this rule in all countries he conquered. This may explain why the left-hand rule of the road was still in force in the Austro-Hungarian Empire, Portugal and parts of Switzerland and Italy at the beginning of the present century, and is still in force in Iceland, the Republic of Ireland, Sweden and the United Kingdom.

The Americans have always driven on the right of the road. Their choice was probably influenced by their admiration for the French, who drove on the right of the road.

Recent Changes Made

In recent times several countries have changed from the left to the right side of the road. Many of these changes were made due to the country's being occupied by foreign military forces accustomed to the opposite rule of the road. There is no record of any country's ever changing from the right to the left side of the road.

The possibility of a changeover from left to right is now being considered by the governments of West Africa and other countries. Sweden is considering a change probably in 1967, and Britain is to discuss changing the rule with Australia and New Zealand in the near future. In anticipation of a possible change, all future roads in England are being designed so that traffic can move on either the right or the left side of the road.

Imponderables of Changeover

The problems involved in changing from one side to the other are stupendous. For example, for Australia to change it is estimated that, with a warning period of five years, a cost of £200 million would be involved simply to switch the steering mechanism of the three million cars on its roads from the right to the left side of the dashboard. The cost of changing the steering, pedals and panel instruments would range from £110 on a Volkswagen and smaller cars to over £300 on American and British-made cars. In addition, Australia is planning on spending some £810 million within the next ten years on a road-building program. It is not likely that the Australian will want to bear such a great financial burden without first settling this issue of changeover. But the problem of changeover does not end there.

Let us assume an order was issued in the land where you live that on the following morning everyone in the country was

to drive on the opposite side of the road from that which was heretofore the custom. What would it be like? Would you chance driving that morning? There is reason to believe that it would be hard on the nervous system. Driving on the opposite side may appear simple at first, as when a tourist quickly learns to adjust himself to opposite rules in force when driving in a foreign country. But it must be remembered that the visitor has the advantage of driving in an environment already adjusted to the rule in force and consequently misjudgments are avoided by simply observing what other native motorists do. Even with an ample warning, it is estimated that if a change were made it would bring a 10-percent increase in accidents for each of the first three years.

Should such a change become effective, it is suggested that 5 a.m. on a Sunday morning would become the zero hour. Four or five hours prior to this moment all except essential traffic would be strictly forced to a standstill. During this time a massive operation would take place to change thousands of road signs and traffic control devices. All "Keep Left" signs would have to read "Keep Right." All "No Right Turn" signs would have to read "No Left Turn." A large number of temporary signs would need to be installed at critical areas to remind all drivers to keep to the right. Many of these signs could be installed beforehand but covered over until the standstill period arrived.

The traffic flow in some one-way streets would need reversal, and one of the greatest problems facing a changeover is to quickly alter the double center lines and all other painted directional markings on the road pavements. Some of these markings are so difficult to obliterate that it would mean a complete resurfacing of the pavement area.

There are such additional problems as rechanneling traffic at intersections where traffic islands have been constructed. In some cases reverse lanes would need construction, otherwise it would be impossible to turn at these intersections. Some exits and entrances of freeways would need modification, otherwise it would not be possible to get off them once you got on, that is, if you found a way of getting on.

Legal problems doubtless would arise. Most likely, present policies of insurance companies with their clients would need amending. It would be reasonable to expect that for some time after a change insurance companies would increase their rates to cope with the inevitable increase in accidents and personal injury as well as property damage.

Additionally, the huge amount of statutory regulations and road laws would need amending, such as who has the right of way at an intersection, and so forth.

Designers are hard at work to alleviate some of these problems. They have thought of a center stick control for automobiles and, for the future, "automatic highways" where all the driver does is set his instruments and relax with his passengers while the electronic brain guides the vehicle to the desired destination—he hopes. But until that time arrives, it appears that at least for many years to come uniform rules internationally will be followed only by ships at sea and by the airways.

A Reason for Not Smoking

● "'If I start smoking cigarettes, will my chances of dying of lung cancer go up significantly?' The answer, as we have seen, is Yes. . . . 'If I stop smoking them, will my chances of getting lung cancer go down?' The answer is again Yes." —*Consumer Reports*, June 1963.

The CHALLENGE of the MOUNTAINS

By "Awake!" correspondent in Cameroun

FIERCE winds, bitter cold, lashing rain or an utter lack of moisture, rocky sliding soil, thin air, ice and snow present a formidable challenge to the life inhabiting mountain heights. How do living plants and creatures that live on such heights meet this challenge of the mountains?

Plants have their way of meeting this challenge, as is evident from the fact that high mountains may present several climatic zones, and in each some species of plant life thrive. On the 16,000-foot-high Ruwenzori range in Equatorial Africa, for example, there are five distinct climatic zones.

Starting out on a high plateau teeming with wildlife and tropical trees and plants, the terrain soon gives way to the rain forest, where a slow drizzle falls on giant tree ferns and wild banana plants for up to 350 days a year. Next on the mountain comes the bamboo forest. This is followed by the heath, a foggy region of giant heather trees swathed in fog, not unlike those of the Scottish moors. The high mountain terrain, the alpine meadows zone, presents a bleak picture of bare rocks overgrown here and there with black lichens and capped finally by six summits permanently clothed in snow. In just a little over three miles one can go from the steaming tropics to frigid arctic conditions, in a mountain range lying right along the equator.

Conditions in the alpine meadows zone obviously present a great challenge to plant life. Long-stemmed, full-flavored plants of the tropical or temperate zones would soon freeze to death or be blown away by the fierce winds if they grew so high on the mountains. Not only that, but such mountain climate may present extremes of temperature. After long months of below-freezing weather, the temperature may soar to that of scorching heat on a midsummer day, only to fall below freezing again that same night. If exposed to these extremes, a lowland plant would die within hours. What summer there is at most is only three months long, much too short for a plant to sprout from a seed, grow to maturity and bear fruit all in one season. So almost all the plants found in these high altitudes are perennials, plants that continue to live from year to year.

Warmth—Despite the Elements!

But that is not the only way plants meet the challenge of the cold, wind-swept mountains. Plants have a shelter provided for them that keeps them comparatively warm. This is snow. Yes, snow acts as an insulator, the temperature underneath a mountain snowbank rarely sinking below freezing. Men have bored through a twelve-foot mountain snowbank and found an exquisite snow buttercup unfolding its delicate yellow buds.

If the snow continues on the mountain over a long period, these sturdy plants will remain dormant, awaiting the spring. With its coming, the awakened plant will concentrate all its stored energy on growth. They are definitely not quick starters ready for a sprint, but slow and frugal growers.

One of these slow-growing plants that meets the challenge of the mountains is the cushion plant. It will sprout two leaves yearly and not develop its first flower before the tenth year. In these ten years the plant will grow but one-third of an inch. At the end of twenty years, it will be only about one foot in diameter, but will be covered with hundreds of tiny pink flowers. Shaped like a boulder, the cushion plant, moreover, hugs the rock crevices below the heat-sapping force of the winds that may whirl around the valleys at a hundred miles an hour. Its shape and the multitude of tiny flowers covering it during the summer make it an excellent heat trap, a heated apartment house where insects that would otherwise be blown away with the wind can take refuge.

Many of the other alpine plants that are similarly designed for the climate are miniature specimens of their lowland relatives. These plants also meet the challenge of mountain life by being especially equipped with heat-retaining devices. The snow willow, for example, has a bud very similar to that of the pussy-willow tree and is black, thus highly heat absorbent. In turn, this black core is covered with a white mass of fuzz that reflects back any heat that would otherwise be lost, trapping it and storing it for future use. Yet another aid to heat absorption is provided by the leaves of many plants, nearly all of them being dark green in color. Still others have a thick waxy coating that prevents excessive evaporation.

Animals Meet the Challenge

Challenging though the alpine conditions may be to the plant life that inhabits the mountains, plants are more or less stable; and they can find protection in rock crevices or under the canopy of an overhang. Their long taproots, often three feet to the plant's ten to twelve inches of surface height, anchor them against wind and rain and the continual gravitational pull that would otherwise drag them down the slopes. But animals are usually on the move. The fierce winds and bitter cold, with the constant need for food, would soon sap these mountain dwellers of all their strength were it not for the foresight of their Creator in designing them especially for their environment.

What a masterful knowledge of design was demonstrated in the creation of the varying hare or snowshoe rabbit! This creature escapes from enemies by speedy flight. But when an animal is fleeing, its body mechanism is working at maximum capacity. Heat is produced at a tremendous rate. This heat must be dispelled. The larger the surface area of a given body the more quickly can heat be lost through evaporation. So when in flight this rabbit is a long lean shape stretched out for action.

But the mountain snowshoe lives in a frigid climate. A streamlined body is hardly what is called for when it comes to combating the cold. Ah! but take another look now that this animal is at rest. See how he has curled himself up! And the colder it gets, the tighter he curls. Unlike his lowland cousins, his little ears are short and fuzzy. He lays them out flat along his back. Now he looks just like a ball. His belly, where the hair is finer and shorter, has completely disappeared inside the ball and Mr. Snowshoe is ready to sit out the coldest spell.

Some animals meet the mountain's challenge by going to a lower altitude. With the approach of the long winter, the elk, the ibex and the bighorn sheep wind their way down to the low valleys to find food and shelter during the long months when their mountain home will be covered in a blanket of snow. Thanks to their Creator, they begin to grow a heavy coat of winter hair. With the coming of spring the pattern reverses, and the ever-beckoning call of tender buds on the awakening foliage keeps them moving higher and higher to their mountain feeding grounds.

At Home Deep in the Snow

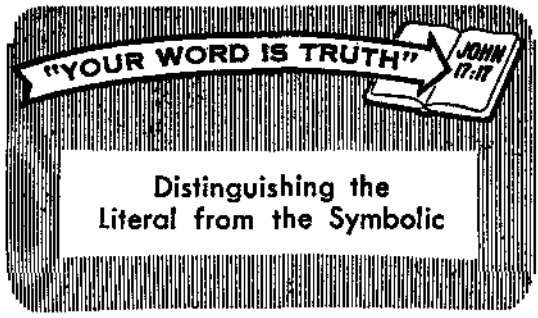
Just as plants meet the challenge of the mountains by benefiting from the shelter of snow, so do certain mountain mammals. For certain rodents, for instance, life goes on without much change, even when the mountain is engulfed by a raging blizzard. For these mountain creatures scurry about their affairs in their beneath-the-surface homes, below the blanket of snow. For them snow is a protective covering, blotting out the cold, icy winds.

The meadow vole is one of the rodents that meets the challenge of the mountains by digging out a shelter under the snow. In fact, so well does the meadow vole thrive under the mountain's snow that another problem may soon be engendered, a "population explosion." How is this challenge on the mountain met? By a "population collapse." Strangely, when population has reached a saturation point, the voles go into a wild state of excitement, tearing every plant in sight to shreds. All thought of breeding is forgotten. Since the life expectancy of the vole is one year, the population quickly drops. When it is sufficiently under control, the tension disappears and a return is made to the regular pattern of living.

Though such unusual behavior is not completely understood, some experiments indicate that the reaction is due to nervous strain when the population is at a critical point. Caged animals, receiving tranquilizers in their diet, have continued breeding until their tiny bodies were squeezed into every corner of the cage.

Not only animals, of course, but man, too, has met the challenge of the mountains. Many persons face the rigors of mountain life every day in a year, for the alpine meadows are their home. Outstanding are the peoples of the Andes mountains in South America and those of Tibet. These people have met the challenge of mountain life by adapting their daily habits to the conditions under which they live. These people have learned to live with their environment by adapting themselves to its pace. The Andean Indians, moreover, have domesticated that sure-footed mountain dweller, the llama, once used by the Incas to carry on a colossally wealthy economy. The Tibetan has his yak, a kind of ox with hair so long that it sweeps the ground. The domesticated yak provides the Tibetan with dairy products, meat, dung for fuel, hair and leather for clothing, and with transportation. In the wild, yaks frequent the coldest and most desolate parts of the world, at elevations up to fifteen thousand feet in winter—up to twenty thousand in summer. Surefooted, hardy mountaineers that meet the challenge of the mountains!

A good work, when challenged, shows forth the quality of its workmanship. The mountains, in presenting so formidable a challenge to living things, bring to light the excellence of their creation. These living things, like the lofty peaks themselves, are a testimony to the majesty of Jehovah God the Creator.



UNLIKE ordinary books, the Bible has much in it that is in symbolism. Unless a person separates that which is symbolic from what is to be taken literally, he will draw conclusions that are wholly out of keeping with the basic truths of the Bible. He will fail to gain an accurate knowledge of God's Word of truth. So careful study of the Scriptures is important if one is to acquire a clear understanding of them.

On the occasions that Jesus Christ used symbolisms to illustrate certain truths, he did not intend that his listeners should take them literally. For them to have done so would have resulted in erroneous conclusions, with them completely missing the truths he was teaching. At Matthew 13: 3-9, for example, he gave an illustration of a farmer sowing seed. He attached a symbolic meaning to the seed and to the different types of soil upon which the seed fell. In this instance he gave an explanation of the illustration, but in other instances he did not.

At Luke 15:11, Jesus begins an illustration for which he gives no explanation. After opening the illustration by saying, "A certain man had two sons," he proceeds to relate about a son who left his father and squandered his inheritance but who later came to his senses and returned home. Recognizing that Jesus is using symbolisms in this illustration, the Bible student will seek an explanation that is in harmony with the rest of the Bible. When he does, he will find that Jesus was speaking about two classes of people. One class faithfully serves the heavenly Father, while the other seeks the pleasures of the world. Finally, the latter class comes to its senses and turns to Jehovah, seeking his forgiveness.

In the sixteenth chapter of Luke, Jesus gives an illustration that many persons have failed to understand because they have taken it literally. He begins the illustration in the nineteenth verse, saying: "A certain man was rich, and he used to deck himself with purple and linen, enjoying himself from day to day with magnificence." He goes on to tell about this rich man and a beggar who sits at his gate. Both of the men die, with the beggar being carried to the bosom position of Abraham and the rich man finding himself suffering torments in Hades.

To take this illustration literally leads to the absurdity that those who are beggars are to recline on the bosom of Abraham, who is now long dead, while for merely being rich a person is to be tormented in Hades after death. However, careful examination of this illustration will reveal to the Bible student that Jesus is not talking about punishment for sin, for he does not once mention sin. Obviously this illustration is in symbolism. The point that he is making here has to do with the favored position of the Jewish religious leaders who, having God's written Word, were rich with spiritual food, but they gave no more than crumbs of its nourishing truths to the common people; however, because of Jesus' preaching, those formerly deprived became favored and those formerly favored felt afflicted. So by taking this illustration literally a person would completely miss the point Jesus was making and would come to an erroneous conclusion.

The need for being able to separate sym-

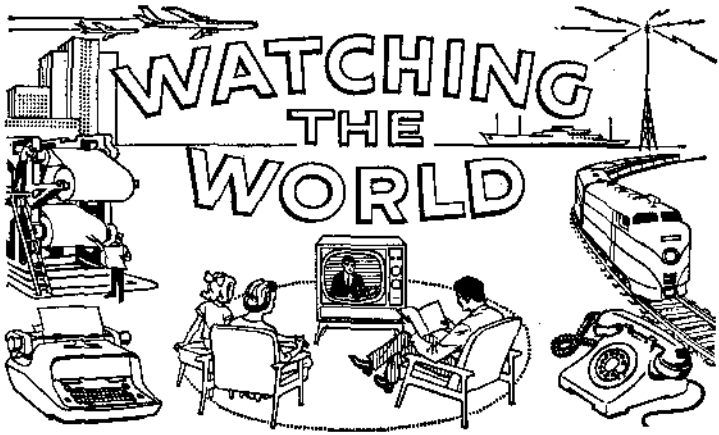
bolisms from what is literal is especially evident when a Bible reader comes to the book of Revelation. It is a book that is filled with symbolisms. For example, in the seventh chapter, twelve tribes of the sons of Israel are listed. The prophecy foretells how 12,000 persons are sealed out of each of these tribes to complete the number of 144,000. These are mentioned at Revelation 14:1 as standing with the Lamb upon Mount Zion. Upon careful examination of what is said about these tribes, it becomes obvious that the Bible is not speaking about the twelve literal Jewish tribes. The listing in Revelation does not match the listing of the literal tribes at Numbers 1:20-49. With the priestly tribe of Levi, thirteen tribes are mentioned there, but the listing in Revelation leaves out the tribes of Ephraim and Dan. It lists the tribe of Joseph, but no such *tribe* is mentioned in Numbers. Fleshly Israel had no tribe of Joseph. Joseph was represented by his two sons, Ephraim and Manasseh. The tribal listing in Revelation cannot, therefore, be regarded as something that is to be taken literally.

What is written in the book of Revelation is prophetic of things far in the future of the day in which it was written. Much of it is yet to be fulfilled. Since the fleshly descendants of Israel have lost their tribal identity, 12,000 persons could not be taken out of each of the literal tribes. The tribes no longer exist. The tribal listing has to be regarded as a symbolism of something that would be existing at the time the prophecy has its fulfillment. It is a symbolism of Christ's anointed followers who make up spiritual Israel, a "little flock" that rules with him in the heavens. That is why they are spoken of as being *with* the Lamb, Jesus Christ, upon heavenly Mount Zion, at Revelation 14:1. In verse four of this chapter they are said to be "bought from among mankind as a first fruits to God and to the Lamb." Elsewhere in the Bible Jesus' anointed followers are spoken of as such firstfruits.—Jas. 1:18.

It is spiritual Israel, Christ's anointed followers, and not fleshly Israel that stands with the Lamb on heavenly Mount Zion. These faithful followers of God's Son are the ones who have the Father's name "written on their foreheads" as a mark of identification. (Rev. 14:1) This is not a literal mark, just as they do not stand on literal Mount Zion in Jerusalem in company with a literal lamb. The mark represents that which distinguishes them as being servants of Jehovah God.—Rom. 9:6-8; Gal. 3:29.

The total number of 144,000 persons who are sealed as spiritual Israel is to be regarded as a literal number and not as a symbolism. This is seen from the fact that this specific number that makes up spiritual Israel is contrasted in verse nine, immediately following the listing of the symbolic twelve tribes, with "a great crowd, which no man was able to number." (Rev. 7:9) These stand before the Lamb and not on Mount Zion with him as do the 144,000. This conclusion harmonizes with another part of the Bible where Jesus spoke of his anointed and chosen followers as a "little flock." (Luke 12:32) That numbers in the midst of such symbolisms can be literal is evident from Revelation 21:14, where the twelve apostles of the Lamb are mentioned along with symbolisms.

Thus, as we study the highly symbolic book of Revelation as well as other parts of God's Word, we must learn to distinguish what is literal from what is symbolic in order to gain an accurate understanding of what God has caused to be written for our benefit. With the help of his spirit and his organization, we can do this, and thereby "be filled with the accurate knowledge of his will in all wisdom and spiritual discernment."—Col. 1:9.



Poverty and Politics

◈ In November of this year millions of Americans will go to the polls to decide whether they want President Johnson or another man as their president. However, in the remaining months the president can do much to shape things to his advantage by actions, statements and programs. In January the president made a giant step toward gaining voter appeal when he announced that he would wage a "war on poverty," emphasizing that he would fight for better education and greater job opportunities. For some it was reminiscent of President Franklin D. Roosevelt's promise, in the depth of the depression in 1933, to "wage a war against the emergency" of widespread poverty. But thirty-one years later there are still an estimated 35,000,000 Americans living in poverty or clinging to its fringes.

Arabs' Joint Command

◈ Arab nations have achieved little unity among themselves in recent years. But they have a rallying point—Israel. The Arabs' "undying enmity" toward the state of Israel brought thirteen Arab nations together on January 15 in Cairo, Egypt, headquarters of the Arab League. There they agreed on a joint military command to bolster their positions relative to Israel, whose plans for diversion of Jordan River water they oppose. They also dealt with other problems dividing the Arab world. The United Arab Republic and Jordan agreed to resume relations broken since 1961. They also discussed the differences between the U.A.R. and Saudi Arabia.

France Eyes Asia

◈ On January 22 French Information Minister Alain Peyrefitte stated that France intends to conduct an active policy in southeast Asia along with its recognition of Red China. The French Defense Minister Pierre Messmer, after having visited Cambodia recently, reported that China cannot be ignored if his country wants to have an active policy in southeast Asia, which it does.

Quake Rocks Taiwan

◈ The worst earthquake in more than twenty years rocked the Nationalist Chinese stronghold of Taiwan on January 18. Local police officials put the death toll at Paiho, the epicenter of the earthquake, at about a hundred. Severe damage to many cities was reported.

Sermons Least Satisfying

◈ At a three-day conference of theologians, church public relations men and journalists in the American city of Nashville, Tennessee, the conclusion was reached that American Protestantism has failed to communicate with the world around it because it depends too much on sermons couched in words that are unintelligible to the man in the street. The group agreed that the traditional Sunday sermon is one of the least satisfying methods of extending religion's message to outsiders. According to the New York *Times*, January 18, "the consensus was that the church's daily practice of her preachments spoke louder than words uttered from the pulpit." Dr. Ross Snyder of the Chicago Theological Seminary reportedly told the group that some sermons had deteriorated into "a word game played on Sunday."

First Premier

◈ The first prime minister of copper-rich Northern Rhodesia was sworn into office on January 22. He is 39-year-old Kenneth D. Kaunda, the youngest premier in the British Commonwealth. No independence date has yet been fixed by the British for Northern Rhodesia, but Kaunda has asked for October 24. Kaunda, a nondrinker and nonsmoker, is the son of an African missionary. Northern Rhodesia has a population of over 2,500,000. It was a member of the Federation of Rhodesia and Nyasaland, which was broken up December 31.

Tribal Strife

◈ A published Reuters dispatch stated that "at least 8,000 men, women and children of the Watusi tribe have been killed in reprisals for raids by refugees of the tribe on Rwanda territory last December." Bahutu tribesmen in Rwanda recently broke the power of the Watusis, their overlords for many years. The Rwanda government is now led by Bahutus. The tribal clashes in

the Ruzizi River region have claimed thousands of lives.

Dope Addiction

◈ New York City has been subjected to an unprecedented increase in crimes over the past five years, and the drug addict is being blamed for the majority of them. According to the New York *Journal-American*, January 22, since 1957 total city-wide arrests for burglary and unlawful entry have each increased more than 100 percent. In one section of the city alone burglaries, robberies and thievery occur at the rate of 275 a day, or more than 100,000 a year. City officials are convinced that dope addicts are behind most of these crimes. The city's mayor, at the White House Conference on Narcotics in 1962, estimated that dope addicts steal "well over a billion dollars a year"! It costs the average addict $10,000 a year to support his habit, or $50,000 in stolen goods. The city's problem: What to do about the addict?

Cholera Strikes

◈ The city of Saigon in south Vietnam has been struck by a cholera epidemic. The disease, described as "out of hand," has taken the lives of about 300 persons, medical sources said on January 22. Cholera is a malignant and often fatal disease. It is caused by a microorganism and is characterized by diarrhea, vomiting and cramps. There are an estimated 2,000 cases of cholera in Saigon alone. The alarming aspect of the epidemic is that it is reaching into areas where there is little or no means to combat it.

U.N. Backed by Americans

◈ Only eight Americans in a hundred now believe that the United States should pull out of the United Nations, according to a Gallup Poll released November 30. In reply to the question about withdrawal from the world organization about 8 percent of those questioned said yes, the nation should withdraw, 79 percent said no, and the rest had no opinion.

Is Religion Losing?

◈ Professor William Nicholls, head of the department of religious studies at the University of British Columbia, reportedly stated that the Western world is replacing God with the doctor, the lawyer and the psychiatrist. Addressing a student Christian conference, he said that religion has become a thing of the past in Western civilization. The professions, Nicholls asserted, have taken over the powers of the supernatural. Religion is becoming "socially acceptable," but not real. And he concluded by saying that religion in North America would get "a lot worse" before it got better. Of course, he is speaking of Christendom's watered-down religions and not of the true worship of the Bible, the worship of the one true God Jehovah.

Life Expectancy

◈ The Canadian Health Minister reported that an Eskimo's life expectancy in Canada is between 30 and 40 years, "probably nearer 30 than 40." As for Canadian Indians and white Canadians, the Canadian Press had this to say: "Among Canadian Indians, the average life expectancy was 57-59 years for females and 54-63 years for males. For white Canadians, the life expectancy is 67.6 years for males and 72.9 years for females."

Age of Automation

◈ The U.S. Labor Secretary Willard Wirtz, at the University of Michigan, gave a rundown on some of the accomplishments of automation. The southern California *Teamster*, January 8, reported the following: "Ten employees man a machine that makes automobile motor blocks which 400 men worked on only 10 years ago. Fourteen operators attend the glass-blowing machines that make 90 per cent of all glass light bulbs produced in this country. Two workers now turn out 1,000 radios a day—the product of 200 workers a few years ago. A machine translates an issue of *Pravda* into English in half an hour. Another traces precedents in the law library. At Cal Tech, a computer reports at the end of three hours the results of 80 million calculations required to trace the evolution of the sun over its 4.5 billion year lifetime. Among the more athletic set, one machine plays now an excellent game of checkers, another a good game of chess except for the end play, and a third a relatively good hand of bridge."

Tuberculosis Warning

◈ "Tuberculosis is still the most common infectious disease in Canada," Dr. C. W. L. Jeanes, the executive director of the Canadian Tuberculosis Association, warned. "It's hundreds of times more common than other diseases like typhoid or polio which cause alarm bells to ring whenever a few cases appear." Dr. Jeanes reported that 1962 saw a 5-percent increase over 1961, the first increase in tuberculosis since 1949. Tuberculosis killed 785 Canadians in 1962. Many of these deaths, said Dr. Jeanes, were needless.

Biggest Buildings in the World

◈ Twin 110-story towers, each 1,350 feet high, will be built in New York City to house the World Trade Center. The announcement was made on January 18. The skyscrapers are to be completed in 1970. These buildings will be 100 feet higher than the Empire State Building. Without its 222-foot television antenna mast, the Empire State Building is 1,250 feet high and has 102 stories. The twin towers and a cluster of 70-foot-high satellite buildings will form a ring around

a five-acre plaza containing reflecting pools. The towers are expected to dominate the Manhattan skyline and become an impressive sight for those approaching the city.

Second-Hand Car Dealer

◈ In America there are numberless second-hand auto dealers, but none is as big as the Chicago police force. Some 47,000 cars and trucks impounded in 1963, all abandoned within the city, were auctioned off to the highest bidder.

Six-Inch Atomic Shell

◈ When it comes to discovering methods of destruction, man seems to be at his best. The U.S. Defense Department announced in December, 1963, that it had developed a six-inch atomic artillery shell. The shell will carry a nuclear warhead capable of an explosion equal to several hundred tons of TNT. The shell, six inches in diameter and less than thirty inches long, is designed to be fired from a standard 155-mm. howitzer. The howitzer has a range of eight to ten miles.

Pay Television

◈ The British government announced in December, 1963, that it intended to license five companies to conduct pay-television experiments. The experiment is expected to begin next fall and take some three years. Britons have two television choices at present. The British Broadcasting Corporation operates one channel and a network of fourteen privately owned regional companies operates the other. A third channel is scheduled to operate in 1964.

Instant Pictures

◈ As a result of a new type of Tiros satellite, people in India or in the heart of Africa will know whether it will be good weather to pave streets, pick fruit or go on a mountain hike. The weather satellite sends down pictures to earth of the planet's cloud cover. The camera in the new satellite, Tiros 8, which was launched on December 21, can see in a wink 900,000 square miles. What it sees is displayed on a television tube. An electronic beam scans the image and in seconds the image is transmitted to earth, where it is reproduced on a facsimile machine.

At the Edge of Cosmos

◈ Astronomers have been scanning the heavens for centuries. But recently nine immense radio-emitting bodies have been discovered at the edge of the observable universe. At least one of the objects is so bright that, despite its distance, it can be seen with an ordinary telescope. The discovery was termed the most important in this field of science in many decades.

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Awake!

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PAGE 13

Should You Buy on the Installment Plan?

PAGE 17

MARCH 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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When Keeping Silent IS NOT GOLDEN

"SPEECH is silvern, keeping silent is golden," so reads an old Swiss inscription. And without doubt, time and again, keeping silent is the wiser course. Thus we read in God's own Word that "the one guarding his mouth is keeping his soul. The one opening wide his lips—he will have ruin." "Even anyone foolish, when keeping silent, will be regarded as *wise; anyone closing* up his own lips, as having understanding."—Prov. 13:3; 17:28.

But not always. There are occasions or circumstances under which keeping silent is not golden. As King Solomon of old well pointed out: "There is . . . a time to keep quiet and a time to speak." Yes, at times love for God, for one's neighbor, for righteousness *may demand that we speak out,* that we keep not silent, as when Jehovah God commanded: "Call out full-throated; do not hold back. Raise your voice just like a horn, and tell my people their revolt, and the house of Jacob their sins."—Eccl. 3: 1, 7; Isa. 58:1.

Those possessing greater knowledge, or occupying positions of trust, may at times prefer to keep quiet, but their trust obligates them to call out and raise their voice like a horn. Thus the clergy of Christendom profess to be Christian shepherds and as such they are under obligation to speak out against the sins of their flocks, but how many do? Very few indeed. The vast majority prefer to *wink* at corruption in *high* places, hobnob with crooked politicians and ignore the immorality of their parishioners. They therefore deserve the reprimand that the psalmist directed to the wicked: "Whenever you saw a thief, you were even pleased with him," instead of reproving him, "and your sharing was with adulterers," instead of excommunicating them.—Ps. 50:18.

A book that might be said to be dedicated to the theme that there are times when keeping silent is not golden is the 1963 *German best seller Der Stellvertreter, that* is, *The Deputy,* referring to the pope's claim to be the deputy or vicar of Jesus Christ. The book is in the form of a drama that censures especially the Protestant and Catholic clergy for their keeping silent in the face of the wholesale murder of *the Jews* by the Nazis and singles out Pope Pius XII for particular condemnation. Produced as a play, it is already a sensation in West Germany and England, and its production is being planned in thirteen other

lands, including the United States, Israel and Sweden.

In the play there is a dialogue between a Catholic priest, who is intensely concerned with the fate of the Jews, and his father, who is a papal chamberlain and a friend of the pope. Among other things, the son asks the father: "As the leader of a half a billion Christians, 20 percent of whom are subjects of Hitler, is not the pope responsible for the moral climate of the world?" When the father assures the son that the plight of the Jews is upon the heart of the pope, the son asks, "But what about his voice? Where is his voice?" And when the father tells the son that the pope knows why he must remain silent and that, when Hitler's luck turns, the pope will speak out, the son replies, "By then there will be no more Jews left in Poland."

In another scene the priest is shown pleading with the pope, who is represented as saying, "True, the terror against the Jews is nauseating, yet we must not let it so anger us that we forget that Germany has the duty of serving as the patron of the Catholic Church in the near future." The play also tells of urgings that Hitler be sent an ultimatum, that his concordat with the Catholic Church be scrapped, and so forth. But all such pleas fell upon deaf ears.

No question about it, the Protestant and Catholic clergy in Axis lands, and the pope in particular, had a great moral responsibility in connection with the annihilation of millions of Jews by the Nazis. A certain Catholic bishop in Germany protested the wholesale euthanasia of mental defectives and caused Hitler to stop this murderous program, but did it occur to this bishop to protest the murder of millions of Jews? Had these clergy, one and all, been truly the representatives or deputies of Jesus Christ, would they have remained silent? Jesus' scathing denunciation of the religious leaders of his day answers that question.—Matt. 23:1-38; John 8:44.

Of course, the principle that there are times when keeping silent is not golden does not apply only to such great issues. It can be brought down to everyday human relations. For example, when there is a misunderstanding between close friends or relatives, the tendency often is for the one who has been offended to brood in silence, to give the offender the "silent treatment." At such times silence is not golden. Rather, then is the time to speak, to seek an understanding and to effect a reconciliation, which is something that the offended one owes to both himself and the one who has offended him. It takes effort, self-control, reason and love, but it can be done.

When, in addition to dealing with the problem in the right manner, one also handles it at the right time, one will often find that no slight was intended. By one's not keeping silent the matter will be straightened out and the friendship will most likely be placed on a firmer basis than before. All such is in keeping with the wise counsel Jesus Christ gave: "If your brother commits a sin" against you, "go lay bare his fault between you and him alone. If he listens to you, you have gained your brother."—Matt. 18:15.

And, of course, this principle also applies in the Christian ministry. Whenever a dedicated Christian sees an opening to bear witness to Jehovah and his kingdom, he is under necessity to take advantage of it. Keeping silent in such an instance would also not be golden.—1 Cor. 9:16.

Happy is he who has the wisdom and self-control to be silent when he needs to be and he who has the courage to speak out when duty requires it of him!

FAITH WITHOUT HYPOCRISY

Many turn away from religion because of the prevalence of hypocrisy. Where can faith be found that is without hypocrisy?

ONE of the most common objections to religion today is the prevalence of hypocrisy. 'Churches preach one thing and do the other,' and, 'Multitudes of churchgoers pretend to have principles and beliefs that they do not practice,' are oft-heard complaints. Many persons contend that nowhere have they found a faith without this hypocrisy, and, for this reason, they are no longer interested in religion.

Beautifully dressed, pious parishioners filing into church with Bible in hand are no inspiring scene to those who know that the majority are merely putting on an outward appearance of godliness. (2 Tim. 3: 1, 2, 5) But what many find even more objectionable is the way in which the churches welcome rich and influential members, regardless of what kind of lives they live. It matters not whether they oppress others, live in adultery, lie, cheat and steal; the clergy still welcome them with open arms, as long as they contribute generously and look out for the welfare of the church.

It is an acknowledged fact that such hypocrisy is an integral part of modern-day religion. Notorious Mafia or Cosa Nostra gangsters are respected members of the Roman Catholic Church. When one of their wealthiest and most ruthless members, Charlie (Lucky) Luciano, died two years ago, he was honored with a requiem mass by the church. As with the rest of the Mafia, he was never excommunicated for his criminal activities.

Protestant churches are no different. When wealthy Billie Sol Estes was exposed as a swindler two years ago, he maintained honorable standing in the Church of Christ. Observed a U.P.I. press dispatch of August 4, 1962: "Last March, one of the most regular churchgoers in Pecos [Texas] was a wealthy young businessman named Billie Sol Estes. Four months, three indictments and a congressional investigation later, he still is. . . . The congregation and his pastor, Rev. W. S. Boyett, greet him with outstretched hands and smiling faces."* Even after Estes was sentenced to a fifteen-year prison term last April, there was no indication that the church's attitude changed toward him.

During Wartime

But perhaps the churches' hypocrisy during wartime has soured people on religion more than anything else. How quickly they line up behind their respective political governments! Pulpits become recruiting posts, as the Prince of Peace is quickly changed into a Prince of War. As pointedly stated in the book *Preachers Present Arms:* "A consideration of the part taken by the clergymen and the churches in our leading wars shows that the government has been able to depend consistently upon organized religion for support."

But why should opposing armies com-

* Seattle *Post-Intelligencer*, August 5, 1962.

posed of members of the same churches murder one another on battlefields with tanks and guns blessed by the clergy of both sides? Why do the clergy teach 'love thy neighbor' during peacetime, but urge parishioners to kill their neighbors during time of war? Is it because the churches only pretend to serve God, while actually they endeavor to win the favor of the political governments to which they belong? Yes, it is this hypocritical effort to please men while claiming to serve God that has turned multitudes away from religion.

Racial Issue

Even during peacetime the churches are careful to check which way the winds of public opinion are blowing in order to do what is popular. Those interested in a faith without hypocrisy find such fence-straddling detestable. For example, where segregation is practiced by the public, the churches generally are in favor of it; many clergymen even advocating segregation of the races from the pulpit. But in places where popular opinion does not favor segregation, the churches condemn it as an unscriptural showing of partiality for one race over another.—Acts 10:34; 17:24-26; Gal. 2:6.

This hypocrisy was recently exposed following a Race Relations Sunday in the United States. On this special day it is the practice, in some places, for Negro and white ministers to exchange pulpits. However, a Cleveland, Ohio, minister, Richard T. Andrews, refused to participate, for he asserted: "I can see no earthly reason why a Negro minister will be invited to a suburban area on one special Sunday to deliver a sermon, and yet be unable to live in that area or be welcomed at worship in that same church on the following Sunday."

He asked: "If the Christian Church still finds it necessary to set aside one Sunday a year to proclaim brotherhood, what does it proclaim on the other fifty-one Sundays?" Why, everyone knows that it talks a lot about the brotherhood of all races on other Sundays of the year. But Andrews acknowledged that it was merely hypocritical lip service. He said: "When the day arrives that ministers throughout the land will fearlessly take a stand on love and brotherhood [and not merely talk about it], pulpit exchanges will no longer be necessary."*

Avoiding Hypocrisy

Perhaps you are one who is disturbed by this religious hypocrisy. You may once have been a regular attender at a church or synagogue, and found appealing the teaching that one should love God foremost, and his neighbor as himself. (Deut. 6:5; Lev. 19:18; Matt. 22:37-39) But then you observed that even though many parishioners listened to that message on the weekend, they were known publicly to be adulterers, fornicators and unethical in their business practices during the rest of the week. Nevertheless, these persons remained church members in good standing as long as they supported the church financially. Have circumstances like this soured you on religion?

This obvious hypocrisy in the churches, however, does not mean that God is a hypocrite, or that his Son Jesus Christ is. God does not approve of this religious hypocrisy anymore now than he did in the first century. At that time his Son scathingly denounced the hypocritical religious leaders with the words: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypoc-

* Cleveland *Plain Dealer*, February 19, 1961.

risy and lawlessness."—Matt. 23:27, 28.

So rather than approve of religious hypocrisy, God requires that his people worship him with spirit and truth. (John 4:24) First-century Christians made up such a body of true worshipers. They were not hypocrites. They lived what they preached. Is it not reasonable that there would be a similar organization of true worshipers on earth today? When it is brought to your attention that there is, if you are really sincere you will make inquiry regarding it. You will prove your sincerity by examining the evidence.

The Faith Without Hypocrisy

And what does the evidence show? It is a matter of public record that not only do Jehovah's witnesses recommend the Prince of Peace, but they also follow his footsteps by keeping separate from the political wars of worldly nations. Eyewitness reports circulated world wide in books and magazines testify how thousands of Jehovah's witnesses were cruelly mistreated because of refusing to take to the battlefield against their Christian neighbors during World War II. In thus maintaining their neutrality, they courageously follow the example of the early Christians.—John 15:19; 17:16; 18:36.

But not only are Jehovah's witnesses unhypocritical in their position on war, it is also a matter of public record that they *practice* brotherhood of all races, and do not merely preach it. At their large international conventions peoples of all races and nationalities worship together, eat together and work together. With genuine affection they call one another brother and sister, even as they also do in their local congregations. Because of the constant influx of new persons, it is true that some may not at once rid their minds of old-world prejudices. However, in time they are helped to make their minds over, for Jehovah's witnesses do not condone unchristian racial prejudices within their organization.

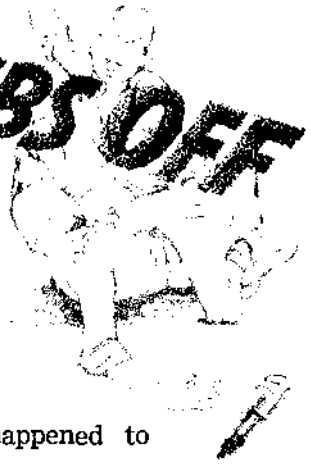
Neither do Jehovah's witnesses tolerate persons that persist in immoral practices that are condemned by God's Word. Such persons need to correct their ways if they are to win God's approval. Therefore Jehovah's witnesses lovingly take disciplinary action in order to help them to live clean, upright lives, befitting Christian people. Those that do not accept this correction are disfellowshiped, excommunicated from the association of the "brothers." This is done to preserve the congregation from the contaminating influence of bad persons.—1 Cor. 5:11-13.

Thus Jehovah's witnesses have a clean organization, one that is known world wide for its apostolic method of preaching. The evidence to this effect is plentiful. Why not attend their meetings and see for yourself? Recently a person who was sincerely interested in Bible truth reported having been asked to do this. "My sister told me to go to all the meetings during the week for a month, and I would never stop," she explained. "I didn't believe her, but finally I said I would." And what was the result? "I knew after the first two weeks I would never give up the happiness I had found with the Witnesses."

Are you, too, sincerely interested in finding a faith without hypocrisy? Are you seeking the association of a loving family of Christian people who live their faith? If so, you likewise will be richly rewarded by associating with Jehovah's witnesses. You owe it to yourself and your loved ones to investigate.—1 Thess. 5:21.

Let your love be without hypocrisy. Abhor what is wicked, cling to what is good.
—Rom. 12:9.

ADULT DELINQUENCY RUBS OFF



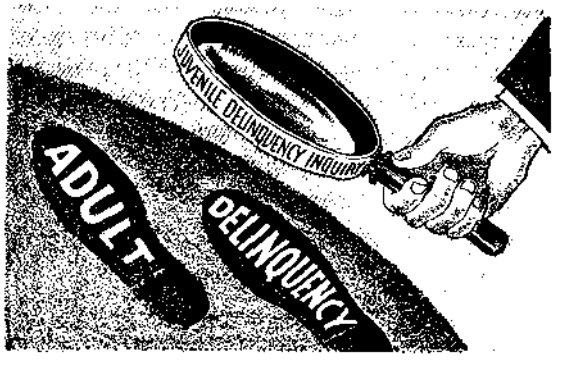
"HE DIDN'T do it! He goes to church every Sunday. I'm a strict mother, and he would never answer me back," sobbed a New York mother of a 15-year-old high school honor student who stabbed to death an attractive young housewife. The boy did do it, but why?

Two American girls, aged nine and eleven, from the Boston, Massachusetts, area, involved fifteen men in charges of most serious sex offenses. In certain instances the girls solicited the men to commit the acts with which they were charged. Hard to believe? Not really, if you understand the girls' background and are acquainted with the world in which these girls lived.

This is not the first time that unusually young girls have become involved with men, or that a boy has killed an adult. What makes these and other youth crimes so serious today is not only their increased number but also their vicious character. Modern "juvenile delinquents" are out committing crimes that, in most cases, only adults committed ten and twenty years ago. They are engaging in stickups, stabbings, mayhem, car stealing and sex crimes. In the United States published reports show that the number of teen-agers arrested who were under eighteen rose an alarming 9 percent in 1962. And in the first three months of 1963 crime in America increased 7 percent over the 1962 period, with youth playing a prominent part.

Adults are shocked. Parents are puzzled and obviously concerned over the rising crime wave among youngsters. What makes a child grow up a delinquent? they ask. What makes a child callous, selfish or so viciously cruel? They shake their heads sadly from side to side and cluck their tongues and inquire in wondering tones: What's happened to the good in the world? What's happened to our children?

Frankly, juvenile delinquency is not new, so that parents and adults should view it as some sort of a freak disease of recent years. The problem of delinquency is as old as the first man Adam and as basic as the inspired principle that says: "Whatever a man is sowing, this he will also reap." (Gal. 6:7) Basically the problem is not so much juvenile delinquency as it is adult delinquency—adult failure to uphold the laws of God and supervise their children. Adam's delinquency was reflected in the conduct of his first son Cain who murdered his brother Abel. The Bible attributes the worthlessness of Adonijah the son of David by Haggith largely to parental neglect. The account at 1 Kings 1:6



reads: "His father did not hurt his feelings at any time by saying: 'Why is this the way you have done?' " The undisciplined Adonijah did as he pleased. He met with an untimely death, as do so many modern delinquents for the same reason.—Prov. 23:13.

Fixing the Blame

As a rule parents resent being blamed for the delinquency of youth. But is their resentment justified? Note what informed sources have to say on this point. Martha Rountree, president of the National Society for the Prevention of Juvenile Delinquency, according to Canada's Toronto *Star,* August 6, 1963, defined juvenile delinquency as "a parental failure." "Delinquency starts with the parents in most instances," she said. "There is nothing wrong with children that parents aren't responsible for." And a staff writer for the Dallas (Texas) *Times Herald,* August 15, 1963, headed his article: "Parental Laxity Blamed for Crime of Juveniles." The writer cites two basic reasons for children being in trouble, namely, lack of parental control and bad adult examples.

A great many people today sincerely believe this to be the case. Roman Catholic Bishop Fulton J. Sheen, in a telecast, stated that "the principal cause of juvenile delinquency, in the final analysis, is delinquent parents in the home." "Bad behavior," he said, "is due less to outside environmental factors than to the temper and quality of the household in which the child lives." A similar conclusion was reached by Dwight D. Eisenhower, former president of the United States. He said: "I don't like to use the words 'juvenile delinquency' because I have a very firm conviction that the term ought to be translated into parental failure." Along this same line J. K. Mumford, chief of the Dallas, Texas, Federal Bureau of Investigation office, who has met with many boys with serious problems, stated pointedly: "From the vast majority of juveniles we handle, we find their trouble can be traced back to lack of adequacy of parents in the home. It may be a lack of concern by parents, a lack of taking enough time to know their children and rearing them right, a case of parents completely devoted to outside interests—in other words, parental delinquency." These reports have a conclusive ring about them, and for good reason.

The Home and Its Influence

It is a statistical fact that most children who get classified as "delinquents" come from homes that have failed. Often parents are too poor to care properly for the child, or are mentally or morally deficient. Studies of delinquency conducted at Harvard University show that six out of every ten juvenile delinquents have fathers who drink to excess. Many have mothers who do the same. Three out of four are permitted by parents to do as they please. Judge Elijah Adlow, chief justice of the Municipal Court of Boston, Massachusetts, summed up the effect of this influence this way: "Children who are brought up in an atmosphere of drunkenness and brawling, who witness parents committing assaults upon each other, and who daily see the laws of God and man violated in their homes would have to be more than human if the atmosphere in which they were brought up did not leave its stamp upon them. Such homes are nothing less than breeding places for crime, and the records of our courts go to prove it." What is more, all the so-called character-building agencies in the world often cannot undo the damage done in a broken home. The family reaps what it has sown.

Is there any basis for expecting more from a child than from the example set before it? As much as parents may desire

a good moral standard to be observed by their offspring, yet there is no good reason to expect it unless parents themselves conform to proper moral standards. When parents condone falsehood, their children have every reason to believe it is acceptable social procedure to lie. When mother or father takes junior to the movies or for a bus ride and he is told not to give his honest age but is advised to shade the truth a little so that he may qualify for a lower admission or a lower fare, are they not undermining the moral fiber of the child? When a proud father hurries his children to Sunday school, supposedly to teach them proper values, but on the way tells them to look out for a policeman because he is going to speed, is he not destroying moral values? When big brother comes home and says in the hearing of young ones, "Those crummy cops. They've got nothing better to do than write traffic tickets," is he not weakening the child's respect for law and order? When an eight-year-old boy returned a dollar to a little schoolgirl who had lost it, his father beat him with a belt and a rope for doing so. (The Toronto, Canada, *Telegram,* September 17, 1963) How can children reared in such atmosphere grow up to be moral, decent men and women?

When parents lie, will children not know? When parents cheat, fight, swear and get drunk, will their behavior not influence the youngsters? When father comes home and brags about how he got the best of a customer in a dishonest way, will the child not be wrongly impressed? When mother boasts about how she cheated the supermarket out of a bar of soap, will her child not be tempted to try it? When parents search for loopholes and ways to evade tax laws, are they not teaching the little ones that it is right to cheat? When father pads the expense account, mother takes home silverware from a restaurant, brother pilfers from his employer, is there any reason to believe that a child exposed to all this is going to be different? The divine rule is that we reap what we sow.

Blame Must Be Shared

However, the parents are not the sole sowers of bad seed or the only reapers. The fact remains that there are many good parents whose children have become delinquent. Why so? Presiding Judge William B. McKesson of the Juvenile Department of the Superior Court of Los Angeles County, California, explains: "Youth follow example, and if the parents set an example of antisocial or indifferent attitude for the rights of their neighbors, children may reasonably be expected to follow the same course." However, he points out, there are other factors that are influential, such as community environment, emotional instability, poor companionship, overcrowded housing. His conclusion was that the delinquency problem is not so much an improper youth as it is an improper home and bad adult environment.

Such unpleasant adult association does not necessarily have to be in person. Children can become contaminated with it by the various means of communication, such as radio, television and the movies. Since children do ape adults, they will also imitate their delinquent ways. In their immaturity of judgment youngsters often fail to discriminate between fact and fiction, which fact often victimizes them to a life of crime and corruption before they are aware of it. For example, a thirteen-year-old boy stabbed his widowed mother to death with a bread knife. He told police that he got the "urge to kill mother while watching some goofy movie" on television. An adult-produced program sold him the overpowering wicked idea and with it he murdered his mother. Now, was the boy

solely to blame for the crime, or his mother, or must an adult world that produced and tolerated the program also share the responsibility? The answer is evident.

Adult Delinquency Widespread

The *Sunday Bulletin Magazine,* a periodical with a wide circulation especially in the eastern part of the United States, had this to say on November 4, 1962: "Nearly every able-bodied, middle-aged adult engages in behavior that would place him solidly in the juvenile delinquent category if he were twenty or thirty years younger. He—or she—smokes too much, drinks too much, lies, leers and drives recklessly, routinely breaking laws with impunity and aplomb, while supporting projects designed to destroy the earth." These comments were made regarding the so-called "respectable adult, excluding the adult criminal, of which there are many among free men," this article said, and then added: "There is a much longer, socially approved list of misbehaviors for the responsible and respected middle-aged citizen. For the young, the same adult behavior is considered delinquent." Among the crimes that are almost never reported are incest, fornication and, to a somewhat lesser extent, adultery. In more recent years even so-called "white collar" crimes, which include expense-account padding, fraud, income-tax evasion, stock swindles and similar affairs, are thought of as not really serious so long as one does not get caught. Getting caught is what is believed to be bad.

With the very atmosphere charged with such thinking, is it any wonder that children go bad? It is a miracle that more of them do not. What chance has a child to resist wayward tendencies when the world's leading so-called Christian nation, the United States, reported that within its borders as much as $5,000,000,000 exchanges hands in kickbacks, payoffs and bribes; $1,000,000,000 in embezzlements and in home-repair frauds; $2,000,000,000 in tax penalties and interest cost; over $1,000,000,000 in tax delinquencies; $500,000,000 is lost because of worthless checks issued, and the crime bill is an estimated $22,000,000,000 a year. Still many grown-ups naïvely ask, "I wonder where children learn all the bad things they do?" These statistics tell us where.

The Needed Reform

This much is clear, if the problem of juvenile delinquency is to be solved, something first must be done about adult delinquency. It is not enough just to conduct so-called scientific studies on adult delinquency, such as the Kinsey Report, without any follow-through with reforms. More must be done than simply to preach or write about the subject. There must be an honest searching of the heart and mind on an individual and a national scale to determine there what must be done. For as Jesus Christ, the Founder of Christianity, said: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man" and a nation. (Matt. 15:19, 20) If children are to be free of these corruptions, then an adult world must show the way. This fact was underscored by the New Zealand Auckland *Star* in these words: "Parents set the standards."

If parents and adults do just that, namely, set decent standards of true morality in keeping with God's Word the Bible, children will follow. For they are born imitators. And the standard of Christian morality is not so high that it cannot be reached. The Christian apostle Paul showed that it can be reached, saying: "Do not be misled. Neither fornicators, nor idolaters,

nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:9-11) So if it was possible for those early Corinthian Christians to make moral changes in their lives, which Paul says they did make, then it is also possible for Christians and others of this twentieth century to do the same. Because available to us is the same Word, the same Lord and the same spirit that enabled them to correct their conduct and become clean. This fact should prove to be an incentive to righteousness, for we know that all who desire a more decent life for themselves and their children can actually have it through God's arrangement.

An assistant district attorney once said that 90 percent of all juvenile delinquency could be eradicated if parents cooperated. He was convinced that the police department and other agencies could not solve the problem unless the parents did their job first. He declared that we need "a father who rules his children with a firm but kindly hand and a mother whose love cements the family ties." But these qualities are hardly possible apart from God's Word and his spirit.

How absolutely essential it is, then, for us to study the Bible and know what it teaches. Thereby, adults will not only learn the principles of Christian morality but also receive God's spirit, which is indispensable to effecting the needed change in their lives. Then good, not bad, will rub off onto the child. Fortified with the accurate knowledge of God's Word and his holy spirit, parents will then be in position to train up their children properly in the way that they should go. Their reward and the blessing to the community will be that these children, even when they grow old, will not turn aside to the ways of delinquency.—Prov. 22:6.

Do the Wasp Misunderstood?

✔ Some think so, although few persons will come to the wasp's defense when a burrowed nest has been pressed underfoot, or when a single raider attacks the fruit in hand or the jam in the dish. Of course, people do suffer from wasp stings, but these usually occur when the insect is being crushed or its home threatened. In fact, "there is little that is 'waspish' about the wasp," reports Canada's *Wildlife Review* of July, 1962. "No gentler feet alight on the hand when the unwelcome visitor joins the garden meal. Good-naturedly the wasp allows others to feast; it does not buzz angrily and drive away other eaters. It does not become irritable if brushed away as does the bee. It would live peaceably with all men if that were possible. It is a tiger among insects but a true ally with humanity, and its yellow jacket may cover much virtue . . .

"It might be argued by an entomologist that a sting-armed wasp is an uncrowned Queen, for no male wasp stings—even in defence of its home. When wasps abound you will find less mosquitoes and flies, for, although the wasp likes jam and fruit, its chief food for the nursery is insectivorous. When the fall rains come, the wasp nests are vacant. The young are all reared, the last hatch being Queens that will hibernate to start new families next year. When these Queens emerge, instinctively bent on storing up life force in their system before the long sleep, flies are keenly hunted. The destruction is very great and human benefit considerable."

Ecumenical Council

—ITS RECORD TO DATE

WHEN the late Pope John XXIII announced the convening of the twenty-first ecumenical council of the Roman Catholic Church, he stated its purpose in these words: "There must be a Council, to reform the Church and revive the spirit of the Gospel. Then we shall be able to understand our separated brethren and they will understand us."

Two sessions of this Council have now been concluded. The first ran from October 11 through December 8, 1962. The second session opened September 29 and adjourned on December 4, 1963. But in between these two sessions, Pope John XXIII died and was succeeded by Pope Paul VI.

Before the second session convened, the new pope reaffirmed that the primary goal of the Council was to bring about a comprehensive "up-dating" of the Roman Catholic Church, and he also appealed for a uniting of all the religions of Christendom into "a single universal church." He added that "such a universal church could permit a great variety" of expressions of faith and forms of worship while maintaining the "organic harmony of a single ecclesiastical control."

Expectations High

Hopes were kindled, especially in the minds of non-Catholic authorities, that enough concessions might be forthcoming from the Council to moderate those points of doctrine and administration most objectionable to non-Catholics. It was felt this would pave the way toward uniting Christendom's divided religions.

One important change hoped for was a strengthening of the powers of the bishops in relation to the pope. Involved in this was the desire to see a retreat from the papal infallibility doctrine proclaimed at the Council of 1870. This doctrine is a serious obstacle in the path of religious unity. Strength was added to this hope when Pope Paul announced his intention to modernize and internationalize the Curia, the central and most powerful administrative body of the Roman Catholic Church. The changes desired would give greater influence to Catholic bishops throughout the world and would lessen papal control through the Curia.

Another change wanted by non-Catholics was to be recognized by the Catholic Church as true members of the "church of Christ." As of now, they are not considered to be such. This recognition is considered fundamental if there is to be any real improvement in relations between the Roman Catholic Church and non-Catholic religions.

Also in need of change, from the non-Catholic viewpoint, are regulations regarding mixed marriages. One point considered very objectionable is that approval

for marriage to a non-Catholic is conditioned on his agreement to raise any children in the Roman Catholic faith.

Prominent Catholics, too, felt the need for change. Hans Küng, one of the official Catholic theologians at the Council, spoke of moderating long-standing Catholic views. He argued that the Catholic Church should admit the right of all men to worship as they please. He called for the abolishing of the Index of Forbidden Books and the doing away with the secret procedures used by the Holy Office in resolving questions of heresy. Also, he asked that greater liberty of action be granted individuals in recognition of the fact that in certain circumstances "a Christian has the right, sometimes the duty, to act, in a spirit of free obedience and obedient freedom, against the literal sense of an order" by a superior.

Topics Discussed

To determine an agenda for discussing these various topics, every Catholic bishop in the world was asked what subjects the Council should consider. These replies were sifted down to an agenda of seventy "schemata," or frameworks of policy statement, before the first session of the Council met in 1962. However, this proved too lengthy, so before the second session began in 1963 this agenda was condensed and reduced to seventeen items with various subtopics, or chapters.

It was the intention of the Council to consider as many of these seventeen items as possible at the second session. After discussing each, a vote of the more than 2,000 bishops, cardinals and other church officials in attendance would be taken. If passed, the policy statements would be regarded as approved by the Council and presented to the pope for his approval and proclamation as official church doctrine or practice. But because of the many clergymen attending and the lengthy discussions and debates carried on, the Council succeeded in covering only two of the items on the agenda, leaving fifteen of them unfinished.

One of the items discussed had to do with the internal structure of the Roman Catholic Church. Pope Paul suggested that he govern the church with the aid of the bishops, represented by a "senate" of bishops from all over the world, meeting at intervals in Rome. This would mean that the power of the Curia would be diminished. To Council conservatives, especially members of the Curia, this sharing of power with a college of bishops was distasteful. Hence, it was strongly opposed. One official of the Curia contended that "supreme power over the entire flock of the faithful was entrusted to Peter and Peter alone." The implication was that this power was administered by the Curia who were responsible to the pope and not to the bishops.

Perhaps the most important item to non-Catholics was the "schema" on religious unity, or ecumenism. Two chapters of this item especially arrested the attention of observers. One was a declaration stating it is wrong to blame the Jews for the death of Jesus and that hatred and persecution of Jews is repudiated by the Roman Catholic Church. It said: "Since the church possesses such a common heritage with the synagogue, this sacred synod wants to foster and command in every way mutual understanding and esteem toward each other . . . Moreover, just as it severely condemns injustices to men wherever they occur, so even more with maternal concern it deplores and condemns hatreds and persecutions against the Jews whether they occurred in times past or in our own times."

The other vital chapter in the policy statement on ecumenism concerned reli-

gious liberty. It declared that all men have the right to religious freedom. It expressed the view that a person is free to follow the dictates of his conscience; that no one should be harried because of his religious views; and that a particular faith should never be forced on anyone. This statement, if approved, would have been the first clear and authoritative statement of the Catholic Church on religious liberty. Certainly, approval of this decree would have gone a long way toward reconciling non-Catholics with Catholics, if not in organizational structure, at least in attitudes toward one another.

There were many at the Council who took a stand against this expression of religious freedom, especially Italian and Spanish cardinals and most of the patriarchs from the Middle East. On this issue, as at other times during the Council, the attitudes of the liberal and conservative elements of the Church clashed head on.

Results

The fact that such items were brought before the Council for discussion did not mean they were accepted as part of official church doctrine or practice. These measures would have to be voted on and approved before they could be submitted to the pope as the will of the Council. So observers anxiously awaited the coming to a vote of these important issues.

But the vote never came. To the great disappointment of non-Catholics, the Council did not reach a vote on these points of highest interest to non-Catholics. The best that could be hoped for was that they would come up again for a vote when the Council reconvenes later this year.

There really was very little of any significance to non-Catholics that was approved by the second session of the Council. About the only concrete accomplishment had to do with internal church matters. This was the granting of permission by the Council, with papal approval, to adapt certain church rites to local customs. Pope Paul VI formally promulgated these liturgical reforms, which allow priests and bishops to administer the sacraments and to celebrate parts of the Roman mass in living languages instead of Latin. The Council also laid down standards for simplifying some of the ceremonies connected with the mass. However, how far these decrees are to be carried out in different countries still has not been determined.

The Council did not authorize the changes desired relative to increasing the power of the bishops. What was approved was embodied in a decree issued by Pope Paul that made a small move toward giving bishops various minor rights in making decisions on matters they previously had to refer to Rome for decision.

There were other minor developments. The Council agreed to cooperate with other international agencies seeking to reform the calendar. This reform includes a proposal to fix the date for Easter for the same Sunday each spring.

The Council also took note of modern means of mass communications such as radio and television, but assented to the controlling of these by civil governments, even if censorship is required.

Another result, although intangible, was of interest to many. Due to the wide publicity and the permitting of observers at the Council, a great diversity of views within the Church was noted. Some of these disagreements led to vigorous arguments among the assembled clergymen. This was a revelation to many, for it showed them for the first time that the Roman Catholic Church is not as unchanging and monolithic as they had previously understood it to be.

Disappointment

The second session of the twenty-first ecumenical council proved to be a great disappointment to many of the liberal segment of the Catholic Church and also to many non-Catholics. Despite all the high hopes and publicity, the prolonged discussions and debating within the Council produced very little of any real importance.

The greatest disappointment came when the Council failed to vote on the two key chapters of the policy statement concerning religious liberty and the Jews.

For a Council that was widely heralded for the sweeping changes it promised, the second session proved to be an assembly of stalemate and compromise. Said one American Roman Catholic bishop: "I don't see what we've accomplished. They talk about it, but I don't see it. I get more work done before breakfast than we did here all session."

Another Catholic clergyman declared: "In the realm of formulated doctrine there was not much done, admittedly . . . Windows have been opened. And with the opening of the windows, the dirt of the house was shown."

It is doubted by many whether the progressive sentiments expressed by some bishops will ever be enacted into definite legislation. This serious doubt lingers because the powerful, conservative Curia still maintains the greatest authority next to the pope, and this body is generally resistant to liberal ideas.

Regarding the goal of unifying the other religions of Christendom with Rome, the fact remains that the Catholic Church's conception of unity is still for non-Catholic religions to return to the authority of Rome. The doctrines and policies laid down by centuries of popes and councils cannot be undone easily.

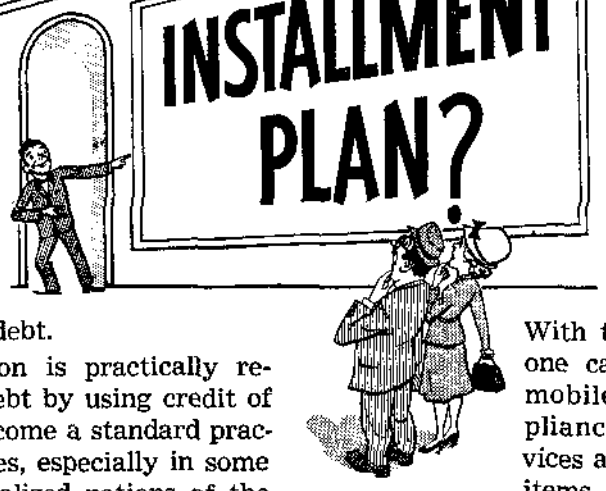
However, the second session did not bring the Council to an end. A third session is scheduled for September 1964. What that third session, or any future sessions of the Council, will accomplish remains to be seen. But of this we can be certain: Of far greater value than working to simplify rituals, taking note of modern means of communication and agreeing to cooperate in efforts at calendar reform is an earnest comparison of one's faith with the Holy Bible to bring it into harmony with that inspired Word of God. And whether the Ecumenical Council does that or not, it is something that you can and should do as an individual.

God's Word does not encourage one whose faith is firmly founded on the Bible to compromise his beliefs to make them more acceptable to others. It does not urge true believers to join hands with those who advocate other forms of worship, simply so they can be joined together in organizational unity. It says: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness?" (2 Cor. 6:14-18) If that advice is not being followed by the leaders of your church, then it is advice that you personally should heed, that you may worship God in a manner that is acceptable to him.

Deceptive Situation

● A rattlesnake found in the middle of its meal, while it is swallowing its prey, is not to be viewed as helpless: It can quickly disgorge even prey that is almost swallowed and be ready to turn its fangs on any disturber of its peace.

Should You Buy on the INSTALLMENT PLAN?



THE thought of living in constant debt would probably have horrified your grandfather. In his day he would likely have considered as irresponsible and untrustworthy a person who consistently went into debt.

Today the situation is practically reversed. Going into debt by using credit of various types has become a standard practice in many countries, especially in some of the more industrialized nations of the West.

Fantastic debts have accumulated. For example, in the United States the total public and private debt has climbed over the $1,000,000,000,000 mark! Over one million million dollars! This gigantic debt is equal to an average of almost $6,000 for every man, woman and child in the country.

Part of this debt is the federal government's. Part represents the debts of state and city governments. A huge part represents consumer debt, that is, what the average wage earner has purchased on credit. This consumer debt is often the fastest rising of all types of debts. In one country after another this debt has doubled, tripled or risen even tenfold since the close of World War II.

There are, of course, different kinds of credit, depending on what is wanted. The average person buying a home or starting a business probably would have to use credit in the form of a mortgage or business loan. It is not likely he would have sufficient cash available. But it is unwise to overuse these services.

Installment Buying

One type of credit that has become most common in many parts of the world is buying on the installment plan. With this type of credit one can purchase automobiles, furniture, appliances, clothing, services and a host of other items. The price of what is purchased is repaid in specified installments, usually monthly or weekly.

This is different from other types of credit, such as a charge account. With a charge account at a firm such as a department store, a customer can buy an item and have it charged to his account. He will be billed for it at the end of the month. He may then pay this bill within a certain period, perhaps thirty days, without any extra charge for the service.

Where the installment plan differs is that there is a definite cost for the credit extended, above the price of the article or service. It means entering into an agreement to pay for a product or service over a period of time, perhaps a few months, a year, or even longer. The consumer is usually obligated to pay an initial down payment. Sometimes this is not required, as an added inducement to buy. Payments are to be made each month, or each week in some instances, until the balance is paid off.

The advantage of installment buying is

that it makes it possible for a person to purchase an item he could not pay for immediately, or within a few weeks on a charge account. Thus he is able to have the use of a product or service months before he could have accumulated enough cash to buy it. Nevertheless, there are also serious disadvantages.

Disadvantages

Moneylending is big business. Thousands of organizations exist to lend money. While they perform a valuable service, perhaps making it possible for you to purchase things you could not otherwise buy at the time, they exist primarily to make money. When you buy something on time, you are using someone else's money. They take a risk and you pay for the service. What you pay must cover the cost of the lending firm's employees, bookkeeping and other expenses incurred in making and servicing your loan. It must also enable the lender to cover losses from delinquent accounts and still make a profit.

This should immediately bring to your mind a serious disadvantage of buying on the installment plan: You will be losing money, for you must eventually pay more than the original price of the item.

What You Really Pay

Costs for buying on the installment plan vary in different areas. But wherever you live, before signing for such an obligation, determine exactly what the *total* cost will be.

For example, if you bought furniture priced at $350 on the installment plan you might make a down payment of, say, $50. You would be financing the remaining $300. This amounts to taking out a loan for $300. Let us say the terms are $26.50 each month for twelve months. You could calculate the total cost by multiplying $26.50 by 12, which would give you $318. The $50 down payment would bring it to $368. Thus the extra cost to you would be $18 above what the price was originally.

If you are an average mathematician you might be tempted to say, 'Well, I paid 6% on my loan. That wasn't so bad.' But not so. It would be well for you to know that in installment buying, the true annual rate of interest paid on your loan would be much higher than 6%. It really would be about twice as much. On some loans it could be considerably higher.

How could that be? $18 is 6% of $300 is it not? Yes, provided you had the $300 for the entire year, but you do not! You have the use of the entire $300 for only the first month! Each month thereafter you have another $26.50 less. Yet, you will pay interest as though you had the full $300 for the entire year!

Let us look at it another way. Borrowing $300 and paying it back in twelve monthly installments is the equivalent of taking out twelve separate loans of $25 each. The first $25 you will pay back in one month and it will cost you $1.50. That $1.50 is 6% of $25, true, but on an *annual* basis you are paying twelve times that, so the true annual interest rate is a whopping 72% on that first loan of $25! The second loan of $25 you will have to repay in two months. You pay another $1.50 interest. While $1.50 is still 6% of $25, you must multiply that 6% by six to determine the true annual interest, since you had the loan only two months. This is a true annual rate of 36%!

So it goes for each month you pay back another $25 plus the $1.50 interest charge. Only on the final payment will you have paid a true 6% annual rate of interest, since you did have that $25 for the entire year. The whole year's transaction averages out to somewhat more than 11% true annual interest for the $300 loan, about twice what you thought you were paying!

No, installment buying is no bargain. It costs you heavily, whether you realize it or not.

Is It for You?

Since buying on the installment plan is expensive, is it for you? If you really are interested in getting the most out of your money, installment buying should be confined to the barest minimum and should include only that which is absolutely necessary. Where possible, a large down payment is recommended, as this will reduce the interest you will have to pay.

The wise consumer will not let his obligations for credit, if he chooses to incur such, exceed much more than 10% of his annual income after taxes. Also, one should have at least a few hundred dollars in funds before he takes on such loans. This will enable him to meet payments for a few months even if he has a temporary setback due to illness or being laid off from work.

It would be well to appreciate that buying on the installment plan has proved to be a trap for many. Individual bankruptcies have risen in recent years in many countries. In the United States they more than doubled from 1956 to 1962. In Canada about 15% were in trouble a few years ago. Now the figure is about 30%. In Italy failure to pay in 1962 increased 10% over 1961—a 10% rise in just one year!

Easy credit, much of it for installment buying of one kind or another, has induced many people to live beyond their means, and when reverses come, they are forced into bankruptcy.

So in answering the question as to whether you should buy on the installment plan, the answer is: It depends on you. But if you want to make the most of your money, the answer, in most cases, must be: No.

Discipline Pays Off

It requires discipline to resist the flood of enticements offered by modern advertising. But such discipline pays off in several ways.

One way it pays off is that you avoid many headaches and heartaches brought on by money worries due to immoderate buying on credit. It is a constant source of concern to be in debt continually and have to worry about meeting payments each month. Keeping your credit purchases to a minimum will help you to keep your peace of mind in a world already too filled with worry. Do not add to this worry by imprudent buying on credit just to gratify your desires or to keep up with neighbors.

This discipline also pays off financially. Instead of making payments on a debt, if you discipline yourself to put that same amount of money in the bank, not only will you avoid losing the interest you would have to pay on the loan, but you will also receive additional money because the bank will pay you interest on your account. So saving ahead of time means a twofold gain financially. At the end of a year you will have more to spend than if you had bought on the installment plan.

Of this buy-now-pay-later idea that has rocketed to the fore especially since World War II, one credit expert stated: "It brought real trouble. The excessive, shocking and reckless indulgence in credit wrecks families just as surely as the bombs wrecked the homes in England during the war."

You can avoid that kind of trouble if you discipline your mind to avoid continually going into debt. Experience the relief that comes from paying cash. Keep your credit buying to the minimum and enjoy the satisfaction that the wise use of your money brings.

RHODESIA'S HOMEMADE GRAND CANYON

OPENCAST mining for the hidden riches of the earth has given many countries their homemade Grand Canyons—known in this case not for beauty but for size. A visit to any one of these vast excavations will convince the viewer that there is more to it than simply digging a hole and getting out the dirt. Rhodesia's homemade Grand Canyon created at the Nchanga mine in Northern Rhodesia is no exception.

Little boys and girls think in terms of a bucket and spade in their adventure into subterranean depths; gardeners probably think and dig a little deeper as they penetrate the topsoil of their backyards in search of the phosphates and trace elements so essential to plant life; but what happens when men are stimulated in their *proddings of earth's surface by their de*sire to tap rich reserves of valuable metals with visions of a vast commercial enterprise? Well, that is when you get your homemade Grand Canyon!

By "Awake!" correspondent in Northern Rhodesia

The little boy with his spade need only throw the dirt he digs over his shoulder and think nothing of it; the gardener or farmer cares only that the soil be furrowed or terraced and contoured, with no great problems of dirt diversion. When it comes to stripping the earth of fifty million tons of its covering in order to reach its copper, there is *much more involved, as may be seen in* opencast mining for copper in Northern Rhodesia.

Getting down to earth, the opencast method means mining from the surface downward; excavating a pit, stripping away what is considered to be useless earth, rubble and rock, referred to as the overburden, and excavating the ore. As mining goes, opencast is probably the easiest method the world knows. This no doubt accounts for the fact that 44 percent of the total copper production of Chile, Peru, Nicaragua, Mexico, Philippines, Australia, Northern and Southern Rhodesia, Katanga, Europe and the United States of America in 1960 was mined by opencast methods. So, along with Rhodesia, many countries find themselves with homemade Grand Canyons.

Which Method to Use?

Mining concerns just do not decide to *employ the opencast method* because it is considered the easiest way of starting a mine. The decision depends largely on the size, shape and situation of the ore body. The key to the decision is an economic one governed by the ratio of the quantity of overburden to the amount of precious ore. *If* the ore body is of a low-grade copper, but it is covered by a shallow overburden, it can be mined economically. On the other hand, if the earth has covered its treasure well and it is buried deep, the grade of ore will need to be higher to make the *opencast proposition a financial success, as* the greater the hole gets the higher become the costs of extraction. However, when compared with the underground

method of mining, opencast has several advantages.

Certainly working conditions in an opencast mine are safer and healthier than those underground. The elaborate arrangements necessary in underground mining for supporting rock and earth in the labyrinth of tunnels are avoided. Opencast has no ventilation problem. Because there is virtually no limit to the space in which to work, a greater area of the ore body may be mined at one time with a minimum of drilling and consumption of explosives. This means a very high mineral extraction ratio with insignificant losses. Opencast mining can produce a higher output per manshift, which means a reduction in labor and all its attendant necessities, such as housing, pension, bonuses, and so forth. Not to be forgotten is the fact that opencast provides the miner with the opportunity of closer inspection of the ore deposit and thus a more accurate determining of just how much profitable mineral is available and to what depths he must go to dig it out.

To get the dirt out, some mines have used overhead cableways suspended from movable towers situated to straddle the pit. Boxes or skips attached to the cables are lowered to the pit floor and hoisted with their loads to selected dumps or transport vehicles on the rim of the hole. One large cableway system for opencast asbestos mining in Quebec, Canada, used eight movable cableways of 1,400-foot span capable of hoisting from five- to ten-ton loads. Recommending this method of extracting the dirt and ore is its cheap installation; the obviating of a level floor in the pit or special tracks for vehicles, and the fact that the movable towers may be placed for changing working situations with ease and rapidity. At the Kolwezi mine in Katanga the ore is hustled out of the open pit on an inclined skipway resembling a giant three-way funicular.

Where extensive ore bodies exist, most opencast mines use the benching method, where a series of benches or ledges between thirty-five and fifty feet high are cut out of the rock, and the pit assumes the appearance of a huge amphitheater. The Nchanga pit would be better described as pear-shaped or as a dewdrop on the horizontal. Digging by benching requires ample space to permit easy grades and the use of trucks or locomotive haulage for extracting the waste and ore.

The world's second-largest copper-producing area is the Copperbelt region of Northern Rhodesia, which lies close to the country's northern border with copper-rich Katanga in Central Africa. This small section of the African continent is virtually studded with mining areas, which are most notably evident by their protruding headgears like thickset oil derricks emerging from the forests below. These indicate the presence of deep-shaft underground mining. However, geologists responsible for the Nchanga mine located an ore body of copper some eighty feet thick lying at its uppermost point only 120 feet from the surface under a cover of earth, and dipping from there at an angle of approximately 25 degrees. It was considered to be extremely difficult if not impracticable to continue removing the ore by underground mining methods and thus the switch to opencast mining put Rhodesia on its way to having its first homemade Grand Canyon.

Making of the Canyon

The first sod was lifted at Nchanga in April 1955; this is the beginning of what miners call the stripping of the overburden. Into the picture now move the huge earth-moving units, excavators, bulldozers, diesel and electric shovels, dump trucks, bottom dumpers, and so forth, like

a vast armada of earthbound ships biting greedily into the bowels of the earth. The greediest of all is the bucket-wheel excavator. This giant, standing 75 feet high and 122 feet long, weighs all of 408 tons. It was shipped from Germany and took six months to erect on the pit site. The eight buckets, which revolve in a 20-foot-diameter wheel as they dig, are capable of discharging forty-eight tons per minute, and have averaged 1,100 cubic yards per working hour for a twelve-month period. This excavator contributed largely to the removal of 700,000 cubic yards of overburden per month, to justify its cost of £221,000. Despite its immense size and weight, the pressure exerted under its huge caterpillar tracks is only 16.5 pounds per square inch.

But where does all this dirt go, you may ask, and at such a speed of discharge? Well, this mechanical glutton has a very simple digestive system. The revolving buckets disgorge their mouthfuls onto a built-in conveyor belt, which, in turn, carries the dirt through the excavator to its other extremity and emits it onto a mobile conveyor by which it arrives at the beginning of a 3½-mile-long permanent moving belt system constructed conveniently on one of the benches or ledges. Here the waste begins its journey at a rate of 35 tons every 800 feet, until it reaches a stacking machine some 3½ miles away and is there sifted onto an ever-growing man-made mountain. An electrical nerve system holds careful watch of this moving dirt over the five sections of the conveyor right from the excavator to the stacker. You may well imagine the consequences should something break down in the chain, as so much earth is on the move. The nerve center reacts immediately to trouble and trips out automatically all preceding units of the conveyor system clear back to the "big jaw" until repairs can be effected.

As the digging process goes on apace our homemade Grand Canyon comes into view. Huge benches about 35 feet high and 110 feet wide, resembling giant amphitheater seats, begin to take shape until the center of attraction, Dame Copper in her green-flecked dress, makes her appearance. What a buildup, or rather a dig-down, she has had! Now that the overture is past, the stage is set for Scene One. Miners begin blasting into the now exposed ore body, and as chunk after chunk is blown off, electric power shovels move in to grab their lot. The precious rubble is then heaped onto rubber-tired dump trucks capable of carrying from twenty-seven to forty-eight tons in one load.

You probably imagine that these massive loads of ore weave their way from the deep floor of the pit up the inclines and along the benches to the outer edge of the pit and so by road to the processing plant. At Nchanga they take pride in doing things differently! They have arranged this massive earth basin with a false bottom! As if by sleight of hand the rich ore-bearing rock is taken to two points in the floor of the pit and dumped down 500 feet through eight-foot-diameter holes with grid covers that are known as ore passes. With the proud air of "we have you guessing," the guide will then enlighten the puzzled visitor with the revelation that the ore is sifted at regular intervals from these chutes into underground rail cars and taken to the main shaft to join the regular run-of-the-mine ore from other underground workings and thence to processing for copper extraction! Not exactly the obvious way of getting out the dirt! However, your imagination is not exactly misleading you as you picture a procession of dirt-loaded trucks weaving their way in and out of the pit, as quite a portion of waste material and low-grade ore is removed to waste dumps in this way

Is It Worth It?

Is it worth while spending just under seven years to dig a hole 5,000 feet (almost a mile) long by 1,500 feet wide and 175 feet deep covering a surface area of approximately 180 acres? Where is it likely to end? If this hole or homemade canyon is rather difficult to comprehend, maybe it will help if you think of a trench dug to a depth of six feet covering an area of five square miles! This represents a removal of just over 50 million tons of earth, and progress plans are to remove a similar quantity of material in the next five-year period. In a project of this magnitude men employ every reasonable, scientifically known step of research to ensure that their labors and investments will pay off. Statistics show that for every thirteen tons of earth removed one ton of unrefined copper ore has been extracted. The present rate of production is 80,000 tons per month, and the grade of ore is somewhere between 3 and 4 percent of refined copper per ton.

To show that Rhodesia's Grand Canyon is likely to expand at its present profitable rate, geologists estimate that the ore reserves in this particular body are some 33 million tons at a grade of 3.34 percent with the pit extended to a depth of 800 feet.

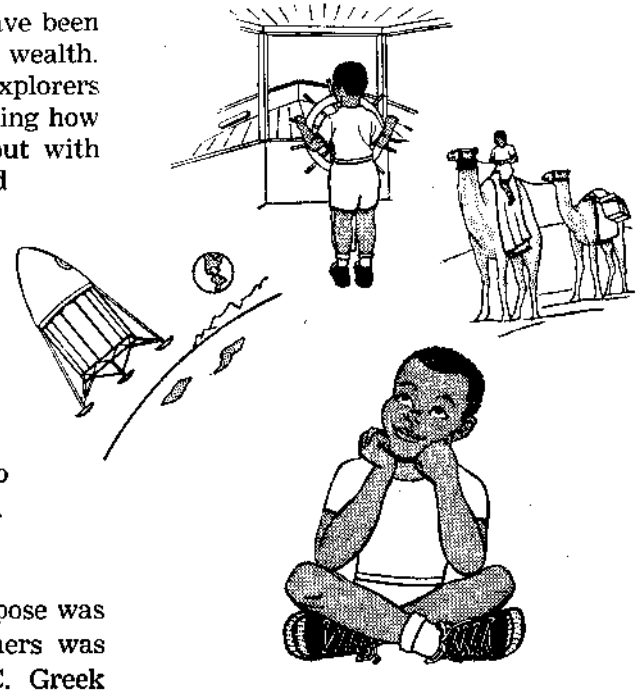
Opencast mining is not without its problems. From November to April, Northern Rhodesia is drenched by subtropical rainstorms, and an open pit makes a wonderful basin! In fact, one inch of rainfall in this pit is equivalent to 4,000,000 gallons of water. To overcome this problem a ten-million gallon sump is maintained at the east end of the pit in the wet season, and pontoon-mounted pumps, conveniently rising and falling with the water level, feverishly pump over 4,000 gallons per minute. Another factor that must receive continual attention is the determining of safe slopes for the pit. The angle of the slopes is a major consideration in deciding how deep the pit may go. If the safe slope is shown to be very flat, the depth to which the ore may be removed economically will be less than if the slope is steep. At present the pit slopes average from 20 to 30 degrees, but when the pit reaches a depth of 600 feet the slopes will gradually steepen until they reach a final slope of 45 degrees at the planned maximum depth of 800 feet.

Grand Canyon-like as the Nchanga Open Pit may be by Rhodesian standards, it has a long dig down to go before it matches opencast copper mines in other parts of the world. The Chuquicamata mine, high in the Andes of northern Chile, is approximately twice the present dimensions of Nchanga, with a pit two miles long, half a mile wide and reaching a depth of 1,000 feet. Another of the opencast giants is Bingham Canyon in Utah, where the operating area covers some 1,050 acres. This mine consists of a series of levels and connecting switchbacks, with an overall distance from the bottom level to the top level of more than 2,000 feet. Bingham's mining area contains about 170 miles of standard-gauge railway track. However, Rhodesia's homemade Grand Canyon is a mere youngster of seven years when compared with the thirty-six years of Chuquicamata and the some sixty years of Bingham Canyon. As mining continues to be the object of much research, no doubt even greater improvement will be made in the methods by which the resources stored in the earth by the Creator will be tapped for the benefit of man.

MAN'S QUEST FOR *Adventure*

MANY little boys, when asked what they want to be when they grow up, will unhesitatingly reply, "A fireman, or a policeman, or a sailor," and, lately, "a spaceman." Thus the quest for adventure, an exciting or unusual experience or a bold and difficult undertaking, begins early in life. Adventure is not always sought—sometimes it comes upon one quite unexpectedly.

Those seeking adventure are impelled by multitudinous motives. Some have been scientists and explorers. Others have been influenced by stories of fabulous wealth. Still others sought fame. Many explorers were men of vision. But it is amazing how many adventurers have started out with the sole purpose of conquest and conversion, and behind banners bearing a cross; such adventurers often plundered and killed off those they viewed as savages. Thus history paints in true colors the crusaders and conquistadors. They warred in the name of religion but managed to pick up rich spoils along the way.



Adventurous Historian

An early adventurer whose purpose was different from that of many others was Herodotus, the fifth-century B.C. Greek historian. With the special impetus and strength needed for adventure, Herodotus set out with zest and endurance on a journey he hoped would satisfy his thirst for knowledge. The result was a series of writings about much of the ancient world.

Exactly how far Herodotus went is not known, but his writings indicate that he went to Babylon, Cyrene, Thessaly, India, Persia, Italy, Arabia, Cyprus and Egypt. His history of ancient Egypt is regarded by many as one of the best. As a historian he wanted his readers to understand what kind of people lived in various countries and in what manner they worshiped their gods. It must have taken much determination and stamina to travel endless miles

over the often dangerous and rugged terrain that Herodotus covered.

Enterprising Explorations

One very young adventurer who fired the imagination of many, and whose remarkable chronicle of his experiences gave impetus to rewarding European discoveries, was Marco Polo. In 1271 (A.D.), when only seventeen years old, he traveled with his father and uncle to China, where he became an agent and favorite of the Mongol emperor Kublai Khan. The Polos were the first Europeans to visit much of the territory they traversed on the journey, such as the Gobi desert. Marco Polo lived in China for seventeen years in luxury as an adviser of the emperor, then he returned to Venice. He arrived in a tattered and grimy fashion after his long journey and was promptly jeered by the populace; even Polo's friends failed to recognize him, after so long a sojourn in the Orient, and he was denied entrance to his house.

Undaunted, Marco invited many Venetians to dine with him and, freshly bathed and lavishly dressed, he called for his tattered clothes to be brought. To the amazement of his guests, Marco ripped open the seams of the garments to let loose a flow of rubies, sapphires, garnets, diamonds and emeralds. His book, *The Travels of Marco Polo,* is one of the most famous travel books in history and was for a long time the only existing source in Europe of information on the geography and life of the Far East. It was Polo's book that helped arouse in navigator Christopher Columbus an interest in the Orient and which resulted in his discovery of America.

Disappointment for some adventurers has resulted in some strange turns of events. Captain James Cook was sent by the British Admiralty to look for a passage across Northwest America, but he found no passage and no gold—only sea-otter skins given to him by the natives of Vancouver Island, where he had anchored his ship. This turn of events sent the disappointed Cook and his men to Asia. Upon reaching the Asiatic coast, the Chinese tradesmen spotted the furs and bid fantastic prices for them. Unwittingly the Englishmen had found a rich trade where furs could be converted into gold. When word of the bonanza reached England, adventurers by the score joined expeditions to get in on the windfall.

Enterprising Spaniards had concentrated in South America. Francisco de Orellana took part in the conquest of Peru and then explored the entire length of the Amazon River. He was also the first to cross the South American continent. Back in Spain, Orellana embellished his story with the description of an incredible race of female warriors of whom the natives, as he understood them, had told him and who were named after the Greek mythological Amazons. So the river Amazon got its name.

When the Spanish adventurer Cortes conquered Mexico, he tried to convert Montezuma, the Aztec emperor, to Catholicism. In arguing for the conversion, Cortes compared the Aztec practice of human sacrifice in connection with their religious rites with the rite of the Catholic mass. Montezuma replied that he found the Aztec custom of sacrificing humans less revolting than eating the flesh and blood of the god in the eucharist. The crafty Montezuma managed to secrete much of the Aztec treasures from Cortes, and they are said to remain hidden to this day.

Unexpected Adventures

In the nineteenth century, a spirit of scientific discovery became evident. Rather than gold, many sought new species of birds and animals or unknown tribes. Al-

got Lange, an ethnologist, went into the Amazon jungle with several natives to find new sources of rubber. Unfortunately the journey was calamitous and Lange was the sole survivor. For days he stumbled through seemingly endless jungle with a raging fever, then collapsed in delirium at the communal village of the Mangeromas, a tribe of cannibals.

Then an incredible thing occurred. Lange was not killed and cooked, but he was tenderly nursed back to health. He remained with this tribe for many months, observing their kindnesses to friends and their merciless destruction of their enemies (whose feet and hands always ended up in the communal cooking pot). Lange, however, was very careful to observe all the tribal customs so that he might remain a friend of the Mangeromas. When he left them, they gave him a touching farewell and escorted him back to civilization.

During World War II, an astonishing adventure was had by two German soldiers, Harrer and Aufschnaiter, who were sitting out the war in a British internment camp in India after their capture. They made a daring escape and set out for the Tibetan city of Lhasa, a city that was long called the "Forbidden City," access to it being forbidden to Europeans.

They traveled through mountains of snow and ice in severely cold weather with hurricanelike winds. They were almost always hungry, always cold, in constant danger and were stalked by professional robbers who were thwarted by the unarmed but wily adventurers.

Finally, after covering 600 miles in a 70-day march, their goal was in sight. They had glimpsed Nam Tso or Tengri Nor (one of the world's largest lakes and a mighty inland sea); reached the summit of Guring La (about 20,000 feet high) in the Trans-Himalayan region; and on January 15, 1946, they reached the valley of Kyichu. There in the distance were the golden roofs of the winter home of the Dalai Lama, believed by Tibetan Buddhists to be the incarnation of Buddha.

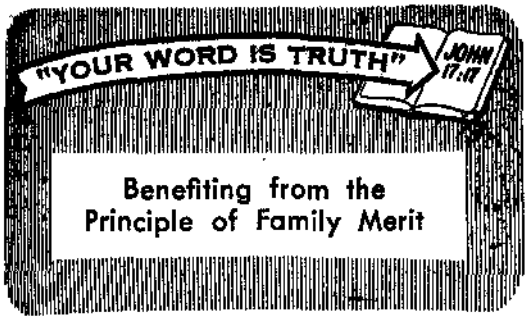
They saw Drebung, the giant monastery housing some 10,000 monks, and Nechung, the monastery supposedly containing a protective deity, which was always consulted by the government before they decided on anything of importance. Crossing the Changthang in the wintertime was an extremely difficult undertaking, and climbing over the Nyenchhen Thangiha Range was considered by the Tibetans incredible.

Shortly after their arrival, they were summoned to visit the Dalai Lama's parents. To Tibetans, it was a great honor to visit the mother of the "god-king." Harrer remained in Tibet and became an intimate and tutor of the Dalai Lama, who was eleven years old in 1946, when the adventure began.

Many and versatile indeed are the adventures had by men down through the centuries, yet the most marvelous adventure can be had today by people of all walks of life, all ages, all nationalities—the truly uplifting experience of searching for and finding the wisdom of God: "Pay attention to wisdom with your ear . . . if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." Such a quest, unlike worldly adventures, leads to everlasting life.—Prov. 2:2, 4, 5.

ARTICLES IN THE NEXT ISSUE

- Appreciate Your Relationship to the Most High.
- World Violence—What Does It Mean?
- Man's Tiny Friends—Bacteria.
- Meeting the Challenge of Waiting.



JEHOVAH God is wise, loving and just. Among the many ways in which he gives proof of this is by his merciful provision for children to benefit from the principle of family merit. What this means is that children stand to benefit by the righteous course of their parents. It might be said to be the spiritual counterpart of the natural law of heredity that applies to living things on earth, where health and vigor of the parents have a vital bearing on the health and vigor of their offspring.

The principle of family merit is explicitly stated at 1 Corinthians 7:14: "For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy."

The provision Jehovah God made to spare the firstborn of the Israelites on passover night, 1513 B.C., might be said to be an illustration of this. God's destroying angel passed over every house where the parents had shown faith by obeying the instructions regarding the slaying of a lamb and sprinkling its blood on the two doorposts and on the upper part of the doorway of their house.—Ex. 12:5-13.

However, before considering the application of this principle of family merit to modern times it seems well to note just what the above illustration shows and what it does not show. Just as in the natural law, heredity is not the sole factor in determining the health and vigor of the offspring, but the environment and course of action of the offspring also have a bearing, so it is in the matter of children benefiting from the principle of family merit. True, the firstborn of Israel were spared because of the faith of their parents, but would they have been spared had they refused to cooperate to the extent possible for them to do so? For example, part of the requirement was that all remain in the house. Suppose a firstborn child, perhaps not even in his teens, had despised his father's instructions and had gone out of the house that night to play with the children of his Egyptian neighbors; would he have been passed over, spared, just because his parents had followed Jehovah's instructions? Of course not!

Coming now to the modern application of benefiting from the principle of family merit, what do we find? That the concern of Christian parents today is the survival of their children along with them at the battle of Armageddon. In view of the Scriptural principles and illustrations, it is reasonable to believe that very young children will come under divine protection because of their parents' faith, but only if "from infancy" their parents have taught them God's Word and principles and the children have responded to the extent of their abilities.—2 Tim. 3:14, 15.

But if a child is lacking in appreciation of spiritual things and manifests a rebellious and delinquent spirit, then he could not be considered "holy" or "clean" even though he had Christian parents. His parents may have failed to show sufficient firmness, divine wisdom or unselfish love in dealing with him. Then again, it may be the child's own fault, for, as we read, even a boy "by his practices . . . makes himself recognized as to whether his activity is pure and upright."—Prov. 20:11; 22:6.

That children can bring divine wrath upon themselves in spite of their tender years is borne out by what took place in the days of Elisha, when Jehovah caused two she-bears to destroy forty-two youthful delinquents who had mocked Jehovah's prophet. (2 Ki. 2:23, 24) It therefore follows that parents cannot expect family merit to work to their children's benefit if they fail to rear their children in the authoritative advice of Jehovah or if their children fail to respond to the efforts of their parents to do so.—Eph. 6:4.

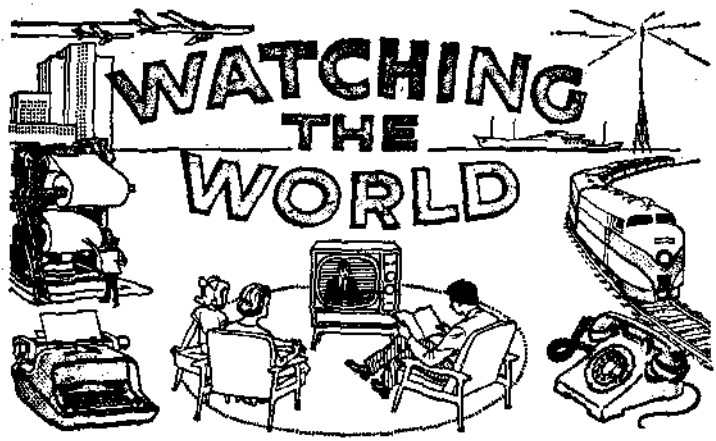
But what about a divided household where an opposing husband might forbid his believing wife to teach their children the truth about Jehovah God? What about such children? In such instances it still would be the obligation of the mother to do all she could to instill in her children a love for Jehovah God and for his righteous principles, and this she can do effectively by her fine Christian conduct. But she is also entitled to explain to her children why she believes as she does. If as a result of noting the contrast between their unbelieving father and their believing mother such children give their loyalties to Jehovah, the God of their mother, they put themselves in line to be spared at Armageddon.

The same must apply to situations where parents are separated from each other and where the unbeliever has the custody of the children. The believer ought to take full advantage of every opportunity the law grants to visit the children and use those opportunities to try to instill love for Jehovah and his principles in the children. While this would not necessarily require him to talk Bible truth with the children every moment they were in his custody or while visiting them, he would need to be alert to every opportunity to inculcate loyalty to Jehovah and his righteous principles by example and indirect preaching, as well as by direct teaching.

What if a separated believing parent is denied by a court all opportunity to see the children? While it would not be wise to be dogmatic, yet it is a comfort to such a parent to know that he can leave their destiny in the hands of a just and loving heavenly Father. In fact, in every situation of life the Christian must do all he can and then leave the result in God's hands.—Phil. 4:6.

But should it seem strange if such children would not be in line for family merit? Remember, the unbelieving mate is sanctified in relation to the believing one only by reason of his being closely associated with a worshiper of Jehovah God. So, wherever God's righteous principles run counter to the natural sentiment of parents, it is necessary for the parents to adjust their way of thinking and feeling. That it is easy for parents to be swayed by sentiment in thinking about their children is clear from Abraham's reluctance to send away Ishmael, from Isaac's fondness of Esau even though Esau lacked appreciation of sacred things, and from David's fondness of his wayward son Absalom.—Gen. 21:8-13; 25:27, 28; 2 Sam. 18:33–19:8; Heb. 12:16, 17.

In brief, Jehovah God is a just and loving Father. All Christian parents can fully entrust to him the future of their children. But parents must do their part and children who are old enough to do so must respond obediently. Reasonably, then, believing parents who have unbelieving mates will weigh long and seriously the taking of any step that might jeopardize their opportunities to teach their children the truth about Jehovah and his righteous principles. True parental love will dictate putting up with more than ordinary pressures so as to be able to teach their children, with a view to their gaining life in God's righteous new order.



Water Crisis

◈ The United States naval base at Guantanamo on the tip of Cuba is made up of a 31-square-mile land area and 14 square miles of bay. The terms of the 1903 treaty specify that it cannot be changed or abrogated without the mutual consent of both parties. The U.S. pays Cuba $14,000 a month for water to supply the base. The 1903 treaty makes no provision for the supply of water. Early in February Premier Castro of Cuba shut off the water supply. This was in retaliation for seizure of four Cuban fishing vessels within the three-mile limit of U.S. territorial waters. Cuba denied that the boats had violated U.S. territorial waters and demanded the release of the crew members. With that the water supply to Guantanamo Bay was suspended. This was to continue until the fishermen are released. Last reports were to the effect that the United States had softened its position somewhat.

Winter Olympics End

◈ The Greeks gave the world the Olympic idea. But when the ninth Olympic Winter Games at Innsbruck, Austria, came to an end February 9, the Greeks did not win a thing; they did not even come close. Thirty-seven nations competed. The games lasted 12 days, more than 1,100 athletes took part and 34 gold medals were awarded. The Soviet Union won eleven gold medals, eight silver and six bronze awards. Russian women won seven of those gold medals; Lidiya Skoblikova winning four of them. She became the first athlete in Winter Olympics history to do so. She won all the speed skating titles and set three Olympic records, a feat never before achieved in the Olympics. Reportedly, the games were seen by 936,000 persons, a record for winter Olympics.

Tribal Massacres

◈ The Watusi tribe, an African people who often reach seven feet in height, were fleeing for their lives. For four centuries they were the feudal overlords of Rwanda. Now that their power has been broken they are having to flee before the Bahutu, a tribe of shorter people who used to be their vassals. The New York *Times* for February 9 stated that "at least 10,000 Watusi men, women and children perished in the recent massacres" in Rwanda. About 22,000 Watusis have fled to neighboring countries. One investigator said that the massacres approached genocide, the intentional eradication of a race. The Rwandans now fear a Watusi counterrevolution.

Paris Recognizes Peking

◈ The French government established diplomatic relations with Communist China on January 27. Most observers throughout the world viewed the recognition as a major victory for the Red Chinese government. Both the United States and the Chinese Nationalists expressed regret over the move. Britain has had a mission in Peking since January 1950.

English Channel Tunnel

◈ One hundred and sixty years after the original idea for a channel link was presented to Napoleon by a French engineer, the French and British governments announced on February 6 that they had agreed to build a railroad tunnel under the English Channel. However, to date the two governments have given no indication whether prefabricated tubing would be used or the tunnel would be drilled through rock.

African Mutinies

◈ Calls for help from Tanganyika, Kenya and Uganda sent British troops into action on January 25 to put down mutinies by African troops. This was the first British military operation in Africa since the 1956 invasion of the Suez Canal area. The uprisings were over demands for more pay and for the dismissal of British officers still commanding the African units.

Shifting Pattern

◈ In 1961 and 1962 the big gains in United States exports were made by the manufactured goods, products that Americans are well equipped to produce. However, last year there was a shift. The big gainers were made by food products and basic industrial materials such as coal and cotton. It is becoming ever so obvious that U.S. manufacturers are no longer having an easy time of it on the competitive

world market. The lion's share once enjoyed is now steadily declining. Western Europe and Japan are attracting attention and expanding their markets. *U.S. News & World Report,* February 10, stated that in exports of manufactured goods for the first half of 1963, the countries that made the biggest gains year to year were: "Japan, up 11 per cent; Italy, up 9; France, up 8; Britain, up 5; Western Germany, up 4½. And the U.S. showed no gain at all." Official Washington is said to be upset over this sad picture.

Farm Invasion

◈ Peasant invasions of farmland is an old story in Peru, where a small handful of people own most of the farmland. An estimated 8,000 Indian peasants seized property in the State of Cuzco on February 4. They refused to move off the land at the request of the police. A battle ensued in which 17 peasants were killed and 41 persons injured. Usually the peasants withdraw when the police arrive, and when the police depart the peasants move back onto the lands. However, this time the peasants displayed a show of strength. The presence of the airplane, automobile, radio and a growing stream of tourists has made the Indian aware of his low station in life and he is out to improve his living standard by whatever means possible. Land reforms are in the making—they have been for some time.

This Paper World

◈ The average American reportedly uses 457 pounds of paper a year, that is, almost a quarter ton. By comparison the average person of some countries uses less than can be found in a single box of paper tissues. According to *Science News Letter* for February 8, 1964, "the United States leads the world in paper consumption. Canada is second with a yearly per capita rate of about 280 pounds. Next comes Sweden with 270 pounds; United Kingdom, 235 pounds; Netherlands, 228 pounds," and so forth. The Soviet Union taxpayer uses a mere 34.8 pounds of paper a year, despite the fact that Russia controls about 26 percent of the world's forest area. Spain imports grass from Morocco, so does France and Scotland, for the purpose of making very fine papers. Banana fibers are being tested in Somalia Republic to see if the fibers can be used to make paperboard. To meet the growing demand for paper the United States has now some 27,000 tree farms, more than 64,000,000 acres of well-managed privately owned timberlands. The timberlands serve still another purpose: they clothe the countryside beautifully with their greenery.

Racism a Sickness

◈ In an Algiers speech on February 4, the United Nations Secretary-General U Thant asked Africans to treat racism as "a most serious form of sickness rather than a reason for retaliation and violence." Thant also warned the white racists that they were "cultivating trouble and they can only reap disaster." Racists, Thant said, are "mentally ill people who are not prepared to face life on an equal basis with their fellowmen."

Saturn's Might

◈ Imagine a 16-story building rising vertically into the air, then out of sight into space. That is virtually what happened on January 29 when the United States launched its mightiest spacecraft, the Saturn rocket. The weight of the cargo that it set in orbit was 20,000 pounds. Saturn's engines' total thrust of 1,504,000 pounds provided a comfortable margin over the 1,124,000-pound weight of the rocket at lift-off. The launching of the Saturn rocket was hailed by U.S. President Johnson as a "giant step forward for the United States space effort."

No Moon Photos

◈ An 804-pound spacecraft named Ranger 6 was launched on January 30. It was sent on a 66-hour trip to the moon from Cape Kennedy, Florida. On board the craft were six television cameras. They were set to relay 3,000 photographs of the moon's surface. Ranger 6 traveled the sea of space and crashed onto the moon precisely on target February 2. One good picture would have made the effort worth while, but alas! All six cameras failed. Reason for the failure was not immediately known. Few space officials could be found who had the heart to even discuss the subject. This was the Ranger program's sixth straight failure.

24th Amendment Law

◈ The 24th Amendment to the United States Constitution was made law January 23. It provides that failure to pay any tax cannot be used to deny an American citizen the right to vote for the president and vice-president, the electors for the president and the vice-president and U.S. Senators and Representatives. Five states had poll-tax election regulations, which were made void by the law.

$1.17 for Your Body

◈ How much is the human body worth in terms of chemicals? According to the *Sunday Philadelphia Inquirer* for January 19, 1964, "the body contains 65% oxygen; 18% carbon; 10% hydrogen; 3% nitrogen; 1.5% calcium; 1% phosphorus; 0.35% potassium; 0.25% sulphur; 0.15% sodium; 0.15% chlorine; 0.25% magnesium; 0.004% iron; 0.00004% iodine. In addition the body contains minute quantities of fluorine, silicon, manganese, zinc, copper, aluminum and arsenic." In dollars and cents and on the open market you would get

for all of this the sum total of $1.17.

The item goes on to say that "a person has enough carbon for 9,000 black lead pencils and fat enough to make seven cakes of soap; 2,200 match heads could be made from the body's phosphorus. It could supply 1 4/5 ounces of salt for a shaker, 1/4 ounce of iron for a nail, 12 1/2 gallons of water for a good shower and 1/5 of an ounce of sugar to spread on a dish of cereal."

This reminds us of the Scripture texts that say: "Jehovah has shown mercy to those fearing him. For he himself well knows the formation of us, remembering that we are dust." "If anyone thinks he is something when he is nothing, he is deceiving his own mind."—Ps. 103:13, 14; Gal. 6: 3.

Rising German Army

◈ In 1945 the German army was completely obliterated. Less than nineteen years have passed and Reuters reports that the West German army now totals about 404,000 men and forms the biggest military contribution to NATO after the United States.

Churches on Wheels

◈ For $10,000, or £3,500, you can buy a 50-foot-long trailer, complete with 150 chairs and piano, pulpit, air-conditioning and central heating. The mobile church can be towed by an ordinary car. Two questions remain: How to fill it and where to park it. And perhaps a third could be added, Who will pay for it?

Television in the World

◈ The United Nations Statistical Yearbook has disclosed that there were some 86,000,000 television sets in the world in 1959. About 57,000,000 of these are in North America and 23,600,000 in Europe, including the Soviet Union.

Fall Eight Miles and Live

◈ A 13-man United States army–air force team parachuted to earth safely on December 16, after falling 41,000 feet, almost eight miles, before opening their parachutes. This surpassed the previous record, set by the Russians in 1961, by 4,350 feet. The temperature was 67 degrees below zero when the men left the plane. They fell for three minutes and 20 seconds before their parachutes opened. The jumpers carried with them oxygen bottles for the rare atmosphere.

Animals in Demand

◈ Animal actors seem to be doing better than humans these days, say the figures of the American Humane Association. In one month, the report says, "there were calls for 2,489 horses, 2,025 pigeons, 568 cattle, 142 chickens, 121 sheep, 108 dogs, 107 mules."

TOO MANY PEOPLE?

That is one reason many world leaders give for such problems as food shortages and unemployment

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Awake!

Appreciate Your Relationship to the Most High PAGE 5

World Violence—What Does It Mean? PAGE 9

Man's Tiny Friends—Bacteria PAGE 13

God's Word in the Land of the Morning Calm PAGE 17

APRIL 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Meeting The Challenge OF WAITING

WAITING! Waiting! *Waiting!* We cannot escape it, waiting is the common lot of man, woman and child.

Does not the farmer have to wait for the harvesttime? As the Christian disciple James well observed: "*Look!* The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. You too exercise patience." Why, your very existence testifies that your mother waited about nine months from conception until she gave birth to you. And once born, did you not have to wait long years to experience the satisfaction that comes with being a self-reliant, self-supporting adult? You are not done with waiting. You must still face the day-to-day waiting for bus, train or plane, or because a relative, friend or business associate is late.—Jas. 5:7, 8.

Do you want to take the sting out of waiting? Then view it as a challenge to be met. How? In various ways; one of which is keeping busy, "buying out the opportune time" for yourself. The farmer not only waits but keeps busy taking care of the fields until the harvest. Likewise with her that has conceived; she finds she has much to do until the time for the child to be born. Invariably there is something that you can profitably do while waiting. —Eph. 5:16.

Are you waiting for a promotion, a pay raise or some other form of recognition? Busy yourself in the meantime with doing the best you can, taking a keen interest in your work or your present assignment. Then the wait will not seem so long and you will be more likely to obtain the thing for which you are waiting.

Or are you a young woman waiting for the right man to come into your life? Here again, rather than engaging in mere wishful thinking, keep busy. Work at improving your mind and heart; cultivate an outgoing personality, a sunny disposition. Look for opportunities to bring happiness into the lives of others and you will find that waiting has comparatively little sting.

The same principle applies to the day-to-day waiting that can be so trying at times. Have you an appointment with a physician, dentist or other businessman? Anticipate waiting by taking along some worthwhile reading, and you will be in position to increase your storehouse of knowledge instead of idly and impatiently wasting your time waiting.

Are you waiting on a street corner for a friend or a bus? Even this time need not be wasted, as one Christian minister found not long ago. While waiting he engaged a stranger in a Biblical discussion, leaving him some Bible literature. It was not long before this stranger, the pastor of a congregation of more than a thousand members, was studying the Bible with the help of this minister.

Or is the waiting you have to do within the family circle? Then instead of letting your vexation be known because of having to wait, make good use of the time. You might wisely use the time to reflect on whether you have forgotten or overlooked something. How often, after starting out, families discover that they have forgotten this, that or the other thing.—Prov. 12:16.

After you have considered whether anything has been forgotten, how about doing some reading for the remaining minutes? Or look around; is there some untidiness that you could take care of, putting away things? Or do the house plants need watering? If you are inclined to be tense while waiting, perhaps it would be even better to force yourself to relax and give your nerves a badly needed rest. It will certainly be worth the effort.

Another fine way in which to meet the challenge of this day-to-day waiting is by being as helpful as you can. Is your wife or mother late because she has to clean up after the meal? If so, how about helping her out? It is better to be helping others than idly, impatiently waiting; besides, thereby you cut down on the waiting time. Remember, it is the privilege of the 'strong to bear the burdens of those not strong.'—Rom. 15:1.

Empathy, or putting yourself in the other's shoes, will also help. Make allowances. The one who is keeping you waiting may be the victim of circumstances over which he has no control. If not, still love "bears all things," including the burden of waiting for others.—1 Cor. 13:7; Gal. 6:2.

And how about a sense of humor? It will also help to keep you from grumbling or scolding and from taking yourself too seriously.

Waiting might be said to be a form of mercy, and God's Word counsels: "He that shows mercy, let him do it with cheerfulness." Waiting is also a form of giving, giving of your time, so why not be a "cheerful giver"?—Rom. 12:8; 2 Cor. 9:7.

However, there is another side to this matter of waiting that ought not to be overlooked. There are times when schedules must be met or appointments be kept. At such times one can ill afford to wait.

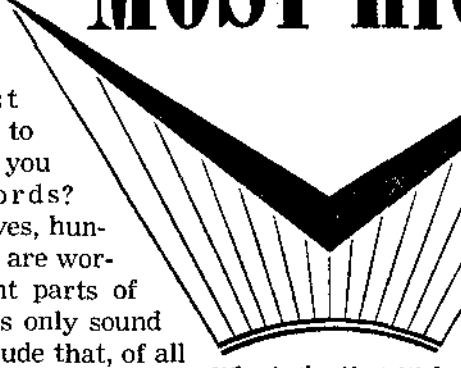
Perhaps you find that your children are prone to be careless about getting ready on time. If so, what should be done? Do not pamper them, but exercise a firm yet kind hand. Train them in punctuality. It will be beneficial both to you and to them.

Or is it your wife who invariably is late, apparently having gotten into a bad habit? If appeals to reason and self-respect are in vain, it might even be necessary to give an object lesson that will be remembered. On an occasion when being on time calls for it, you might say, 'Dearie, I'm going now; you can take the bus when you're ready.' That may come as quite a surprise to her. Nevertheless, under certain circumstances that is the way to meet the challenge of waiting. But remember, if you require punctuality of others, you must be punctual yourself.

Make it your objective not to be the one who inconsiderately keeps others waiting. But if you must wait, meet the challenge; use the time well.

Appreciate Your Relationship TO THE MOST HIGH

WHAT does that expression "the Most High God" mean to you? To whom do you apply those words? There are many, yes, hundreds of gods who are worshiped in different parts of the earth, but it is only sound reasoning to conclude that, of all these gods, just one is almighty and most high. Why, the very expression Most High indicates that this one is higher than all others. So just who is the Most High God? And what should be our relationship to him? Let us reason for a while on the subject and at the same time go to the highest authority on such matters: God's Word, the Holy Bible.



Who is the Most High in all the universe? How do you view your relationship to him?

Who Is the Most High?

A God-fearing man who lived many centuries ago identifies just who this one is, and we find his words recorded at Psalm 83:18: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." King David looked around him and saw the wonderful works of God, and he marveled at what he saw. He was filled with reverence and awe and recognized that the Creator of all these things was, indeed, an exalted and powerful God. In one of the songs of praise that he composed he states: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling. One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge."—Ps. 19:1, 2.

Yes, it is Jehovah who is Most High over all the earth. Listen to what he himself tells us by means of his inspired prophet so that we might realize our littleness in comparison to him: "Look! The nations are as a drop from a bucket; and as the film of dust on the scales they have been accounted. Look! He lifts the islands themselves as mere fine dust. 'But to whom can you people liken me so that I should be made his equal?' says the Holy One. 'Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. . . . Have you not come to know or have you not heard? Jehovah, the Creator of the extremities of the earth, is a God to time indefinite.' " (Isa. 40:15, 25, 26, 28) Surely, this one who created all things has a right to be first in our lives, the right to our worship and implicit obedience.

There are many who have not believed that Jehovah is the Most High and they have raised themselves up in opposition to him—so much so that he has had to dem-

onstrate to them in no uncertain manner that he is, indeed, the Most High, and that all creatures in heaven and earth must bow to his will. With the exception of just eight persons, a whole generation refused to acknowledge Jehovah's exalted position and so were destroyed as unfit to live on the earth, which is God's creation. In the year 2370-2369 B.C.E. Jehovah God caused a great flood to come upon the earth, yes, billions of tons of water swept away the defiers of Jehovah's sovereignty and only those who appreciated their relationship to Jehovah were saved in the ark. What a great demonstration that was of the fact that he is the Most High! Whether those scoffers called on their false gods for help the Bible does not say, but the Bible account of false religion before the Flood gives us to believe that they would call upon their deities for help. However, it was of no avail. None can fight against Jehovah and win.

On another occasion Jehovah found it necessary to demonstrate his supremacy in connection with Pharaoh of Egypt. Listen to the defiant words of Pharaoh: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." (Ex. 5:2) What foolish words to come from puny man against the Most High God! If only Pharaoh had come to know Jehovah and appreciate his relationship to Him in the right way, he would have saved the lives of thousands of Egyptians, but because of his defiance Jehovah brought ten destructive plagues upon Egypt and then annihilated Pharaoh's military hosts in the Red Sea.

Jehovah the Almighty

Jehovah God, being the Most High, is also the Almighty God. The apostle Paul, in speaking of this Powerful One, said: "His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship." (Rom. 1:20) Does it not indeed take an Almighty God to 'stretch out the heavens like a fine gauze,' placing in their proper places thousands upon thousands of heavenly bodies, some of them weighing millions of tons? How great and powerful is Jehovah, who can create the burning sun and keep the earth circling around it at just the right distance and speed so that life can be sustained on all parts of the globe!—Isa. 40:22.

Where is the hundred-year-old man on earth who can cause a woman ninety years of age to give birth to a son, as Jehovah did in the case of Abraham's wife Sarah, or again, what human creature can cause a virgin girl to give birth to a perfect son, as God did with Mary the mother of Jesus? Man with all his boasting just cannot do such things. But the Almighty God can and has done these very things. To strengthen Abraham's faith at the time of such a miracle, Jehovah said: "I am God Almighty. Walk before me and prove yourself faultless." (Gen. 17:1) And to the wondering Mary the angel Gabriel said: "Power of the Most High will overshadow you." (Luke 1:35) It is well for all of us to stop and consider just what power resides with Jehovah the Almighty. It is time for us to remember the words of King David: "For Jehovah is great . . . and he is to be feared more than all other gods." —1 Chron. 16:25.

Let none think that Jehovah is asleep as to what is occurring on the earth. No, Jehovah is not asleep but is working out his own purpose. He is Almighty and none can stay his hand. God's Word tells us concerning the earth that it was not created simply for nothing, but, rather, was formed to be inhabited, and this in accord with God's purpose. (Isa. 45:18) Those of mankind who scoff at the idea of an Almighty God,

and who set themselves up as gods to be idolized, and who act wickedly, destroying the very earth that Jehovah created, should take heed to the words at Revelation 11: 17, 18: "We thank you, Jehovah God, the Almighty, . . . because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." So the Almighty God is not unmindful of the deeds of ungodly men, but his eyes "are in every place, keeping watch upon the bad ones and the good ones," and soon he will use his almighty power to destroy all his enemies.—Prov. 15:3.

Appreciating Our Relationship to Him

How do you feel when mention is made of the Most High God? Are you filled with awe and reverence? As you consider the almighty power of Jehovah, do you feel small and insignificant? Yes, are you humbled and brought down to size, as it were? But more than that, are you affected in a practical way and so do you realize how important it is to live in harmony with the will of the Supreme One of the universe? Many are the expressions of worldlings who speak of the Most High God in glowing terms, who even cause to be engraved on coins the words "In God we trust." But do they really trust in God and recognize his supremacy?

Many people will wait for hours in the cold or in hot sunshine just to catch a glimpse of some "famous personage" as he passes by. Thousands of people will wear their hair in a certain style or dress in a certain fashion in imitation of a well-known dignitary. Whole nations out of fear will do the bidding of a cruel dictator because of his high position and power over them. But what of Jehovah God, the Most High? Are these same people willing to serve him? Do they desire to imitate him and pattern their lives according to his image? Will they do his bidding because they recognize his position and so follow him even to the death? The great majority in this present system of things foolishly ignore and rebel against Jehovah the Most High God.

But what of you? How do you feel about the matter? The apostle Peter had the right mental attitude and wrote: "Humble yourselves, therefore, under the mighty hand of God." (1 Pet. 5:6) Yes, we should humble ourselves under the mighty hand of God and realize our utter dependence on him. We should realize that he is a just God that will express his wrath against all evildoers, remembering, too, that "it is a fearful thing to fall into the hands of the living God." (Heb. 10:31) The apostle Paul also gives us some good counsel, as recorded at Hebrews 12:9: "Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live?" Our subjection should not be out of morbid fear, even though it is true that we should fear Jehovah's great power and indignation, but, rather, should be out of love, because "perfect love throws fear outside."—1 John 4:18.

The apostle Peter realized the need for a deep appreciation of our relationship to God and of the need to be vigilant in how we walk, especially so in view of the exalted position of the Most High and in view of the coming wrath against the wicked world of mankind. Wrote Peter: "Yet Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. Since all these things are thus to be dissolved, what sort of persons ought you to be in holy

acts of conduct and deeds of godly devotion!"—2 Pet. 3:10, 11.

The above-quoted words of Peter really strike home! "What sort of persons ought you to be in holy acts of conduct and deeds of godly devotion!" Appreciating your relationship to the Most High God will make you want to do his will in ALL things. Your very life should be molded according to the pattern laid down in God's Word, because it is the Word of the Almighty. Are you a young person still under your parents' control? Then you will want to be obedient to your parents in order that you may be obedient to God too. (Eph. 6:1-3) Maybe you are a Christian thinking of marriage. If you really appreciate your relationship to Jehovah and in truth consider his law and fear to displease him, you will most certainly not choose a companion who is not a Christian, but will follow the counsel given to marry "only in the Lord." (1 Cor. 7:39) A Christian is commanded by God to meet with his brothers in worship and to preach the "good news of the kingdom" of God. Surely if you believe that this command comes from the Almighty God, and you really appreciate that fact, you will earnestly endeavor to avoid taking on responsibilities that will cause you to miss out on meetings and encroach on time that is dedicated to declare abroad the good news. (Heb. 10:24, 25; Matt. 24:14) At all times you will recognize the supreme law of God. Just because many business people are crooked and deal in underhanded ways is no reason for you to do the same. Because thousands flout God's law on the use of blood, on morals and on other matters, is no reason for you to follow the same course. Remember that "the fear of Jehovah means the hating of bad." (Prov. 8:13) Appreciating your relationship to Jehovah the Most High will indeed bring you many blessings and cause you to walk according to his will.

Stop for a moment and consider. This earth is just a speck in the vast universe and you are just a very, very minute speck on the earth. Over all the great creation Jehovah God the Almighty holds the highest position, his law is supreme and in his hand is the life of all living creatures. Soon he will destroy all wickedness and usher in a new order of righteousness and endless life. He himself tells us, "The thoughts of you people are not my thoughts, nor are my ways your ways." (Isa. 55:8) So now, be wise. Do not take in vain the expressions Most High and Almighty, but, rather, show that you appreciate their meaning and also your relationship to Jehovah the Supreme One. Study his Word, learn to think as he does. Pattern your life according to the image of his Son, Jesus Christ, and so according to the image of God himself. Appreciate that your very eternal existence depends on Jehovah the Almighty God and so take steps to put your life, yes, every detail of your daily life, in harmony with his supreme will. Then when he finally demonstrates his almighty power against Satan and all his wicked followers, you will be safe and secure, even as the psalmist foretold: "Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One." (Ps. 91:1) And you will enter into a perfect new order where none will ignore or rebel against Jehovah's sovereignty, but where "every breathing thing" will praise Jehovah the Most High and Almighty God.—Ps. 150:6.

Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment.—Ex. 34:6, 7.

—What Does It Mean?

DANVILLE, Virginia, a quiet textile center in the United States, with a population of about 46,000, one-third of whom are Negroes, was recently the scene of a protest demonstration by some sixty-five Negroes. A fracas started, one that should have been easily settled. Instead, a water hose was turned on the demonstrators, and under cover of the water barrage the Danville police charged in swinging their clubs. Violence erupted. Forty-seven Negroes and whites were injured. The community was shocked.

In South Africa troops were used to put down demonstrations by the black Bantu who were protesting new restrictions of the "white supremacy" government. In Tanganyika the army revolted and violence reigned unabated for days. In Japan 6,000 leftist-led students tried to storm the Parliament building in Tokyo. Thirty policemen and one hundred demonstrators were injured.

On five continents riots, uprisings and violence of varied origin have exploded recently. Students in Panama, France, Turkey and other places have taken to the streets. Rebels in Zanzibar, Algeria, Venezuela and Paraguay have risen up in arms. Workers in France, East Germany, Russia and Poland have braved death to demonstrate their grievances. Terrorists in Cuba, the Congo and Vietnam have struck against existing governments. By chance or by design, violence has taken the stage from peace talks. Everywhere the world displays an uncomfortable impatience with old methods of settling differences and getting things done. It wants what it wants and now! Yes, now, even if it means violence and bloodshed.

Youth Violence

More often than not the firebrands of change and violence are the youths of the world. They have been taught that they are as good as anybody else, that everyone is equal, that they have a right to what they want. They are told that they should get jobs and work, but not all of them can get work and others do not want it. Their frustration and boredom turn to violence. They smash windows, beat up people who have what the youths have not been able to acquire. They rape, torture and kill. And there are literally millions of such youths on the move in all parts of the world.

But it would be unfair to blame all the mounting violence in the world on "disturbed" youths. For it is obvious today that the pattern of violence is not confined to any one nation or to any one part of a nation or any one kind of person. When violence shamed Little Rock, Arkansas, be-

fore the world six years ago, and Birmingham, Alabama, last year, many in supposedly civilized social circles, men and women of education and substance, took an active part in the violence. Even in Panama the violence that followed the flag-displaying issue on January 7 of this year was not solely because of youth. Violence erupted when adults with old, bitter political and economic animosities joined the youthful demonstrators.

Violence Concerns Adults

The fact is that most of today's violence concerns adults—adult oppression of one form or another. In many instances it has to do with racial, religious and political issues. Violence reflects an overpowering desire for change, sometimes from majorities, sometimes from militant minorities. It has become a way to power—force as a solution to problems. It is a scorning of law and order. It represents a world without faith in God or man or in the institutions built by man for his own protection.

For example, when the South Koreans were dissatisfied with the one-man-rule of Syngman Rhee, the recourse was to mass force. A bloody upsurge of violence followed, and the Koreans got their new regime. In Turkey the situation was much the same. The people demanded an end to the one-man-rule of Adnan Menderes. There were demonstrations, violence and finally a change in government. Under the banner of patriotism and nationalism, mobs gave themselves license for violence in word and deed against the very constitutional principles they claimed to champion.

In South Vietnam opposition to the regime of President Ngo Dinh Diem gathered like a thunderhead. The Buddhists charged that they were being discriminated against and persecuted by a Roman Catholic minority in power. Buddhist monks martyred themselves by becoming flaming torches on the streets of Saigon. The government replied to the people's demands with oppressive brutality. There were demonstrations and a revolt. In the wake of violence, success, but it was success tempered with caution and sadness, for men had died, others were cruelly maimed and the future of the country was still anything but assured. About three months later another government seized control.

Religious, Racial and Economic Causes

Not all violence has its roots in political unrest. Racial and religious differences, difficult working conditions and poor living standards have all provoked uprisings. For example, in Moscow's Red Square, on December 18, 1963, some 500 Africans grappled and scuffled with Soviet policemen. The Africans were protesting the death of a Ghanian student who allegedly was killed by Soviet citizens because of racial discrimination.

In Srinagar, Kashmir, a stolen hair from the Hazratbal shrine resulted in riots that left sixty persons dead and scores injured. Moslems believe the hair came from the head of the prophet Mohammed. The incident made it clear that old animosities between the Hindus and the Moslems were still close to the surface.

At Nowa Huta, an industrial suburb of Cracow, Poland, the Communists removed a wooden cross from its site. The townsfolk swarmed to the scene and fought the steel-helmeted police to prevent removal of the cross. The riot continued for hours before order was restored; but the cross remained. Religious superstitions are highly explosive issues quickly erupting into violence.

In Temir-Tau, a new steel town in the Karaganda coal-mining region of the So-

viet Union, a small group of fifty adult workers protested the poor living conditions. When the Communist government replied with "speed up" pressures, the workers revolted. Before the riots ended, 1,500 workers fought Russian militiamen, even troops supported by airplanes. Trials and executions followed.

Behind the Worsening Trend

Everywhere one turns today violence lurks close to the surface. But why are people so violent? How did they get that way?

The reasons are many. People in general no longer truly believe in the existence of God, One who is the Judge of all mankind. They neither love, nor trust, nor exercise faith in a sovereign God. This is one of the main reasons for mounting violence. As the Holy Bible says: "Because of the increasing of lawlessness the love of the greater number will cool off." (Matt. 24: 12) And it has.

Man has allowed racial and religious discrimination to eat away his better nature. He has permitted national prejudices and wars to tear down the good in him and to build up hatreds. Unemployment and poverty have also contributed to his embitterment. Cold wars and the omnipresent menace of total A-and-H bomb warfare have added their share to his hopelessness and frustration. The indoctrination of war and its propaganda have gnawed away what little he thought of the dignity of man and the sacredness of life.

As if these were not enough, a steady flow of reports on violence and brutality through the news channels has all but completely warped man's sense of values and respect for law and order. Newsreel shots, and colored-picture spreads in national magazines, about all the aspects of warfare certainly do not instill a respect for human life. Reports on spy activities, including plots to overthrow "unfriendly" governments, do not build respect for law and order. Sermons, editorials and speeches advocating violence in international affairs and even against citizens with whose views the inciters happen to disagree do not contribute to peace and security.

Further, television and the movies often highlight violence as man's legitimate response to any situation that irks him. The *Ladies' Home Journal,* February 1960, stated that through moving pictures "a child may see more violence in 30 minutes than the average adult experiences in a lifetime." So much brutality is featured today in what is called "the entertainment field" that both children and parents have come to view it as normal.

While there has been some cutting down of television horror shows and a toning down of some books, yet any close examination of television programing still reveals a daily parade of crime, violence and murder, and any perusal of paperback books and others shows, at the very least, a perversion of values and a dependence on fist, gun and verbal threat for "entertainment." The effect all this has, especially on young people, was described by a United States Senate subcommittee that said: "The predominance of brutality in television is making our nation's youth insensitive to human suffering. They are becoming so accustomed to an overwhelming amount of crime and violence that death and pain are becoming meaningless."

Is it any wonder, then, that authorities say there is a "cult of violence" in the United States and a strange growing fascination for it? Is it any wonder that words such as "kill," "murder," "gun," "rape" and "strangle" have become everyday household terms? Is it any wonder that in the space of a few months America

should be the scene where a president was assassinated, where a Negro civil rights leader was killed from ambush, where four little girls met death in the dynamiting of a church, where mob violence disgraced a university campus and where more children died of parental beatings than were killed in auto accidents? The divine principle is plain: "Whatever a man is sowing, this he will also reap." (Gal. 6:7) That the world has entered a season of reaping there can be no doubt.

Violence—
A Warning Sign

But there is a greater meaning behind the violence in the world, one that God's Word the Bible reveals. At Revelation 12:12 this warning is given: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." Yes, "woe for the earth" because the chief instigator of violence, the Devil, knows that his end and the end of his wicked system are near.

Note how Jesus Christ, the Son of God, foretold world violence before this wicked system's end. He said: "For just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:37) And what was it like in Noah's day? The Bible answers: "The earth became filled with violence." "The end of all flesh has come before me," said Jehovah God, "because the earth is full of violence." (Gen. 6:11, 13) The violence of Noah's day was a warning sign of that system's end, and world violence today is no less a warning to this generation of the end of this wicked system.

But, for those with faith in God, that portends better things ahead. How so? Because the time for God himself to take action is at hand. His attitude toward men of violence has not changed since Noah's day, nor has he forgotten his promise to establish a new order where righteousness is to dwell. (2 Pet. 3:13) So it is the course of wisdom to mold our lives in harmony with the counsel recorded in God's own Word at Psalm 37:34: "Hope in Jehovah and keep his way." And if we do, what will the result be? "He will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it."

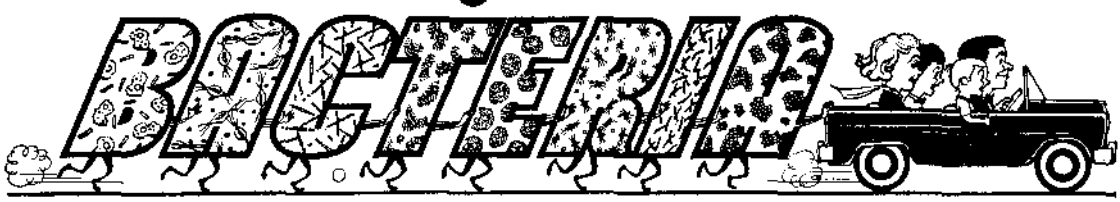
Hoping in Jehovah and keeping his way means more than looking to the time when he wipes out men of violence; it requires that we conform our thinking and our conduct to his ways now. If we do this, we will not feed our minds on literature and entertainment that features violence, but we will fill our thoughts with things that are righteous. (Phil. 4:8) If we are wronged, we will not take the law into our own hands, but will heed the advice: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'" (Rom. 12:19-21) Moreover, we will avoid being around people that engage in violence, and we will not adopt their ways. Rather, we will listen to God when he says: "Do not become envious of the man of violence, nor choose any of his ways."—Prov. 3:31.

NEXT ISSUE—SPECIAL!

EXAMINING THE FOUNDATIONS OF MODERN-DAY RELIGION

—Why People Belong to Religious Organizations.
—Built Around the Affairs of This System of Things.
—What Is Looked To as Authority?
—Babylonian Origins of Modern-Day Religious Concepts.
—The Future for the Religion Disapproved by God.
—Build Your Faith on a Solid Foundation.

Man's Tiny Friends—BACTERIA



OPERATING the family automobile on bacteria power might sound fantastic, but it has become a very real possibility. From batteries filled with bacteria, it could draw electrical power for moving silently and swiftly about the streets. Any organic matter such as sawdust, ground corncobs, lawn cuttings and other organic wastes could serve as fuel. What has made the development of such a car a very real possibility has been the comparatively recent discovery that electrical power can be drawn from bacteria.

Just to look at bacteria through a microscope, you would never think that such tiny plants could move a heavy automobile. They are so small that they cannot be seen with the naked eye but must be magnified a thousand times or more. Their various shapes give no clue to the power they are able to release. Some are shaped like balls that might be clustered together or strung out in strands. Others resemble rods—short rods, long rods, curved rods and straight rods. Still others look like corkscrews. Those that can move about do so either by flexing or bending their one-cell bodies or by using slender, whiplike attachments that might grow from one or both ends of their bodies.

Usually we do not regard bacteria as being friendly because we associate them with sickness. Some cause pneumonia, bubonic plague, syphilis, scarlet fever, dysentery and many other diseases. But what those generally classed as bad ones do should not be allowed to blind us to how very useful the friendly ones can be. There are far more bacteria that are useful to man than harmful ones. About one out of every 30,000 is classed as bad, and that is a better ratio than for humans in some countries. In the United States, for example, about one person out of every 17,000 is recognized by society as being detrimental to the public welfare.

In Man

In the human intestines, bacteria thrive to such an extent that their bulk exceeds that of the food and wastes there by a ratio of two to one. There is a natural balance between the friendly and the harmful intestinal bacteria that is important to human health. A normally healthy person harbors different kinds of harmful bacteria, but he is unaffected by them because friendly bacteria keep them under control. When this natural balance is disrupted, sickness often results.

One of the troublesome side effects of antibiotic drugs used for killing harmful bacteria is that they also kill the useful variety, and this can cause complications —diarrhea, for example. A successful treatment of antibiotic diarrhea has been to give patients some harmless intestinal bacteria to replace those that the drugs killed. With them flourishing in the intestines once again, the diarrhea stops. Sometimes a vigorous treatment with an antibiotic drug may succeed in eliminating a certain

type of infection but at the same time cause another type to appear because of having upset the bacterial balance in the patient. But even infection-causing bacteria can, at times, be of good service to man.

There have been cases where cancers have regressed after a person has had a severe bout with an infection. Some doctors have concluded that the body's reaction to bacterial infections may be a factor in the retarding of cancer or in reducing the possibility of developing cancer. A few years ago Dr. W. B. Coley of New York used bacterial substances to treat cancer with what he said were promising results.

Industry

Aside from the food industry, in which bacteria are well known for playing an important role in making fermented foods and fermented drinks, there are industries in which friendly bacteria are performing important services. These services might seem to the average person to be as unlikely as that of supplying electricity for operating the family car.

In the processing of certain ores bacteria can be very helpful. Some feed upon ore wastes so that metals such as cobalt, nickel, copper and manganese can be recovered. With their help it is possible to extract many times the amount of metal that could be extracted by other methods. In the case of manganese, bacteria make possible the recovery of as much as 99 percent of the metal from low-grade ore.

The type of bacteria that obligingly eats the sulfur found in ore wastes give off sulfuric acid as a waste product. They can extract sulfuric acid from ores at a cheaper rate than is possible by other methods. These same sulfur-eating bacteria can even serve man by reducing smoke pollution. One of the irritants in coal smoke is sulfur dioxide. It gives coal smoke an offensive smell. By treating coal with sulfur-eating bacteria before burning it, the evil smell can be substantially reduced. Within seventy-two hours the bacteria can eliminate most of the sulfur in the coal.

There are a number of chemical compounds that can be produced more cheaply by bacteria than by the usual method of chemical synthesis. For example, lactic acid, butyric acid, butyl alcohol, acetoin, acetone and propyl alcohol can all be produced for man by these tiny plants of the microscopic world. Even in man's efforts to recover oil, they are proving useful.

Oil-bearing shale deposits may before long be giving up oil with the help of bacteria. Experiments revealed this possibility when researchers found a type of bacteria that has an appetite for shale. Another type may prove to be helpful in releasing oil from limestone deposits. It is thought that bacteria can be used to get oil from such deposits that could not otherwise be brought up economically. The method involves the injecting of bacteria into oil-bearing limestone formations. It is reasoned that the acid secreted by them will eat holes in the limestone and open up wider channels that will allow the oil to flow out.

Even with the problem of industrial water pollution bacteria come to man's assistance. Water used in petroleum refineries becomes contaminated with phenol compounds that pollute the streams into which it is dumped. By treating the water with bacteria that eat these compounds, it is purified and ceases to be a stream pollutant. There are many chemical wastes from industry that bacteria can be trained to eat. To mention another, there is the case of cyanide wastes that were killing fish and even the bacteria in the sewage disposal plants of an American city. Certain sewage bacteria were trained to feed

on pure cyanide, and they quickly solved the pollution problem.

Many communities that have found that their increasing volume of sewage is polluting streams and rivers are establishing sewage treatment plants. Here, with the aid of bacteria, the sewage is treated and the liquid that is finally dumped into a river or stream is free of contamination. In the treatment process air is applied to settled sewage for several hours, during which time bacteria act as oxidizing agents, changing the suspended matter into a granular brown mass that settles to the bottom of the treatment tank. The sediment is activated sludge that consists largely of microorganisms. They make it possible to convert sewage into uncontaminated water.

Source of Power

Of all the useful services bacteria are capable of rendering to man, the most surprising is just now being discovered. It is electrical power. Automobiles, ships and even entire cities could be supplied with ample electrical power by bacteria. That this is feasible has been proved by what is called the biochemical fuel cell.

One of the pioneer developers of the biochemical fuel cell is Dr. Frederick D. Sisler of the U.S. Geological Survey. In 1961 he succeeded in getting some electricity from two test tubes containing bacteria, organic matter and seawater. In one of his experiments, he obtained sufficient electricity to operate a small radio transmitter.

The biochemical fuel cell differs from the chemical fuel cell in that it uses bacteria and organic matter to get electricity. The chemical fuel cell generates electricity directly from chemicals and chemical reaction. In the process hydrogen and oxygen are combined to form water. These same gases are involved in the biochemical fuel cell, but they are combined by bacterial action.

All organic material contains hydrogen, and when bacteria feed upon such material, hydrogen is forced to combine with oxygen. Bacterial enzymes appear to pull electrons from hydrogen atoms and to give them to oxygen atoms during the process of decomposition of organic matter. Although this process produces heat and not electricity, it is in this transfer of electrons that the biochemical fuel cell becomes possible.

By preventing hydrogen electrons from getting to oxygen until they have first passed through a wire circuit, researchers were able to get electricity from the biochemical fuel cell. Three test tubes of greenish seawater were able, in one experiment, to put out a current of two volts. On a feeding of only one gram of sugar the bacteria in these tubes were capable of generating electricity for two months or more.

According to Dr. Sisler, bacteria action on chemicals in seawater creates electrical currents in the seas that man could use. He pointed out that the Black Sea is a rich source of such currents. If big enough electrodes were put into it, the Black Sea could serve as an immense biochemical battery capable of supplying parts of Europe and Asia with electrical power. On a smaller scale, ships could be designed to draw electrical power from the seawater under their hulls and to use that power for sailing about the world.

The uses to which electricity-producing bacteria could be put are many. They could be used for providing heat and light for homes and even cities. From their own organic wastes cities could be provided with electrical power while bacteria disposed of the wastes. Such power could be produced at a cost much less than power produced

by steam, hydroelectric techniques and nuclear reactors.

Further research with bacteria as an energy source has resulted in a bioelectric fuel cell in which inorganic material is used. This cell has an advantage over the biochemical fuel cell that uses organic matter because no heat is generated in the process. For some uses to which man might put it, this is desirable. It has two compartments, each with an electrode and a weak acid solution. An inorganic material such as pyrite is dropped into one compartment, where the acid frees electrons and hydrogen. The bacteria in the other compartment attracts the electrons through a connecting wire. They then consume the electrons and combine oxygen with the hydrogen, forming water as a waste product. The electrons passing along the wire create a usable electric current.

The development of this bioelectric fuel cell confirmed the belief that some researchers had that bacteria use electric particles for energy rather than the organic or inorganic materials they break down. Since the bioelectric fuel cell feeds bacteria with electrons, almost any type of bacteria could be used in it.

Essential for Life

As man has gained more knowledge about bacteria, he has learned of more and more ways to use them. Although their role as a producer of electrical power opens up a large new field of service to man, we must not overlook the fact that our very existence is dependent upon bacteria. Without them we could not live.

The soil that produces our eatable plants is fertile because of the bacteria in it. Without that bacteria no plant could grow, and that would mean we would have no food. By producing essential chemical changes in the soil, bacteria make it possible for more complex plants to grow. Among other things, they take nitrogen out of the atmosphere and put it into the soil in the form of nitrogen compounds that green plant life can use. Green plants are unable to use atmospheric nitrogen. They must get their nitrogen from the soil in the form of these compounds.

Phosphorus is also essential for plant nourishment, but here again bacteria are required to put it into a form usable by green plants. The same can be said of iron. A certain type of bacteria changes iron into a soluble iron compound that is nourishing to plants. Still another type of bacteria makes sulfur available to green plants from the hydrogen sulfide gas given off by decaying organic material. Thus it can be seen that the existence of soil bacteria is vital for man's existence.

Rather than regard all bacteria as enemies because a few of them cause sickness, look upon them as tiny friends that faithfully serve you. Whether you eat fermented foods or drink fermented drinks or eat fruits, nuts and vegetables, you are indebted to bacteria. Now that these microscopic plants seem able to give you power for operating the family car and for lighting your home, you have further reason for being grateful to the Creator that he caused useful bacteria to exist.

LETTERS GALORE

● New York City handles more mail than the entire British postal system, former U.S. Postmaster General J. Edward Day pointed out. But even more astounding: "The United States Post Office Department handles twice as much mail as all the 112 other postal systems in the world put together."—New York *Times Magazine*, May 6, 1962.

GOD'S WORD IN THE *Land of the Morning Calm*

By "Awake!" correspondent in Korea

A COLD storm swept south across the Yalu River pouring sheets of rain onto the village of EuiJu in North Pyung An Province, Korea. The rice paddies, filled to overflowing, spilled over the fields into the roads, turning them into a sea of yellow mud. An angry merchant, unable to conduct his business, fled to the refuge of a tavern, where he was living during his stay in the village. He muttered his disgust for the foul weather. Business was bad; now the unpleasant prospect of a dull, boring day alone in his room. After shedding his wet outer garments, he lay on the hard clay floor contemplating his tiny cell and its walls pasted over with insulating wastepaper.

The wastepaper was the standard size for official documents and, on first glance, was no different from the flood of documents that were pasted on the walls of buildings all over Korea. However, upon a closer examination of the Chinese characters, the words on these pieces of wastepaper were different and infinitely more interesting. Words like, "Happy are you poor, because yours is the kingdom of God. Happy are you who hunger now, because you will be filled."

According to legend, this is how God's Word, the Bible, was read in Korea for the first time—pages of the Gospel of Luke pasted to a tavern wall. Pure legend though it is, it is nevertheless based on some fact.

In the latter part of the nineteenth century, a missionary named John Ross became interested in Korea. While his work was primarily confined to China, he decided to attempt a translation of the Bible into Korean. He posted a servant at the Korean Gate in Manchuria to find him a Korean that could help him translate. In due course such a man was found, but he had to work in secrecy, even from his family; the penalty for assisting a foreigner in such work was death. Luke was chosen as the first book, and work was started in 1874. When Luke was finished, it was distributed among Korean refugees in the Yalu Valley. However, this first portion of the Korean Bible met its first great barrier; it was forbidden entry into the country.

Korea proudly traces its history back centuries before the Christian era. According to legend, Korea's founder, Tangun, gave his country the traditional name *Chosen*, which means "Morning Calm." Known as the Hermit Kingdom, it resisted all foreign influence with a passion and forbade any contact with the outer world except China until 1876, then added only Japan. It pointed proudly to its own culture, a culture that produced movable type before Gutenberg; telescopes and observatories dating back to ancient times, and ironclad vessels long before the Monitor and Merrimac of American Civil War fame. In 1871 the United States proposed a treaty with

Korea. The answer: "Korea is satisfied with her civilization of 4,000 years and wants no other." No treaty was made and, among other things, the door was slammed shut on God's Word.

However, Ross was not easily dissuaded. Korean merchants went north into Manchuria regularly to buy wastepaper. A good supplier was found in the used forms of government offices. Ross, observing this, had unbound copies of Luke made in the same size as government forms and sold to paper merchants who sent them across the border as wastepaper on the backs of coolies. A reliable witness reports actually having seen pages of Luke pasted on the walls of a Korean home; hence the legend.

Another load of Bibles got into Korea earlier, in 1866, under tragic circumstances. Robert Thomas, a representative of the National Bible Society of Scotland, was traveling aboard the American ship, General Sherman, to Korea to sell Bibles in the Chinese language. The ship ran aground in shallow water and was promptly boarded and looted by Koreans. After burning the ship, they killed all the crew and passengers. As the ship blazed, Thomas uncrated his Bibles, then threw them to the Korean people who lined the shore. Then he himself jumped to the sandbar to hand a Bible to the first Korean he met. The Korean impaled him on a spear.

Finally, in 1882, the Government of Korea relented and permitted Protestant missionaries to enter. In 1887 Ross published the entire Greek Scriptures in Korean.

Ross's translation was used enthusiastically, but it soon became apparent that improvement was necessary. Translation work began. The Greek Scriptures were completed in 1900, revised in 1904, then revised a second time in 1906. This latter edition became known as "The Korean Authorized Version of the New Testament." In 1910 the Hebrew Scriptures were finished, bringing to completion the entire Korean *Authorized Version*. Hardly had the *Authorized Version* been completed when, because of the complexity of the Korean language, the need arose to revise it once again. Work began in 1924 and was not completed until 1939, just before the second world war.

Still a great problem remained for the Bible to surmount in order to be understood by the common Korean man. The first versions could be read and understood only by the scholars. The problem was the Korean language itself. Nouns have a possibility of seventeen variations, while it has been said a verb may have a thousand possible variations, in spite of the fact that Korean verbs do not express number or person. The variations are acquired to express different degrees of politeness.

Producing the Bible in Hangul Characters

Even with the completion of the revised version there was still more to be done to facilitate common use. Korea has two ways of writing: Hanmoon, the old style of writing with Chinese characters, and Hangul, a phonetic, alphabetic style of writing that has come into popular use in later years. Particularly for younger readers it was necessary that the Bible be written in Hangul. The task of yet another revision began. In June of 1950 the job was well along. Four hundred pages had been typeset, many had been proofread and printing had begun. It seemed that at last Korea was going to get a Bible understood by a majority of the people.

A strange and heart-chilling sound caused the printers to look up from their work: the sad cry of air-raid sirens. Communist bombers slipped down from the north, passed the saw-toothed mountains and roared over the city of Seoul. When they left, Seoul was blazing amidst the

terror and confusion of war. The translators of the Hangul Bible hurried to the printing shop to learn the fate of the new version; the printing shop was one of the first tragedies of the war and all the four hundred typeset pages were lost.

There was no time to repair the damage and start again, for the Communist armies were racing down from the north and the fall of Seoul was imminent. No one doubted the fate of the Bible manuscript or its translators in the hands of the atheistic Communists. One of the translators of the Hangul version took the manuscript and went into hiding. Many times Communist soldiers came to his home seeking the manuscript and the translator. The soldiers paid little attention to the pile of firewood neatly stacked in the courtyard against a severe Seoul winter. Had they known, the person they sought was secreted right there in the hollowed-out center of the woodpile along with the manuscript.

The translator stayed in the woodpile about one month, until the Communists caught on to the woodpile device, then he fled Seoul to the farm of a relative, where he buried the manuscript in an earthen jar. On August 26 U.S. Forces recaptured that part of Seoul where he hid; then on August 29 he retrieved the manuscript from the vegetable garden. He quickly found a new printer to start work again, but while he was negotiating with him to do the typesetting, UN Forces began to withdraw. This time he fled to Pusan. From there he went to Japan to try to get the Hangul Bible printed there. However, they had no type in Japan with Korean characters. He spent a year showing them how to set it up. Then, in September 1952, the printing finally done, Korea had a version of the Bible in its own language and its own alphabet, after seventy-eight years of translating and revising.

The Hangul Bible has many fine features; one of the outstanding of which is the use of the divine name, Jehovah, each time its use is indicated by the Tetragrammaton. Also, the spurious words of 1 John 5:7 are omitted entirely. The last line of verse six is separated from that verse and called verse 7 to keep the numbering the same. Footnotes on difficult words do much to help the reader gain a better understanding of the text. Many proper names, as well as some Greek and Hebrew words difficult to translate, are left in the original language but put into the Korean phonetic alphabet. The pronunciation is changed somewhat but is very similar to the original. For example: Jehovah is pronounced Yo-ho-wah; Logos, Lo-gos-su; Jesus Christ, Yea-su Ku-ri-su-to; and Gehenna, Gay-henna.

However, as previously stated, there are some limitations due to translating, and, along with this, many of the expressions are in archaic language not easily understood by today's Korean; a situation similar to that involving use of the *King James Version* in English. In order to correct this, a modern translation has been started, but it is estimated it will take over ten years to complete it. Imperfections notwithstanding, this Bible is an excellent and powerful means of teaching the good news of Jehovah's kingdom.

Received Eagerly by Korean People

The Bible enjoys great respect among the Korean people, even among those who do not profess Christianity. When the Hangul Bible was published in 1952, the Buddhist Minister of Education said: "I envy you Christians; here you have a Bible in the latest system of spelling, but we Buddhists cannot issue our scriptures in any form whatever." Many times Jehovah's witnesses, while preaching from house to house, encounter Buddhists or Confucianists who state emphatically that they are not believers and never will be. However,

when the Bible is read to them, they listen with interest and comment, "The Bible does not lie," or, "The Bible has good words."

All records were lost in the Korean War, but it is estimated that 30,000,000 volumes of the Bible, or parts thereof, were sold between 1896 and 1952. Since the war, over 7,000,000 have been distributed. In spite of the difficult economic conditions that prevailed after the Korean War, each of these Bibles was bought and paid for. The Korean Bible Society does not make a practice of giving away Bibles, for fear the receivers will think them of no value. The whole Korean peninsula has a population of about 32,970,000; so it would seem that every man, woman and child should have a copy of God's Word, but this is not the case. Many Koreans have never read a Bible, but those who do have them wear them out reading them.

The Bible, Oriental in origin, contains many ideas, customs and illustrations easily understood by the Korean. For example: A wise guest, invited to a social gathering in Korea, will do well to follow Jesus' advice at Luke 14:7-11 and save himself the possible embarrassment of being asked to move to the bottom of the table to make room for a more prominent guest. Women drawing water at a public well are a common sight all over Korea. (John 4:6, 7) The male head of the house may have a secret name of deep meaning known only to himself or a very close friend, excluding even his own wife. (Rev. 19:12, 13) Seoul is still a walled city and watchtowers are used by farmers to guard against intruders in their fields. Farmers well appreciate Jesus' words at Matthew 9:37 about the harvesttime, because the rice harvest is a time of extraordinary work, an urgent time, necessitating the eating of much food to have the strength to work in the field harvesting from dawn till dark; and harvesttime is a time of great happiness. Marriages are arranged by a mediator, similar to the way Abraham's servant Eliezer obtained a wife for Isaac. And there are many, many more similarities too numerous to mention.

After considering the short but vital history of the Korean Bible, we may ask ourselves, What is the future of the Bible in Korea? Will it eventually be overcome by the atheistic thinking of communism but a few miles to the north; or will it be belittled from its place of respect by the higher criticism of those organizations that once championed it? Happily it can be stated with certainty that God's Word has a glorious future in Korea as well as throughout the entire world; not because of the efforts of men or organizations, however valiant these efforts may be, but because of Jehovah's own promise delivered by Isaiah and called to mind by the apostle Peter: "For 'all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, but the saying of Jehovah endures forever.'" (1 Pet. 1:24, 25) Jehovah is the preserver of his own Word.

At this time thousands of Koreans in the New World society of Jehovah's witnesses are studying the Bible and 'paying more than usual attention to the things heard,' for they appreciate that the words of Jesus in Luke, once merely scrap paper pasted upon a wall, are now prophecy in fulfillment. The Kingdom promised is reality, and happy indeed are those who once hungered for a knowledge of Jehovah, because they have been filled.—Heb. 2:1.

THE SCHOOL That Never Rings a Bell

By "Awake!" correspondent in Australia

THE Inland—two million square miles of country reaching into the very heart of the Australian continent. Here is a territory with an area as large as that of the entire European continent excluding the U.S.S.R. Here is one of the world's most imaginative and successful enterprises in education, the radio School of the Air. Here too is the land of the Flying Doctor. What motives produced both the School of the Air and the Royal Flying Doctor Service? Imagine your home to be five hundred miles from any doctor, nurse or school. You have no well-made roads to traverse. You have no neighbor within a hundred miles, and no nearby school for your child's education. What would you do? How would you fare for the normal needs of life? The vital need to fill such a gap in hundreds of persons' lives struck deep in the hearts of men with humanitarian feelings.

A Radio Network Develops

Visions of combining aviation, radio and medicine were translated into reality. Soon after the internationally known "pedal radio" (a combination of generator, bicycle pedals and Morse code transmitter) was produced, the Flying Doctor Service was established, in the year 1928.

Humble beginnings have now developed into a vast radio network with 1,600 contact points connected by radio with fourteen Flying Doctor Service Radio Control Stations. The thousands of wives, husbands and children living in the "Great Australian Loneliness" appreciate this organization of doctors, nurses, wireless operators and pilots who, if necessary, risk their lives to provide an aerial ambulance to anyone in urgent need of medical attention, thus throwing a "mantle of safety" over all. More was yet to come, though.

The Invisible Classroom

A new concept in education, to be called the "School of the Air," was officially opened at Alice Springs on June 8, 1951. Using the already established radio bases of the Royal Flying Doctor Service, teachers spoke to children on homesteads equipped with a battery-operated transceiver, or two-way radio. To date this system links over six hundred children to the eight radio bases from which lessons are transmitted. The entire area in which these young ones dwell is equivalent to that of India, Burma and Pakistan combined. In one area a "classroom" of 184 children covers half a million square miles! What a classroom! Little wonder a bell is never rung to commence school.

This school is unique because the children go to school without ever seeing a teacher, using a blackboard, or even seeing their fellow students. These pupils cannot walk

to school or come by bus, tram or train. They come by radio! They simply turn on a control knob of their transceivers and thereby enter the doorway of a classroom which, although invisible to them, contains all the warmth, love and vibrancy of living children as they come into contact with their teacher and far-scattered schoolmates. Truly their two-way radios are keys to the benefits of civilization hitherto unknown to them.

The School of the Air has its financial obligations met by the Education departments of each State, which, in addition to providing supplementary "school in the mailbox" correspondence lessons, supply teachers who not only have normal academic qualifications but are especially adept in "transmitting" their own personalities to win the confidence and stir the enthusiasm of their invisible classes. Would you like the task of teaching children you could not see? These remarkable classes go on the air from their respective radio bases for periods up to four hours daily. But, as the Royal Flying Doctor Service radio stations are being used, there is an unwritten code that urgent medical calls take preference, and a silence overtakes the whole network when a homestead makes such an urgent call for the Flying Doctor.

School Is In

To hear the eager young voices report to their unseen teacher, each with his or her special call-sign, is a remarkable experience indeed.

The clock hands move to the hour. The teacher throws a switch. "This is VJD3, Medical Station. The time is ten o'clock. We are now ready for the morning school of the air."

The introductory theme is played on the studio piano, notes of which go out over the hundreds of miles to the children eagerly listening on their transceivers.

"Now," teacher says, "let's see who is listening. Good morning, children. Over to you now. . . ."

Through the crackle of static, in itself suggesting vast distances, the shrill voices of the scattered pupils come in eagerly, destroying the quiet of isolation. The boys and girls are heard: "Nine Love Victor. . . . Double X Ray. . . . Eight Able George. . . . Yoke Peter Portable"—all the code signals used by transceivers in homesteads and ranch homes, mission posts and other locations on the Flying Doctor Radio Network. After roll call, school is "in," even if the students are "out"—away out over the thousands of square miles of baked plains and sand that separate them. "Now we will sing our morning song," the teacher says. A tape recorder begins spinning in the control room and a recorded choir leads the children in the singing of the 23d Psalm. Hundreds of miles apart they sing together.

The school continues, with lessons in Reading, Speech Training, Foreign Language, Musical Appreciation, Social Studies, Current Affairs, School Drama, Miming, Rhythm, Singing, Dictation, Weather Observation, Health, Art and Nature Talks. Even the acting out of playlets is done, with students picking up their cues from one another, even though these little actors are miles and miles apart and no one else can see the costumes they make for the occasion.

To enable the lessons to be devoted equally to the wide range of ages and grades of the pupils, a timetable is drawn up for each five-week period and sent to all children, so that each one knows just when his time is due for schooling. Parents are glad to see to it that punctuality is maintained, though the novelty of oper-

ating the two-way radios is in itself enough to prevent absenteeism.

Cooperation with Correspondence Schools

All pupils of the School of the Air are enrolled in the Correspondence Schools of the Departments of Education in the States of New South Wales, Queensland, South Australia and Western Australia. Both schooling systems contribute to the development of the pupils, direct contact by radio proving itself a fine supplement to the ordinary type of mail tuition. The radio teacher gives valuable advice to parents who are engaged in supervising the lessons given their child. Practical help from both types of schooling goes to parents as well as children. How progressive! Weekly reports are sent by the Correspondence School teacher to the School of the Air. In turn, School of the Air teachers inform the Correspondence teacher on matters relating to each one's work. Examinations are cared for by the Correspondence Schools. The forty-week sessions per year go just as smoothly as in any ordinary schoolroom, except, of course, that there is no visible class together, no talking to the children at the desk nearby, no hands to be raised for answering questions and, for those who at times may misbehave in typical childlike ways, no cane from the teacher!

Benefits of the School of the Air

What has this peculiarly Australian enterprise achieved in its more than a decade of operation? For one thing, the shy monosyllabic child of the bush is disappearing. Life is brighter and broader. Boys and girls of aboriginal and white races have learned to appreciate one another and become close friends. And a most treasured thing is being provided for the life of any child—his own school! Intangible barriers often erected by lonely children have been torn down and supplanted by increasing confidence. All too often the isolated child becomes very shy, tends to lack poise and self-assurance and sometimes even develops a sense of inferiority, making his reading hesitant and poetry expressionless, but these things no longer afflict children sharing in the School of the Air, as it breathes into their lessons life, companionship, and the warmth of a generous goodwill, so invaluable to children seeking to orient themselves to this changing world. Another practical benefit is that in the event of an emergency at any homestead, children from five years of age onward are able to use the radio transceiver themselves and call the Flying Doctor for help.

Are you as a parent concerned with the education of your child who is isolated or has poor health that restricts normal schooling? Be encouraged to keep up your patient and loving assistance at home, as well as using what assistance you are able to receive from the educational authorities. To see your child grow in wisdom will be as thrilling to you as it is to the happy parents of School of the Air students. Or are you a young one still attending school? Then you will certainly want to appreciate the means of education at your disposal.

Within just the one generation the radio network of the Royal Flying Doctor Service has destroyed the immeasurable loneliness and solitude known to the fathers of this fascinating school. The aerial school is bringing children to maturity and enabling them to take their place in human society. Is this method of schooling attractive to you? It is more than attractive to the hundreds of young ones already benefiting from its experience, for to them its potential, like its present, is great!

ZIP CODES —How They Speed the Mail

FASTER and less expensive mail service. That, according to the U.S. Post Office, is what the new ZIP Code System initiated last July 1 can mean for you. It is expected to reduce the likelihood of additional postal rate increases within the next few years, and, since it cuts down on the need of repeated address reading, mail can be speeded to you faster.

The avalanche of mail that has swamped the United States postal system in recent years is what has forced the initiation of this new system of sorting and distributing letters by numbers. Nearly 70,000,000,000 pieces of mail are handled annually, which is almost a 50-percent increase since 1950; and it is still increasing rapidly.

But what is this new ZIP Code System? How does it speed mail handling? Perhaps you may still be enjoying good mail service without using ZIP Codes, and, therefore, may wonder what value there is in using these five-digit codes.

Actually this new system as originally conceived was to be utilized primarily by large-volume mailers—those 25,000 business firms who are responsible for 75 percent of the first-class mail. But when the U.S. Postmaster General visited West Germany a year ago, he found that they had attained 80-percent public participation in their recently instituted coded mail program, resulting in lower costs and more efficient mail handling. This encouraged acquainting the American public with the ZIP Code System.

ZIP stands for Zone Improvement Plan. The ZIP Code consists of five digits, each of which represents a progressive narrowing down of locality, eventually to the individual city zone or rural post office. The first digit designates one of ten large geographical areas in the United States. For instance, 0 represents the New England states, 4 represents Michigan, Indiana, Ohio and Kentucky, and so forth. The next two digits designate the sectional centers within the large geographical area that have been selected as receiving and distribution points. These are small cities or main post offices in large cities. And the last two digits stand for a city postal zone, or, in places where there are no zones, individual post offices serving less populous communities.

Notice, as an illustration, the accompanying address, familiar to many readers: Watchtower Society, 117 Adams St., Brooklyn, N.Y. 11201. The first 1 designates the large three-state geographical area of Pennsylvania, New York and Delaware. The next two digits narrow the area to Long Island and to the Borough of Brooklyn. And the final two digits are the regular postal zone of this address.

The main advantage of using ZIP Codes is in handling the mail of large-volume mailers. Many of these business firms are able to arrange their mailing lists in sequence, using the code. So when mail is addressed it is in order according to the sectional center to which it is destined. It is then bundled and sacked on this basis. In many cases, the mail then goes direct to train, air or truck terminals for immediate dispatch by the most direct route to the sectional center or post office of destination. As many as six mail handling steps are thus bypassed, cutting as much as twenty-four hours off the time between deposit and delivery.

So to save business firms time in looking up your ZIP Code, you can help by including it after your return address, allowing a space of about a quarter to a half inch after the State. Recently, in its monthly service instruction pamphlet *Kingdom Ministry*, the Watch Tower Society requested that the postal ZIP Code be shown on all subscription slips, using the space for the Zone for this number. By doing this you will assist the Society to comply with the Post Office's request that all mailed magazines have ZIP Codes on them.

When ZIP Codes are used, it facilitates handling mail at the post office. It cuts down on the time each clerk must spend reading addresses, which, in turn, results in greater efficiency and less cost in handling mail. So to help with expediting the increasing avalanche of mail, use ZIP Codes. Always include your own in your return address, and when others include their ZIP Code in their return address, keep a record of it, and use it when writing them. If a person has any question about his ZIP Code he should see his postman or the post office about it.

It Started in the East

By "Awake!" correspondent in Hong Kong

IF YOU were to ask the average person to name a half-dozen things the Orient has added to his life, or at least that the Orient had first, he probably would get no farther than naming off silk and "all the tea in China." A few, perhaps, would push bravely on with only the merest tinge of doubt in their voices as they added "printing?"

But how many would recognize that every time they wear a garment of loomed cloth, pick up a sheet of paper, navigate the ocean or speed through the air in a plane, they are indebted in whole or in part to some astute Oriental whose ability went far beyond abacus mathematics and eating with a tricky pair of chopsticks?

Notwithstanding the trepidation those two slender bamboo sticks can cause the inexperienced Occidental who ventures into a Chinese restaurant, it would take an even hardier adventurer to sail off across an ocean without the all-essential compass.

But it is just possible he might have to sail without it, had it not been for the Chinese restaurateur's ancestors. "The Chinese were the first to understand and utilize the directive properties of the lodestone" on which the magnetic system of the compass is based, says Cambridge University Fellow Joseph Needham in *Science and Civilization in China,* adding that this piece of knowledge was "the greatest Chinese contribution to physics."

The same authority contends that "the undeniably earliest clear description of the magnetic needle compass in any language" is in a Chinese text of about A.D. 1088. Two years earlier another Chinese text mentions government ships navigating by the stars at night, but proceeding in dark weather according to the directions of "the south pointing needle," as the compass was called. This text "is a very detailed statement of the use of the mariner's compass about a century before its first mention in Europe."

Movies and the Loom

Not all Oriental inventiveness, however, was in a serious vein. The same authority points to a vaned lamp "which may well have originated in China" as an ancestor to the cinematograph. The lamp had a canopy over it with vanes that caught the rising column of heated air and caused the canopy to spin. When it spun fast enough it seemed that the animals and men painted on the lamp were moving.

Chinese children in the modern apartments and frugal huts of Hong Kong still gaze in wide-eyed wonder at the "moving" figures when the lamps are lit in the Chinese mid-autumn festival.

Textile centers of the world owe at least part of their prosperity to nimble fingers and minds in the land of silk. The silk industry itself originated in China at a very remote time, as did certain developments with the loom. In his book *Man, Machines and History,* S. Lilley credits China with giving Europe "an important new type of loom, the draw loom, which allowed the weaving of complex patterns through an arrangement for selecting the set of warped threads to be raised or lowered at each passage of the shuttle."

China had this loom between the third and ninth centuries B.C., whereas the Near East did not have it until the fourth century A.D. and Europe not until the Middle Ages.

The Printer's Trade

As early as the second century, China had paper; the secret was well kept until

the middle of the eighth century when the Arabs captured Samarkand and, with it, several Chinese workmen newly arrived there for a recently erected paper factory. In 793 a paper mill was built in Baghdad, and there paper became so diversified as to include extra-thin sheets for "airmail" by pigeon post.

This all-essential material of modern printing did not reach Spain, the pivot point between Arab and European civilizations, until 1150 and dallied along until the fourteenth century before arriving in Germany.

Thus the nation of Gutenberg was some thirteen centuries behind China, whose government official, Tsai Lun, in the year A.D. 105 mixed up a pulp from rags, mulberry bark, hemp and grass, ladled it onto a sieve and watched it dry into a kind of fleece. Taken from the sieve and fully dried, it could then be smoothed into a good writing sheet by use of alum or other sizing.

With the Orientals getting the tools of the graphic arts in their hands so early, it is really not surprising that the Chinese and Japanese were printing from engraved blocks in the first millennium A.D. Already in the sixth century Chinese artisans were carving wood blocks for a whole page at a time; by the eleventh century they had advanced to using individual wood characters that could be reset for new texts. By about 1390 the related Korean people had movable metal type that could be cast quickly and was more durable. Europe did not produce the elemental woodcut for capital letters in handwritten manuscripts before the mid-twelfth century.

All this does not necessarily indicate that Europe borrowed its printing techniques from the Orient, for developments in Europe followed quite different lines from those in China. But that does not rule out the possibility, Lilley contends, that Europe got word of Chinese printing and then set about to do the same thing in its own way.

As for the modern jet aircraft that climbs so steeply and hurtles its passengers so swiftly to their destination, its complex marvels are based on simple principles of flight learned long centuries ago.

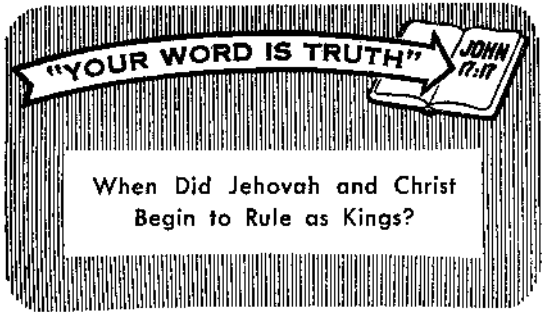
"The key to the problem of mechanical flight," says Egon Larsen in his book *A History of Invention,* is the kite. And where did the kite get its start? "Traditionally, the invention of this plaything is ascribed to one Archytas of Taremtum in the fourth century B.C., but the Chinese, the Koreans, and other Far Eastern nations have known it for much longer." Before the introduction of practical aircraft, numerous successful man-carrying kites were built, and some were used in the Russo-Japanese War.

But, really, how did man learn such things as the principles of flight? As with many of man's inventions, creation with all its phenomena had them first; and man learned by observing God's creation.

Looking back on the things the East had first, how good a grade would you have gotten in a quiz on the subject? "Ah, well," you might say, "I would have named tea and silk and printing and chop suey."

But be careful not to be too sure of yourself. Actually chop suey, a food now served in restaurants in many parts of the world, originated in the United States. The words come from the Chinese and mean "miscellaneous pieces," but despite its name, chop suey is not a genuine Chinese dish.

Which goes to show that what people "know" is not always so.



AT THE time of Israel's deliverance from Pharaoh's army at the Red Sea Moses sang out: "Jehovah will rule as king to time indefinite, even forever." At least that far back the Bible speaks of Jehovah ruling as king. And Moses had good reason to sing those words, for in a very special way Jehovah God demonstrated his kingship, his sovereignty, when he destroyed Pharaoh and his hosts in the Red Sea. —Ex. 15:18.

But has not Jehovah always ruled as king? No, he has not, for there was a time when he was alone and so could not have been King. A king implies or requires subjects. Strictly speaking, only after men got the idea of kings would God have been referred to among men as King.

In view of the foregoing, the prophecy recorded at Revelation 11:17, 18 raises a question, for it says in part: "We thank you, Jehovah God, . . . because you have taken your great power and *begun ruling as king*. But the nations became wrathful, and your own wrath came."

Why did the angelic choir, which John heard, sing about Jehovah as having '*begun* to rule as king,' when the Bible refers to Jehovah's ruling as king away back in the days of Moses? Because at the time referred to in Revelation 11:17, 18, which according to the context and other prophecies was 1914, He asserted his kingship in regard to this earth in a special sense. At that time he 'began to rule' by setting his Son upon his throne and commanding him to go forth and subdue his enemies, even as foretold in the Messianic Psalms 2 and 110. Certainly it was at that time that the nations became angry as never before.

That in more than one sense the Scriptures speak of Jehovah as ruling is made clear to us by the words of King David at the time he brought the sacred ark of the covenant to Mount Zion, after a previous futile, ill-advised and disastrous attempt to do so. David was so filled with thanksgiving and joy at his now having been successful that he sang out: "Jehovah himself has become king!" Had not Jehovah always been ruling as king over the nation of Israel? True, but here David meant that Jehovah 'became king' in a special sense, for Jehovah could now be said to be actually present on Mount Zion by reason of the ark of the covenant, which was a symbol of Jehovah's presence with his people.—1 Chron. 16:31.

The same thought is also expressed in the prophecy that foretold that Jehovah would take action in behalf of his people in bondage to Babylon and set them free, which he did in 537 B.C. Among other things, that prophecy by Isaiah stated: "How comely upon the mountains are the feet of the one bringing good news, . . . the one publishing salvation, the one saying to Zion: 'Your God has become king!'" Here Jehovah is said to have begun to rule because he asserted his kingship in a special sense, causing Babylon's downfall and setting his people free. That this prophecy refers to Israel's release from Babylonian captivity is clear from the context.—Isa. 52:7-11.

Not, however, that these words of David and Isaiah were limited in their application to the occasions mentioned. Rather, both of these events were prophetic and point to our times, when on a grander scale it can be said that Jehovah God has begun

to rule on the spiritual Mount Zion and that his people have been set free from Babylon the Great because of her fall.

In this regard an analogy might be made between Jehovah's ruling as king and his people getting to know his name. Although the Scriptures show that earthly creatures from the time of Adam and Eve were familiar with the name Jehovah, yet God told Moses: "I used to appear to Abraham, Isaac and Jacob as God Almighty, but as respects my name Jehovah I did not make myself known to them." They had heard the name Jehovah but did not know it in the sense that Israel learned to know it when Jehovah delivered them from Egypt by means of many mighty works.—Ex. 6:3.

Since the Scriptures in more than one sense speak of Jehovah's ruling as king, it should not surprise us to find that the same is true of his Son, Jesus Christ. Thus at Daniel 7:14 we read: "His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin." From this it appears that Christ will rule as king forever.

However, at 1 Corinthians 15:24-26 we read: "Next, the end, when he hands over the kingdom to his God and Father, when he has brought to nothing all government and all authority and power. For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be brought to nothing." Here clearly is indicated a limit to his rule. How long will his rule be? According to the prophecy at Revelation 20:4, 6, 7, it will be one thousand years in length.

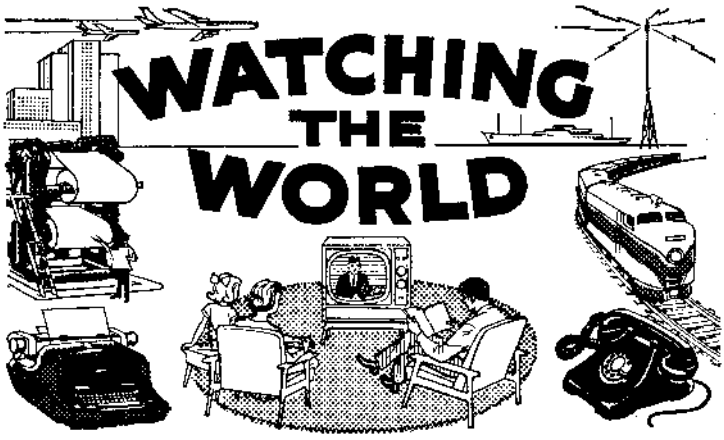
Certainly a rule of a thousand years is not "an indefinitely lasting rulership that will not pass away." Then how are we to reconcile these seeming contradictions? By recognizing that Christ will rule in more than one sense. He will rule as king in a special sense or in a special capacity during his thousand-year reign, but that does not mean he will not rule in another sense after those thousand years are completed.

The fact is that the Scriptures show Christ to begin ruling even before the thousand-year rule begins. Thus Psalm 110:2 tells of God's command to his Son: "Go subduing in the midst of your enemies," and Psalm 2:6-9 tells of the Son's being installed as king and then breaking the nations with his iron scepter. Christ's thousand-year rule begins only after he has subdued his foes.

So Jesus Christ will rule in a special sense during his thousand-year reign. He will be not only a king but a priest, a priest after the order of Melchizedek. As a priest he takes the lead in right worship, but he also offers up sacrifice on behalf of the people. It is during his thousand-year reign that Jesus will be applying the merits of his ransom sacrifice to earth's inhabitants, bringing them up to mental, moral and physical perfection. After that Jehovah will doubtless have other assignments for him and his royal family of 144,000 members.

Helping us to appreciate the foregoing are the prophetic words: "When all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone." The fact that Jesus is here said to subject himself at a certain time to his Father does not at all mean that he has not at all times been in subjection to God. Rather, after he has completed his rule of a thousand years, he will turn the reins of government, so to say, over to his Father.—1 Cor. 15:27, 28.

So we see that both with Jehovah God and with Jesus Christ the words "king" and "rule" are used in varying senses.



Cuts in Taxes

◈ United States President Lyndon Johnson signed a tax-reduction bill on February 27. The measure provides $11,500,000,000 in annual tax relief for individuals and corporations. The reduction is the largest in the nation's history. The bill, passed in the U.S. Senate by a vote of 74 to 19, does not affect income for 1963.

Cultural Exchange

◈ After forty-six days of bargaining, on February 22 the Soviet Union and the United States signed an expanded agreement on scientific, technical, educational and cultural exchanges. The agreement is for two years. It is the fourth since 1958. The present agreement provides exchanges in industry, agriculture, medicine and public health. The exchange in number of students is still forty a year.

Cyprus Appeals to the U.N.

◈ World attention was focused on the island of Cyprus during the month of February. The conflict between the island's 540,000 inhabitants of Greek extraction and 100,000 inhabitants of Turkish extraction extended from the Mediterranean area into the United Nations Security Council, where all efforts to resolve the differences have failed as of the time of this report. The Greeks and the Turks are NATO partners and the war that rages between the factions on Cyprus threatens to split the NATO alliance. At least 250 persons have died in the communal war since December 1963.

Koreans Tighten Belts

◈ A number of presidential villas were closed in South Korea by President Park Chung himself. The nation's president was setting an example that he hoped others of his countrymen would follow. The reason for this is the nation's economy—it is shaky. To strengthen the economy President Chung called on the nation to tighten its belt, for government men to stop driving cars and to learn to get around as other people do. He also called for a reduced intake of liquor and special meals. And he asked women to wear shorter skirts and for men to get crew cuts.

Development in the Shire Valley

◈ Three important development schemes are being implemented in the Shire Valley of Nyasaland. First, the £6,524,000 Walker's Ferry scheme for delivering water from the Shire to Blantyre-Limbe, the commercial center. After purification the water is piped for 24 miles and rises 2,740 feet. Secondly, a scheme for growing sugarcane under irrigation in the Shire Valley. Trial plots are being established, and it is hoped to have 10,000 acres of cane by 1968. Thirdly, the £6,720,000 Nkula Falls hydro-electric scheme, which will ensure cheap power for Blantyre-Limbe and for the two schemes mentioned above.

Azores Quake

◈ Day after day in February severe tremors shook Sao Jorge, the central island of the Portuguese Azores, about 1,000 miles off the Portuguese coast in the Atlantic Ocean. Several villages were reduced to rubble. Appeals for help were answered by a number of nations. A fleet of American, British, Norwegian, Italian and Yugoslav vessels ferried 1,600 villagers to safety.

Mailmen "Bite" Back

◈ For some reason dogs in the United States do not have a liking for mailmen. Last year 7,000 mailmen were bitten by dogs in America. These bites cost the government over a million dollars in medicine bills and sick-leave payments. To protect mailmen from dog bites the nation's chemists got to work and developed an anti-dog-bite solution. The preparation, which set the government back some $90,000, will be used by mailmen in 6,000 cities. The solution will be carried in a push-button can. When an unfriendly dog makes his appearance on the scene, a mailman will quickly reach for the can and fire a couple of squirts squarely at the snout of the dog. The dog is supposed to backtrack in a hurry, sneezing and rubbing his nose. The solution is harmless. It worked in 84 tries. The few failures reported were blamed on mailmen who were not fast enough on the draw or could not hit the broad side of a Great Dane.

Sahara Conflict Resolved

◈ The border dispute between the Moroccans and Algeria has ended, it was announced on

February 20 by Algerian President Ahmed Ben Bella. The fighting reached its peak last October when opposing troops clashed in a desert frontier area.

Embassy Grab

◈ The Albanians seized the Soviet Embassy and four other Russian buildings in Tirana, a published United Press International dispatch disclosed on February 24. The Russians called the act "hostile." They further termed the taking over of their property by fellow Communists as unprecedented in international diplomatic practice. The incident kindled smoldering bitterness between Moscow and Communist Albania, which has consistently supported Communist China in its ideological controversy with the Soviet Union. The Russians broke off relations with Albania in December 1961.

The Dutch Throne

◈ The Dutch monarch is traditionally Protestant. Last month Princess Irene announced that she had become a Roman Catholic. Until she marries, the 24-year-old princess is second in line of succession to the Dutch throne, after Crown Princess Beatrix. Princess Irene is engaged to Prince Carlos de Bourbon-Parma, whose family claims rights to the Spanish throne. On February 18 Premier Victor G. M. Marijnen declared in the Dutch Senate that Roman Catholics have the same right to occupy the Dutch throne as Dutchmen of other faiths.

Peril at Sea

◈ The British freighter Ambassador wallowed helplessly in the storm-swept Atlantic Ocean on February 19. The heavy seas crippled the ship, causing her to lose all power. Captain Oscar Ribari of the big Italian liner Leonardo da Vinci said that the seas were the worst he had seen in thirty-one years of seafaring. Winds reached 65 miles an hour, and 40-foot waves lapped the rescue ship, making lifeboat launching impossible. Twenty-one of the thirty-five were taken off the afflicted vessel. The Ambassador sank.

"Nein" Easter Passes

◈ There were Christmas passes for over a million West Germans. These passes granted them permission to enter the Eastern zone and visit relatives. Many Germans had hoped that a similar arrangement might be made for Easter. But somehow acceptance of such an arrangement began to be looked upon as recognizing the East-West divisions of Germany. For a long-term pass agreement, where the wall would be opened daily to those with passes, it appeared that the East Germans were demanding outright political concessions, such as closing of the West Berlin refugee camp. West Germans rejected the offer.

Starvation in Bali

◈ A published United Press International report from Djakarta, Indonesia, on February 14, declared that nearly 18,000 people on the island of Bali were starving and that more than 100,000 other inhabitants were suffering from malnutrition. The volcanic eruption last year and rat plagues have been blamed for the food shortage.

Jesuits Expelled

◈ An agreement signed in 1958, under which Jesuit priests of the Roman Catholic Church operated a mission in Haiti, expired on February 12. The Jesuits were informed that there would be no renewal. The eighteen Canadian Jesuit missionaries were asked to leave. Haitian authorities stated that the Jesuits had been expelled "in order to preserve internal peace and the territorial integrity of the country."

Coup in Gabon

◈ Gabon, with a population of 420,000, was part of French Equatorial Africa before it received independence in 1960. On February 18 a military, bloodless coup overthrew the regime of President Leon Mba. On February 20 troops under French command stormed the stronghold where Mba was being held captive and reinstated him into office.

Protestants in Spain

◈ Thomas P. Diez, head of an evangelical group, filed a petition with the Spanish Interior Ministry to open a Protestant chapel in Valencia. This was done in March 1961. The petition was rejected. An appeal was made to the Supreme Court of Spain. On January 20 the court ruled that the ministry's position did not conform to law, and ordered that the permit be granted. This reportedly was the first case in which the Spanish court had overruled a decision on Protestant church activity by a government agency. According to the New York *Times* for February 22 a dozen or more Protestant churches have reopened with the permission of Spanish authorities in the last year. The 131-year-old British and Foreign Bible Society resumed operations in Madrid in early 1963. Last December it was allowed to import 2,000 Protestant Bibles, the first such shipment permitted by the Franco government. At present there are an estimated 30,000 Protestants in Spain, in a population of 28,000,000. Roman Catholicism is the official state religion. Protestant churches are not legally recognized as churches; they operate as "foreign commercial firms." The *Times* stated that Protestants are permitted private worship, "but must show no public manifestations of their faith. Until recently, this meant there could be no identifying signs outside church buildings or announcements of

services. Proselytizing is prohibited, as are religious journals, church schools, cemeteries, seminaries and other institutions."

Last year Jehovah's witnesses enjoyed a 17-percent increase in Spain, working underground, of course. Over 2,900 of Jehovah's witnesses reported activity in Spain during the year.

A-Plant on Welsh Isle

◈ Anglesey Island, off the coast of North Wales, will be the site of the world's most powerful atomic power plant, it has been announced. It will cost in the vicinity of $280,000,000 and will have an output of 1,180,000 kilowatts. It is scheduled for operation in 1968-1969.

An Atomic Deterrent

◈ On his return from the United States Prime Minister Sir Alec Douglas-Home, on February 15, told a group of young Conservatives in Britain: "If it is the nuclear bomb that has kept and is keeping the peace, we must have the bomb." Sir Alec Home said that he is anxious to see the end of the cold war. "But," he went on, "when, for example, Mr. Khrushchev can send me a message accusing Britain of wishing to suppress the liberties of the people of Cyprus, and when Mr. Chou En-lai says on leaving Africa, 'The prospects for revolution in Africa are excellent,' I must tell our people where British safety and the prospect of real peace really lies. It lies not in some woolly Socialist get-together where all agree to a pink-paper co-existence. It is in an overwhelming deterrent to war." Britain's nuclear deterrent, Sir Alec contended, helped Britain not only to keep the peace but also conferred on Britain the right to decide with the Soviet Union and the United States the major issues involving peace and war. It was announced on February 26 that Britain would build five Polaris submarines.

People on the Move

◈ During the month of October, 1963, about 71,600 persons visited the United States for one reason or another. This total represents an increase of 43 percent over the same month in 1962, said the U.S. Travel Service. Even greater increases were registered in other countries. For example, the London travel office showed an increase of 45 percent in visitors. Germany, Austria and Switzerland experienced a rise of 68 percent. Central America's visitors increased by 60 percent. Spain and Portugal indicated an upsurge of 48 percent, while the Tokyo–Far East office accounted for an increase of 80 percent.

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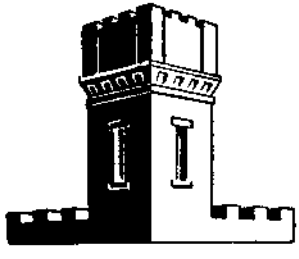

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1 CORINTHIANS 9:20—10:22 Adaptable. Race. Examples. Cup 1242

most persons. 20 And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. 21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. 23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

they got up to have a good time." 8 Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand [of them] in one day. 9 Neither let us put Jehovah to the test, as some of them put [him] to the test, only to perish by the serpents. 10 Neither be murmurers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived.

12 Consequently let him that

things[s] of her fornication. 5 And upon her forehead was written a name, a mystery,[d][⊕] "Babylon the Great, the mother[○] of the harlots[⊙×] and of the disgusting things of the earth."[#] 6 And I saw that the woman was drunk[○] with the blood[*] of the holy ones and with the blood of the witnesses[⊙] of Jesus.[○]

Well, on catching sight of her I wondered

◊Lu 16:15
•Jas 1:21
⊕2Th 2:7
○Mt 1:18
⊙Mt 21:31
×Re 19:2
#Eze 22:2
○Mt 24:49
*Re 18:24
⊙1Co 15:15
○Re 22:20

[*] Talent=113 pounds. [b] Or, "mankind." [c] Or, "great." [d] Or, "a religious secret." (Sacred to Babylon)

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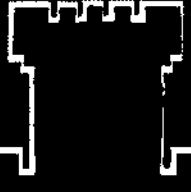
Awake!

Examining the FOUNDATIONS OF Modern-Day Religion

SPECIAL ISSUE



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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Of Vital Concern to YOU

WHAT things do you consider to be of vital concern? Perhaps the health and well-being of you and your family come to mind. Certainly these are important, vitally affecting the happiness and future of you and your loved ones. But what about your worship and your relationship to your Creator? Does this not also affect the happiness and future of you and your family?

Even though a person may realize what vitally affects him, at times it is a human failing to neglect these very things. Yet, is it not foolish to take an indifferent attitude toward matters that so vitally affect your life and happiness? If a doctor advised you that continuing to cater to some bad habit would cut your life short, would you not do something about it? Or if a construction engineer warned you that your house was in danger of collapsing due to a faulty foundation, would you not take the steps necessary to protect yourself and your family?

Then you must appreciate that your religion is of even more vital concern to you, for it affects your life now and into the distant future as well.

Although you may feel that your religion is adequate and you are satisfied with it, what you must consider is the possibility that it may not be the one God approves. Surely you have seen how many different religions there are in the world and have observed the many things done in the name of religion that are sources of concern to thinking persons: wars have been fought, political rivalries engaged in, oppressive rulers supported, all in the name of religion. And who has not noticed the many conflicting beliefs and practices of these numerous religions!

Just because a religion is old, or because you have been raised in it, does not make it right or acceptable to God. So you owe it to yourself and your loved ones to examine the foundations of modern-day religion, including your own, to determine if it is approved by God.

Do not dismiss the matter lightly, as of no concern. How foolish it would be to throw away the very life and happiness you desire now and in the future just because you neglected to make sure whether your religion was approved by God!

Since this matter is of such vital concern to you, affecting your life, happiness and future, join with us as we examine the foundations of modern-day religion. In doing so you will see how it stands with God. It will also help you to determine how you stand with God!

Why PEOPLE BELONG TO RELIGIOUS ORGANIZATIONS

DURING a recent television show in Australia a woman was asked which church she attended. She replied that, although a Presbyterian, she attended the Methodist Church. When asked the reason, she replied, "Because it's the nearest." With a similar superficial motive, a man described himself during a recent survey of religious adherence in Britain as "Church of England, only to distinguish myself from Roman Catholic or other denomination." Such remarks by people queried in religious surveys point up the fact that many persons belong to religious organizations for reasons other than that they are convinced that theirs teaches and practices God's truths.

It should prove enlightening, then, to examine why people belong to all kinds of religious organizations around the world. The frank answers from clergymen, professors, researchers and religious writers will help us to examine the foundations of modern-day religion.

For Festive Occasions of Life

In any examination of motives for belonging to religious organizations, time and again spokesmen for them lament that the majority of their members do not go to church regularly. Why, then, do they belong? "The vast mass of the population" in England, says a Fellow of University College, Oxford, use "the churches and especially the Church of England to celebrate birth, marriage, death, and to a lesser degree Christmas."[1]

Underscoring the same reason, Archbishop of York F. D. Coggan declared: "There is a vast company of men and women who like a little religion on great occasions. They pay lip service to 'Christian principles' but that is all."[2]

The situation is similar in Scandinavia. In Denmark, for example, more than 97 percent of the people are affiliated with the Church of Denmark, yet less than 3 percent attend church. According to Per Salomonsen, head of a research project to describe religion in Denmark, the reason so many do not resign from the church is that they want to take advantage of "the services offered by the People's Church at the festive occasions of life."[3] Referring to baptisms, confirmations and weddings, the late Professor Hal Koch, D.D., wrote in a Danish newspaper: "These festivals belong to human life and the people demand the church to 'stage' them to a certain degree . . . it is no doubt because the People's Church renders these services that so few would think of leaving it."[4]

In France the motives for belonging to the Roman Catholic Church are hardly different; thus a parish priest in Paris wrote that the multitudes of people who belong to the church are "seasonals." He explained: "They come to see us periodi-

cally, without fail, on certain occasions such as for baptism, communion, marriage and funeral."[5]

Giving us a view of why people belong to religious organizations in West Germany, Dr. Jürgen Rausch wrote:

> "Many citizens expect nothing more of the Church than that she willingly and without undue pressure add color to their family celebrations, without asking them what they believe, or perhaps even checking their knowledge of the religion they so inconspicuously and pleasantly belong to. . . . Many things indicate that truly a large number of persons fail to consider the Church a real factor in their lives, but rather view her only as a kind of national park for the preservation of culture."[6]

Turning from Europe to Africa, we find the same kinds of laments, such as this one in a South African newspaper: "Most of them [church members] take it for granted that the parish church and its priest exist to serve their occasional needs, such as baptism and marriages, and to help them in sickness and death."[7] Similar comments can be heard throughout Latin America. Thus around the world you will find vast numbers of persons belonging to a religion simply to add color to the special occasions in life, rather than to serve God.

To Please Parents, Be with Friends

Another large group of people are church members mainly out of deference for or pressure from their parents. This is especially true with young persons. Discussing the rite of children being confirmed in West Germany, one report said: "This religious rite is not celebrated voluntarily, but is imposed upon the child by moral pressure and the pressure of the parents. . . . Confession becomes compulsory under pressure and faith becomes hypocrisy."[8]

Besides belonging to please one's parents, some belong to churches because their friends do. Cleric John O. Mellon of a fashionable New York Presbyterian church said that church members themselves admit they joined a certain church, not because of what the church stood for, but because their friends were members there.[9] Sometimes it is not a friend that prompts one to belong to a religion but the example of a noted person. In India, for instance, thousands of "outcaste" *harijans* have, in recent years, embraced Buddhism merely because their champion, Dr. Ambedkar, a chief framer of India's new constitution, turned Buddhist before his death a few years ago.

Self-seeking Benefits, Social Club

In many parts of the world churchgoing is fashionable. In Loccum, West Germany, minister Kopf told a Lutheran group that the "vast majority of our people" are at least "inwardly secularists," since "it is fashionable today to belong to a church."[10] And John Highet of Glasgow University declared that people in England, as in America, take up churchgoing as a status symbol. The English, he said, often go to church "because it's good for business, politics and one's individual social ranking."[11]

In Roman Catholic lands there is a similar attitude. An article called "The Filipino and His Faith" recently viewed religion in the Philippines "as a social institution and not as a spiritual discipline." Throughout Latin America many belong to the church because they were born into it; but they belong also because it is easier to hold jobs, to receive education; to legalize marriages and to receive a "proper burial."

It is not just in Christendom that people belong to religious groups for self-seeking benefits. This is illustrated by the situation in Japan, where the main religions are Buddhism and Shinto. While it is true that, like the people of Christendom, vast numbers of Japanese belong to

the "old" religions mainly because they were born into them, there is a recent development. This is the rise of hundreds of "new religions" since the end of World War II. Why are many millions of Japanese joining these Shinto and Buddhist offshoots? Because they highly emphasize practical benefits, such as business prosperity and cure of disease, usually by magic formulas. In his book *The New Religions of Japan,* Harry Thomsen says that in appealing to the masses with benefits, the new religions downgrade truth. "There is a deep significance in the substitution of benefit for truth," he writes. "For the man in the street or on the farm, 'benefit' has a far better sound than 'truth.' "

Thus, wherever we turn, we find the reason for belonging is not primarily determined by one's conviction that one's organization teaches and practices God's truths. In Australia, for example, a recent report states: "There are many Australians who see the churches as primarily sources of morality and civilization, rather than as repositories of supernatural truth. . . . In a survey of religious attitudes in Melbourne . . . only 2 percent mentioned *religious* training [as the motive for attending Sunday School]."[12]

Among the other reasons for belonging to a religion one often hears the social-club motive. A team of Jewish sociologists reports that a large segment of American Jews go to synagogue for social and cultural reasons. Another researcher reports that synagogues meet the social and communal needs of Jews. "This, rather than a strong religious drive," he declares, "is the reason for booming synagogue membership."[13]

As with synagogue membership, so it is to a great extent with Protestant churches throughout the world. Surveys report that people belong "to meet new friends" or "to get into some activities." Many churches not only serve as social clubs but sponsor a variety of clubs such as "Art Club," "Business and Professional Women's Club," and so on. Pointing to this social-club motive, cleric John Heuss of New York City's fashionable Trinity Parish wrote in the *Reader's Digest* for June 1962:

> "To many people the Church today is a pleasant community activity where one's children attend Sunday school, where adults go to worship occasionally, and where one goes during the week to meet other nice people. . . . To put on a drive for new members, to hold bazaars, lunches, dinners, and bake sales—all this is admirable, but it is not religion. Indeed, it may well be that most of those things upon which we usually congratulate ourselves are, if viewed as the sole ends for which our parishes exist, repugnant to Almighty God."

What, then, does this examination of why people belong to religious organizations reveal? That, while there are unquestionably thousands of sincere church members, the motive of the masses is not the search for God's truths, but having a means to add color to special occasions in life, pleasing parents, being with friends, having status, gaining economic or political advantages and having a place to meet new friends and socialize. How evident that right motive, which should be a foundation block of modern-day religion, too often is either missing, shattered or crumbling! Surely worship built on such a foundation does not please God.

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WHAT IS LOOKED TO AS *Authority?*

NO SCRUTINY of the foundation of modern-day religion would be thorough unless we examined the authority to which the religions look. Does not the quality of the foundation upholding a religion depend upon the authority to which it looks? Does not a weak authority mean a weak foundation? Hence a strong authority is needed, and not only must such a sound, strong authority be looked to, but it must *be* the authority; that is, its principles must actually be put into practice by its adherents.

There are many forms of modern-day religion whose adherents vary from a small handful to thousands and even millions. To what authority do they look for support of their way of worship? How strong is that authority? Do they live by it? Does it give them a firm foundation, a good reason for their adherents putting trust in them? Let us examine what modern-day religion looks to as authority.

Tradition as Authority

It is frankly admitted that many groups rely heavily on tradition, which may be information, opinions, beliefs or customs handed down by word of mouth or by example. Traditions have their value; traditions in dress, eating habits and architecture have enriched men with variety. But not all tradition has proved beneficial. Though customs and information handed down in religion can be helpful, they often tend to be inaccurate. Especially with the lapse of time details of happenings are forgotten or distorted. It has been well said that not the least misfortune in a prominent falsehood is the fact that tradition is apt to repeat it for truth.

We note, as an example, that *The Catholic Encyclopedia,* Vol. 15, page 6, says: "It is an old tradition that Jesus Christ was born on 25 December." But is that tradition accurate? The Bible does not give the exact date but does indicate Jesus' birth was before wintertime, while the shepherds were still out on their fields at night. It points to about October 1.* Tradition handed down December 25 because that date coincides with the pagan Roman Saturnalia and the birthday of the pagan sun-god Mithras. Thus tradition has perpetuated a falsehood.

Tradition can also prove tyrannical. Speaking as the voice of men long dead, tradition may lay its "dead hand" on the living; and instead of serving from its place of vantage as a guide, it may take over the helm, leading one in the wrong direction. It may thus block progress, as in the case of creeds that are considered closed and not open to reason. Though it should be well known that man must check tradition by reason, too often man checks reason by tradition.

It is little wonder, then, that some clergymen bemoan the fact that their religion rests too heavily on tradition, as did Bish-

* For detailed proof see *The Watchtower* of December 15, 1957, pp. 742, 743.

op Austin Pardue of the Protestant Episcopal Diocese of Pittsburgh who said: "The vicious malady of our orthodox American denominations comes from the corroding acids of disbelief which have watered down our convictions to the point where much of our religion has become a matter of mere custom and tradition."[1] Concerning a clergyman in the Church of England, *The Australian Church Record* of December 6, 1963, says: "Speaking at an Evangelical Conference in Sydney on November 29, the Venerable H. G. S. Begbie said that what was known as 'Anglican tradition' was replacing scripture as the standard doctrine in the Church of England today."

Thus tradition as an authority is gaining among Protestant religions, though it has not generally reached the high level it has gained in the Roman Catholic religion, where it stands as equal with the Bible or above it. *The Catholic Encyclopedia,* Vol. 15, page 7, says: "Side by side with Scripture there is tradition. . . . This granted, it is impossible to be satisfied with the Bible alone for the solution of all dogmatic problems." Many Catholic religious teachers prefer tradition. A Catholic priest in Quebec, Canada, said, as quoted in the newspaper *Le Messager* (*The Messenger*): "Tradition is clearly superior as a rule of faith to Scripture."

Though the Jews have the Hebrew Scriptures from Genesis to Malachi, they rely instead on a great body of oral tradition. Incorporating much of this tradition is the Talmud, which the rabbis have written over the centuries. Regarding the Talmud, *The Jewish Encyclopedia,* Vol. 12, page 26, states: "For the majority of Jews it is still the supreme authority in religion."

The Jewish religious leaders in the days of Jesus Christ also put tradition ahead of the written word of God. Such preference for tradition, Jesus Christ showed, did not make sense. He told the Jewish religious leaders: "Adroitly you set aside the commandment of God in order to retain your tradition. . . . and thus you make the word of God invalid by your tradition which you handed down."—Mark 7:9, 13.

As a foundation for religion, tradition appeals to the voice and habits of men long dead and who may have been in error. The discerning person knows that human tradition is not a safe and sound foundation upon which to build his worship of God.

Psychology as the Authority

Psychology, which tries to explain why people act, think and feel as they do, is increasingly becoming the authority to which religious leaders look. It is not uncommon for ministers to speak of their "special training in psychology and psychiatry." A clergyman in Detroit, Michigan, wrote a person who was withdrawing from his church for Biblical reasons: "I am not so much interested in your theological beliefs and interpretations of the Bible as I am about your mind." Yes, there is no doubt that with many clergymen psychology has become a higher authority than the Bible. In his book *The Great Religious Leaders,* Charles Francis Potter wrote about modern-day religion: "Another and more powerful trend is the infiltration of psychological explanations of problems of conduct which for centuries have been explained theologically. . . . Clumsily, perhaps, but powerfully, psychology is pushing in and usurping theology's throne in the world of religion. The most crowded churches and halls are those where the preachers translate Christianity in psychological terms."

If the churches wish to make psychology their foundation authority, they should at

least make it clear that they are not teaching the Bible, but rather relying on human reasonings and preaching what one clergyman called "a psychiatric gospel of relaxation and peace of mind."

Scientific Theories

More and more religious leaders look to scientists as authorities because of their influence and renown. Many persons even make science their supreme authority, as Charles Lindbergh wrote in his book *Of Flight and Life:* "To me in youth, science was more important than either man or God. I worshiped science. I was awed by its knowledge. . . . It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation. . . . Now I understand that spiritual truth is more essential to a nation than the mortar in its cities' walls."

Thus Lindbergh spotlights the danger of using science as a supreme authority. For what is science? It is not a divine guide; it does not reveal God's purposes. Blindly following it, as is done in Russia and elsewhere, leads to materialistic philosophies and the crushing out of all spirituality.

Yet what do modern religious leaders do when there is a seeming conflict between science and the Bible? As an example, modern-day religion to a great extent places the theory of evolution above the Bible. Says one professor: "The popular theologian, patting his brother scientist on the back, now rejects the literal interpretation of the creation story of Genesis. . . . The popular churches now worship at the shrine of the evolutionistic scientist."[2] The fact that Jesus Christ confirmed the Genesis record does not deter these professedly Christian clergymen from looking to the evolutionistic scientist.—Matt. 19:4, 5.

Actually, however, science upholds true religion and is not out of accord with the Bible.* Where, then, is the conflict? In the realm of scientific speculation and theory. It is to this that increasing numbers of religious leaders look as authority.

It is a dangerous thing to build religious faith on the shifting sands of scientific theory and speculation. True science confines itself to facts, but a study of origins without a divine guide departs from science and enters the sphere of philosophy, which depends on human conclusions, which, in turn, shift from generation to generation. Nonetheless, among the religions of Christendom, as well as those in the Orient, it is a common practice for religious leaders to look to worldly philosophers as authorities.

Human Philosophies

One philosopher of the past, Buddha, discarded all claims to divine revelation and appeals to tradition. But did his disclaiming divine revelation cause his adherents to be any less devout? Certainly not. Though Buddhism is claimed by some to be only a philosophy, and not a religion, that philosophy has in fact become the foundation on which many millions of persons have built their worship. What is said by some Buddhists to be meditation becomes fervent prayer in the case of others. What some view as aids to concentration are objects of worship to others.

Because religion has leaned heavily on profound metaphysical distinctions of the philosophers, historian John Lord wrote in his *Beacon Lights of History:* "Has not theology attempted too much? . . . Has it not often made a religion which is based on deductions and metaphysical distinctions as imperative as a religion based on simple declarations?"

* For discussion of this see the April 22, 1963, issue of *Awake!* on "The Bible Triumphs in a Scientific World," which contains a series of articles on this subject, viewing it from many aspects. You may consult it at the Kingdom Hall of Jehovah's witnesses nearest you.

It is not uncommon for clergymen even in Christendom to quote pagan philosophers such as Socrates as an authority. Regarding this practice, the German clergyman Hans-Lutz Poetsch said in the booklet *Die Kirche erhebt ihre Stimme* (*The Church Speaks Out*): "She [the church] has fallen victim to philosophy. Immoderate in an over assessment of human reasoning, she had been defeated on the field of logic." This is reminiscent of Martin Niemöller's statement at the World Conference of Churches in Amsterdam, when he must have shocked some, saying: "Europe's attempt to build a Christian world in a thousand years has failed. We have attempted to change the gospel into a program of human wisdom, instead of carrying out God's real program."[3]

Not only is this true in America and Europe, but a like situation exists in Africa; churches that profess to be Christian are inclined to listen to the philosophies of men rather than the wisdom of God and of his Son Jesus Christ. Wrote a teacher of the history of Christianity at the University of Pretoria, South Africa: "In our own multi-racial South Africa the Church of Christ in its protestant form, speaks in so many divergent and contradictory voices on social, political and governmental problems, that the voice of Jesus has become almost inaudible."—*Delayed Action,* by Dr. Ben Marais, p. 37.

What About the Bible?

It becomes increasingly evident that, while Christendom speaks of the Bible as the Word of God, it has not relied on the Bible as its Guide. Instead, it has turned to human tradition, psychology, unproved theories of science and human philosophies. What are the results?

The history of Christendom has been one stained with inquisitions, religious wars, two world wars, divorces, corruption in government and rising rates of immorality and crime. The majority of criminals profess to belong to some church. However, the difficulty lies, not with the Bible, but with the religious organizations that have failed to inculcate its righteous principles. As cleric J. Arthur Lewis declared at a Baptist church in Australia: "We endorse the Sermon on the Mount as an ethic beyond all praise. But our endorsement is not matched by our obedience."[4]

Yet it is well known that Bible principles are sound and that applying them would, indeed, solve the problems with which mankind is confronted. Why, even the Hindu leader Mahatma Gandhi once told the British Viceroy of India, Lord Irwin: "When your country and mine shall get together on the teachings laid down by Christ in his Sermon on the Mount, we shall have solved the problems not only of our countries but those of the whole world."[5] Not only the Sermon on the Mount but the entire Bible is filled with counsel from God that is badly needed by all mankind. For the benefit of all of us He has said concerning those Holy Scriptures: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness."—2 Tim. 3:16.

But what has happened? Religions around the world continue to rely on human reasoning rather than this divine wisdom. It is therefore urgent for you to examine the foundation of your own faith. On what is it built? Have you been relying on men, or do you pay attention to God?

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2 Frank Lewis Marsh, Professor of Biology, in *Studies in Creationism*, pp. 38, 39.
3 August, 1948; newspaper *Rems-Zeitung*, January 14, 1952.
4 *The Sun*, Melbourne, June 6, 1960.
5 *Treasury of the Christian Faith*, edited by Stuber and Clark, p. 43.

The Clergy View Modern-Day Religion

"A Museum"

● Lutheran pastor Pries of West Germany wrote in a newspaper: "To most of our people today the Church is nothing more than a museum. Our form of Christianity belongs to the past, for which reason we should stop falsely dubbing our people Christians." —*Schleswiger Nachrichten* (*Schleswig News*), July 20, 1957.

Wrong Direction

● The assistant superintendent of the Central Methodist Mission in Australia, T. D. Noffs, recently pleaded for a change of direction for modern-day religion. "The Christian Church cannot forever proceed with platitudes and irrelevancies, with fiddle-faddle, with operating huge rich country club churches which are almost totally unrelated to the lives of the people, echoing with cliches and prescriptions for peace of mind."—Newcastle *Morning Herald*, December 30, 1963.

'Influence Gone'

● A letter from cleric W. C. G. Proctor about the increase of crime in Ireland appeared in a Dublin newspaper. It said, in part: "Ought not, indeed, we who are ministers of religion feel a bit ashamed of ourselves as we hear of members of the 'flock' taking to crime? Where has our influence gone? What has been the use of our teaching? A Christian will not participate in crime, and, contrariwise, one who deliberately commits a crime is not a Christian. Therefore, the Churches are failing in their task of making the people of Ireland Christian."—*Evening Mail*, Dublin, December 9, 1959.

One Thing Only

● The Foreign Mission Board of the Brazilian Baptist Convention sponsored a tract that could apply to many modern-day religions. It said: "When Jesus left his disciples . . . he gave them only one job. That was to evangelize the world. . . . The truth is that we are doing everything else except the one thing that He ordered us to do. Jesus never ordered us to build colleges, universities, seminaries, but we are doing it. He never ordered us to raise hospitals, asylums, old people's homes. He never told us that we ought to construct Churches or organize Sunday Schools or Youth concentrations, but these things are what we are doing. . . . However, the only thing that he told us to do is the only thing that we have left undone. We have not taken the Gospel to the whole world. We have not *carried out* His orders."

'Cannot Prove Teachings'

● The following item appeared in the *West Australian* (Perth) on September 12, 1963: "T. SANDERS, Bunbury: Archdeacon Kemp has decided not to give religious instruction in schools despite his Lord's command to preach the gospel. Much of the Church of England religious instruction given in schools is too spiritually mysterious and superstitious for anyone to understand. The clergy themselves cannot prove that which they teach. Children attending school know that all knowledge has to be tested. Examples have to be proved. Even to be half right with an answer is not acceptable to a teacher. Unless the clergy have as much knowledge as the children's teachers, they had better stay away for children are quick to sense faults."

Identity Unclear

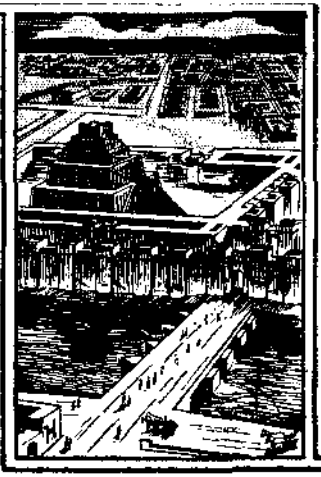
● Professor Krister Stendahl, of the theological faculty at the University of Uppsala, Sweden, stated at a meeting that "nobody knows what the Church really is. This lack of clarity is natural in a country where 7.5 million belong to the Church but only 200,000 attend Church services."—*Svenska Dagbladet* (*Swedish Daily*), February 13, 1960.

Overturned by World

● In Australia, Baptist clergyman Phil Hayes said in the Perth *Sunday Telegraph's* "Message for the Week": "The early Christians were living witnesses to Jesus Christ. The early Christians turned the world upside down. In our modern day the world has turned the Church upside down, because we have lost our grip, our way, our faith."—*Sunday Telegraph*, Sydney, June 28, 1959, p. 77.

● *What, then, are we to conclude? Should* we simply turn our backs on all religion? No, that is not the course of wisdom, as we are sure you will agree when you have considered the evidence presented on the following pages.

BABYLONIAN ORIGINS of MODERN-DAY RELIGIOUS CONCEPTS



BABYLON had it first! Yes, just as today one often reads advertisements in which the boast is made, "We had it first!" so with ancient Babylonia or Babylon. Regarding ever so many modern religious concepts, ancient Babylon can well boast, "We had it first!" In fact, regardless of the quarter of this globe in which you may be living, most likely you will be surprised to learn how many of the prevailing religious concepts can be traced back to ancient Babylon.

Thus one learned professor, author of the book *Religion of Babylon and Assyria,* tells us of the "profound impression made upon the ancient world by the remarkable manifestations of religious thought in Babylonia and by the religious activity that prevailed in that region." He also reports that "prior to the rise of Christianity, Egypt, Persia and Greece felt the influence of Babylonian religion."[1] Another scholar states that "the researches of modern writers . . . uniformly regard Babylon and Assyria as the cradle of ancient Paganism,"[2] and still another observes that "the Assyrians borrowed largely from the Babylonians."[3]

However, not only the ancient civilizations borrowed their religious concepts from Babylon. The religions of people in all parts of the world even down to this day bear the mark of ancient Babylon. It is true that some make the assertion that the various religious superstitions and idolatries of different nations were spontaneous developments on the part of each group. But Colonel Garnier in his renowned volume *The Worship of the Dead* shows that scholars who have most fully studied the subject "have indisputably proved the connection and identity of the religious systems of nations most remote from each other, showing that, not merely Egyptians, Chaldeans, Phoenicians, Greeks and Romans, but also the Hindus, the Buddhists of China and Tibet, the Goths, Anglo-Saxons, Druids, Mexicans and Peruvians, the Aborigines of Australia, and even the savages of the South Sea Islands, must all have derived their religious ideas from a common source and a common center. Everywhere we find the most startling coincidences in rites, ceremonies, customs, traditions and in the names and relations of their respective gods and goddesses."[2]

Yet it is of great interest to observe that, in spite of the fact that religious beliefs and practices in every part of the earth manifest the characteristics of the religion of ancient Babylon, that is not true of the Holy Bible, the basis for true Christianity. Where professed Christians

cling to doctrines and rites that are clearly Babylonish, the facts will show that they ignore what the Bible says about worship that is acceptable to God. As we consider some of the fundamental religious concepts and their Babylonian foundations, the contrast between Babylonish religion and the teachings of the Bible will become quite clear.

The Trinity Concept

One of the most common religious concepts held today throughout the world, and that not only in Christendom but also in non-Christian lands, is that of a trinity or triad of gods. According to the Roman Catholic *Encyclopedia*, the trinity is "the central doctrine of the Christian religion." How important the other half of Christendom views this teaching to be can be gathered from the fact that in 1961 the World Council of Churches added acceptance of the trinity to its conditions for membership. On the other side of the world there is the Hindu triad or trinity consisting of Brahma, Vishnu and Siva. Even a Buddhist image in Japan has three heads. Certain African tribes also have a trinity of deities.

What is the origin of this modern-day religious concept? It came from ancient Babylon. At the head of its pantheon of gods there was a triad consisting of Anu, Enlil (Bel) and Ea, followed by another triad or trinity, that of the gods Sin, Shamash and Adad. Thus we are told that "to invoke Anu, Bel and Ea became a standing formula that the rulers of Babylon as well as of Assyria were fond of employing. These were the three gods *par excellence.*"[1] The ancient Babylonians even had several triads or trinities of devils!

But what does the Bible have to say about this religious concept? Does it ever mention a trinity by name? Does it ever or in any place define, explain, expound or argue for this doctrine? Not once! Although the Roman Catholic Church considers this her central doctrine, and belief in it is a determining factor for membership in the ostensibly Christian World Council of Churches, the Bible does not teach this Babylonian concept of God. Rather, it says: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."—Matt. 4:10; Deut. 6:13.

The Concept of Consciousness After Death

A modern-day religious concept that is perhaps even more widespread than the trinity is the belief that the dead are conscious in a spirit realm. It has many variations both inside and outside of Christendom and is, in turn, the basis of many other religious concepts. Included among these are eternal torment or hellfire, purgatory, reincarnation, transmigration of souls, spiritism—of which there are said to be ten million devotees in Brazil alone[4]—and the native concept of the Koreans that causes them to "sacrifice to the world of unseen spirits of their ancestors in order to avert misfortune and ensure blessings."[5]

This concept of the dead being conscious also has its foundations in ancient Babylon. Its people believed that "death was a passage to another kind of life,"[1] although not professing to believe in immortality of the soul. Apparently the idea of total extinction of life and consciousness, or annihilation, once life had begun was inconceivable to them. They believed that their dead went to a huge cavern beneath the earth, most commonly referred to as Aralu. It was a place of eternal foreboding and gloom, a place from which no one ever returned.

The Babylonians also held that life in Aralu was far more tolerable for some souls than for others and that soldiers fared better than the rest. This calls to mind a statement made by a Roman Catholic priest during the Korean War to the effect that soldiers dying on the battlefield did not need to go first to purgatory but went straight to heaven, for war was "part of God's plan for populating the kingdom of heaven."[6]

What does the Bible say about this? Does it, too, teach that death is the door to "another kind of life"? Certainly not. It clearly says: "As for the dead, they are conscious of nothing at all."—Eccl. 9:5.

The Concept of Magic

In the minds of many persons the concept of consciousness after death or immortality of the soul is closely related to the practice of magic. It likewise may be said to be a religious concept that has devotees in all parts of the earth, being not at all limited to one race. To note an example, we find a Brazilian scholar writing about the situation in the state of Bahia, Brazil: "The number of whites, mulattoes and individuals of all colors or color gradations who, in their afflictions, in their troubles, consult the Negro fetisheers," either secretly or openly, "would be incalculable if it were not more simple to say that in general it is the mass of the population, except for a small minority."[7] Africa, too, is filled with the religious use of magic, use of the juju being an example. Yes, in nearly every land the use of charms or talismans is prevalent.

Here again, we find that Babylon had it first, for it is recognized as the very home of magic. "The popular beliefs of Europe in the Middle Ages," but by no means limited to that time and place, "respecting evil spirits, exorcisms and charms and regarding witches and the characteristics of the Chief of the powers of evil, are simply survivals from the old Chaldean culture. Thus the Chaldean witch was believed to possess the power of flying through the air on a stick."[8] And for the average Babylonian "the priest was primarily the one who could drive evil demons out of the body, . . . who could thwart the power of wizards and witches, who could ward off attacks of mischievous spirits, or who could prognosticate the future and determine the intention or will of the gods."[9]

However, we see the greatest possible difference between the religion of the Bible and that of the Babylonians, for in the last book of the Pentateuch, Deuteronomy, we read: "There should not be found in you anyone who . . . employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead." (Deut. 18:10, 11) As one authority on Babylonian religion observes, "there can be little doubt but that this Pentateuchal opposition is aimed chiefly against Babylonian customs."[10]

The Clergy-Laity Concept

In most religions throughout the world today there is a distinction between the priests or clergy and the common people or laity. By means of titles and special garb the clergy are set apart because of their ordination and their special education and, oftentimes, their use of languages not understood by the people in general. Certain functions are the prerogatives of only the clergy, and this is true of the Roman Catholic clergy, the Protestant clergy and those not professing to be Christian, such as Buddhists and African fetish priests.

Here again, we find that Babylon had it first! It had an elaborate system of priestcraft with priests of various ranks and orders. In fact, *The Encyclopædia Britannica* tells us that "the distinction between priest and layman is characteristic of this religion."[9] As time went on there was "a growing power of the priests as mediators between men and gods."[1] Their training was long and comprehensive. Their writings were in "dead languages" and they jealously guarded their ritual knowledge from the common people.

All this is in striking contrast with what the Bible shows should be the situation among Christians. There we are told: "You, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Neither be called 'leaders,' for your Leader is one, the Christ." And far from there being a class of mediators, the Bible shows that there is only one: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." —Matt. 23:8, 10; 1 Tim. 2:5, 6.

The "Mother of God" Concept

Another modern-day religious concept is that which holds Mary, the mother of the human Jesus, to be the "mother of God." Indicative of the attention and affection bestowed upon her are the Roman Catholic dogmas of the immaculate conception of Mary and her bodily assumption into heaven; the size and number of statues and pictures of her featured in Roman Catholic circles as well as the large number of pages devoted to her in Catholic literature.

This concept also finds its origin in ancient Babylon's religion. In addition to its pantheon of male gods it also had goddesses, among which one ranked first and was called "mother of the gods." She was also referred to as "the lady who causes growth in the city, the mother of its children."[10] This goddess gradually came to be identified with Ishtar, she absorbing in her the titles and qualities of all the other goddesses, and as such had many temples dedicated to her.

The "mother of God" concept may be a popular one today in certain religious circles and has been ever since the days of ancient Babylon, but it does not find any precedent in the Bible, in either the Hebrew or the Christian Greek Scriptures. God's prophets of old condemned those who made offerings to the "queen of the heavens." As for Mary, the mother of Jesus, while Jesus showed appropriate consideration for her, he did not glorify her, and in reporting events that occurred *after* Pentecost, no mention is made of her name in any of the Christian Greek Scriptures. (Jer. 7:18; Gal. 4:4) The "mother of God" teaching is Babylonian, not Biblical.

What has been presented here is only a sampling of a vast array of evidence that leads to the same conclusion. Nevertheless, it is sufficient to show that a large part of modern-day religion has its foundation in ancient Babylon.

How It Came About

The evidence is clear. An examination of the foundations of modern-day religion shows that, apart from the Holy Bible, religious teachings and practices around the world are stamped with the mark of ancient Babylon. But how did it happen?

The very first portion of the Bible, called Genesis, explains. It informs us that in the twenty-fourth century before our Common Era wickedness had become so rampant in the earth that man's Creator, Jehovah God, destroyed all mankind by means of a global flood, with the exception of Noah and his household, eight souls in all. Though these Flood-survivors worshiped their Creator, among their descendants were those who preferred to make a name

for themselves, men who spurned the divine law and showed no regard for the sanctity of life. Their ringleader was Nimrod, who became the first human king.

Of their activities the Bible reports: "Now all the earth continued to be of one language and of one set of words. And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar, and they took up dwelling there. . . . They now said: 'Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth.'" (Gen. 11:1-4) That tower was set up for religious purposes, but not to honor the true God, man's Creator. They were seeking to make a celebrated name for themselves; and their leader, Nimrod, was one who had made a reputation for himself as "a mighty hunter in opposition to Jehovah," the true God. (Gen. 10:8, 9) For mankind's own good, Jehovah God did not allow this apostasy to continue without reproof. He expressed his displeasure with it by confusing their language, forcing them to cease their united building work.

"Accordingly Jehovah scattered them from there over all the surface of the earth," the Bible reports, and as they scattered they carried their apostate religious ideas with them. Now, of course, with new languages they had new names for their gods and their teachings, but they all reflected their origin at Babel (*Greek:* Babylon), where Jehovah God had confused their tongues.—Gen. 11:5-9.

Thus, amazingly, most of modern-day religion, which claims to be the worship of God, in reality leads mankind away from the true God. Adhering to Babylonish traditions, rather than to God's Word as recorded in the Holy Bible, such religion shows itself to be in opposition to Jehovah. At times that opposition is shown simply by indifference on the part of the worshipers for what Jehovah God has to say to mankind through the Bible. At other times it is manifest by those who profess to teach the Bible, but who purge the name of God from his own Book, endeavoring to make him a nameless Lord or God who will be acceptable to everyone. And on yet other occasions that opposition is manifest by official decrees against those who worship Jehovah or even by violent persecution. But regardless of how the opposition is shown, religion that is built on Babylonish foundations and so is in opposition to Jehovah God, the Creator of man, cannot bring lasting blessings to its adherents.

COMING IN THE NEXT ISSUE

- A Perfect World—Worth Working For?
- So You Feel Sorry for Yourself.
- The Deputy—a stage play that has stirred up consciences and opposition.
- Emotional Judgment Denies Individual Rights.
- The Apostle Paul's Writership Vindicated.

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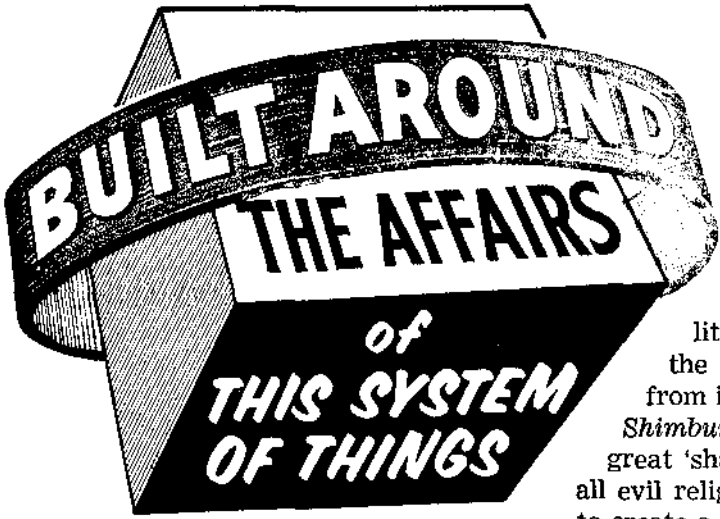


MODERN-DAY religion is built around this present system of things. Its roots are deeply embedded in the various elements of this present system. It has adapted itself to a wide variety of social, commercial, political and nationalistic sentiments, depending on the country in which it finds itself.

This is so not only with respect to the religions of Christendom. In Asia, Africa, yes, on all continents, religions have their foundations deep in this system of things.

Deeply Involved

That modern-day religion is deeply involved and seeks to perpetuate the present system of things can be seen by examining its attitude and behavior around the world.

In Japan, Shinto was the state religion until the end of World War II. Although the formal tie has been abolished, prominent officials still make visits to Shinto headquarters to report on matters of state. In addition, other prominent Japanese religions are ardent participators in politics. Of the religion called Seicho-no-Ie the book *The New Religions of Japan* states: "Now the emphasis is not on the Emperor, but upon the 'fatherland' and the national flag. And Seicho-no-Ie is one of the Japanese religions which most ardently advocate a 'religious political movement.'"

The fast-growing Soka Gakkai religion is also deeply involved with this system of things. That its efforts are toward gaining political majority is evidenced by the following statements quoted from its organ, the newspaper *Seikyo Shimbun:* "When as the result of our great 'shakubuku,' our country is rid of all evil religions, the Diet ought to decide to create a national center of worship. For that end, it is necessary to send our members to the national legislature so that we could command a majority."

The *Look* magazine of September 10, 1963, noted their success toward gaining their objectives. It said: "In the elections of 1962, Soka Gakkai had installed 15 members in Japan's Upper House (senate), and 99 percent of its candidates were shoo-ins in local and prefectural elections throughout the country." Stated an observer: "Ultra-nationalism, which once wore the garb of Shinto, may return in the robes of Soka Gakkai."

In the British Isles the Church of England is closely associated with this system of things—the head of the State, the queen, also being the head of the Church. In fact, so close has been the association of the Church of England with the ruling classes in England that it has been unkindly described as "the Tory party on its knees." Said the Canon of St. Paul's Cathedral in London: "It should be obvious therefore that the Church's concerns must overlap politics at many points. For the Church to resign all interest in political affairs would be to abdicate a large part of its rights and duties."

The Roman Catholic Church has this same attitude toward taking part in the affairs of this system of things. Not only has she delved into commercial affairs, amassing financial assets and holdings so vast that they dwarf the total budgets of almost every *country* in the world; but, in order to protect these interests, she has often allied herself with military dictators, such as Franco of Spain and the late Benito Mussolini.

A recent example of backing a political dictator was in Colombia, South America, where priests gave support to ex-dictator Rojas Pinilla. According to the May 12, 1963, edition of *El Tiempo* (*Time*) of Bogotá, one of the priests said: "I am infected by the military regime of General Rojas Pinilla, whom I admire and respect for the exemplary work of his past government. If Rojas Pinilla is not the one, then may it be another, but of the military, because as a priest and a citizen I am with the movement, and I believe that this is the only solution for the country." This same paper previously reported that the Vatican gave full support to such political participation, saying: "Let Catholics take an active part in political life."

So with the blessing of its leaders the Catholic Church takes an active part in politics, even imploring God's blessing on political parties she supports. For example, during the presidency of the late J. F. Kennedy, at a political rally in the United States attended by 1,500 diners, priest Edmund Cuneo prayed, as reported in the Philadelphia *Bulletin* of October 17, 1962: "We return Thee thanks, O Almighty God . . . We are particularly grateful for the new inspiration, the new enthusiasm and, we hope, the new courage to go out and work for the Democratic Party with all our available energy. . . . If we wish greater benefits from the government, we must work to keep the Democrats in. This is our challenge and we beg Thee, God, to give us divine assistance. Amen."

But the Catholic Church does more than merely pray for God's blessing on her political ambitions. For instance, in Puerto Rico during the 1960 national election campaign, Catholic bishops sought to oust Governor Luis Muñoz Marín by prohibiting all Catholics from voting for him, and urging them to support their Catholic party. To answer those critical of this mixing in politics, Monsignor Grovas cited the Church's official organ, the Vatican newspaper *L'Osservatore Romano* (*The Roman Observer*) of May 18, 1960: "The church cannot be agnostic (or indifferent), particularly when politics touches the altar, as Pius XI said. It is, then, its duty and its right to intervene even in this field."

So it goes with modern-day religion in one country after another. In Denmark the king is the head of the Danish People's Church, whose laws are given by the government and parliament. Ecclesiastical matters are governed by the Minister of Ecclesiastical Affairs. In Cyprus an archbishop of the Greek Orthodox Church is not only part of the political life of the country, but is its president! In South Africa a clergyman of the Reformed Church said: "We Afrikaners have always cooperated closely in fields of church and politics. . . . We as a people and we as a Church have turned Afrikaner Nationalism, and with it Apartheid, into an idol. We bow low before it."

How apparent it is that modern-day religion is built around the affairs of this old system of things! It supports political governments of all shades in peace and war. It depends on Church-State alliances where these are possible. It has thrown its full support behind the United Nations, calling it the world's best hope for peace. It has expended time, energy and money to support schools that delve into various fields

of knowledge not related to the ministry. In short, it has completely absorbed the various elements of this old system of things so as to become an integral part of it, inseparable and indistinguishable from it.

The Results

But is this involvement in the affairs of this system of things a good thing? What happens when religion is married to the State, or when it leaps into political fracases and endeavors to whip up support of its favorite party or regime? Does it produce the good fruitage of peace, unity and love?

Think now. Does it not rather result in hard feelings, or, worse yet, even in divisions and wars? When a priest prays, "We must work to keep the Democrats in," and begs God's assistance to that end, are not church members divided? Does God favor one political party over another? Is God the God of the Democrats, but not of the Republicans? Is he God of one political power, but not of another nation?

Is it not apparent that mixing in the affairs of this old system leads to divisions and strife? For example, consider what happened recently in Australia when the clergy openly supported different political parties. The Labor party leader Arthur A. Calwell lamented that, as a result of this, "every Catholic family, every convent, every monastery, every rectory is divided." The New York *Times* of January 30, 1961, observed that "the rift extends to the hierarchy. Archbishop Mannix is openly at odds with Cardinal Norman T. Gilroy of Sydney," and "also with his own Co-adjutor Archbishop, Australian-born Justin D. Simonds."

When modern-day religion sides with a political party or regime, then it becomes involved in their political squabbles and battles. Thus Catholic is set against Catholic, Baptist against Baptist, Lutheran against Lutheran, and so on. During wartime the clergy who support one government even encourage their congregations to go out and kill others of the same faith who have thrown in their lot with a different political power. An outstanding example of this was during the first and second world wars. No doubt you still remember how the clergy on both sides petitioned God to grant them victory over those of the same religious faith fighting on the opposite side.

It thus becomes apparent that close union with this old system of things is a divisive, corrupting influence. By such involvement modern-day religion has ceased to be an ennobling force; it no longer can champion love of fellowman and respect for life. But, rather, by sinking its foundations into worldly affairs, modern-day religion has become infected with this old system's moral decadence, divisions, prejudices and hatreds.

This was sharply drawn to public attention by book reviewer Maurice Weiler, writing in the August 13, 1962, issue of *Le Monde* (*The World*), a Paris newspaper. He said: "What explains that for so many centuries the Christian peoples have participated in so many wars: wars of conquest, crusades, wars of religion, colonial wars? How is it that the churches —Catholic and Protestant—generally approved these wars, sometimes encouraged them, always tolerated them? How did it come about that both camps prayed to God and called for his blessing upon the fighting forces? One must go back to what the author dares to call the 'heresy of Constantine.' The day the Christian society thought it could hasten its triumph by associating with the political powers."

Why the Bad Fruits?

Many religions of today, however, will defend their mixing in worldly affairs by claiming that in this way they can win over this world to righteous ways, cleansing it from its badness. As Archbishop Montini of Milan (now Pope Paul VI) explained in a speech in 1957: "May we never forget that the fundamental attitude of Catholics who wish to convert the world must first be one of love for the world . . . Love for our times, our civilization, our technology, our arts, our sports, our world."

But is this God's way? If so, why is it that the fruits are bad? Why is it that, as we have already seen, participation in politics puts fellow worshipers at odds with one another? Why is it that religious people who are involved in the political affairs of this system of things have repeatedly found themselves on the battlefield, slaughtering their fellow believers?

It is good for us to observe that the course that the Bible advocates can help us to avoid these bad fruits. It does not endorse religious involvement in the affairs of this system of things. Rather than saying, as did Pope Paul, that one's attitude "must first be one of love for the world," the pope's own Bible says: "Love not the world, nor the things which are in the world," for whosoever "will be a friend of this world becometh an enemy of God." And Jesus Christ said of his true followers: "They are not of the world, as I also am not of the world." "I have chosen you out of the world," Jesus told his disciples, "therefore the world hateth you."—1 John 2:15; Jas. 4:4; John 17:16; 15:19, *Douay Version.*

However, most modern-day religions have ignored this sound counsel. Rather than succeeding in changing the world, professed "Christians have conformed themselves to the world," the Lutheran Church paper *Sonntagsblatt für die Evengelish-Lutherische Kirche* (*Sunday News for the Evangelical Lutheran Church*) acknowledged. "Yes, indeed, we have developed a good neighbor policy with the world. . . . We bow and scrape before the world so as to be the way it wants us to be. Indeed, it has no longer reason to hate us! Since we are of the world, the world loves us and hates us no longer."

What does this mean for modern-day religion that has made itself part of this old system of things? The answer becomes obvious when we understand what the Bible says about the rulership of this world.

Although the Bible shows that Jesus repeatedly expressed his subjection to Jehovah God, yet he said that "the ruler of this world" had no hold on him. (John 14:30) Why so? Because, as the Scriptures make clear, that ruler is Satan the Devil. (Matt. 4:8, 9) For that reason 1 John 5:19 says: "The whole world is lying in the power of the wicked one," and in 2 Corinthians 4:4 he is referred to as "the god of this system of things."

The deplorable conditions that characterize this present system of things make it evident that, knowingly or unknowingly, the majority of mankind have submitted to his rulership. Clearly, then, when modern-day religion becomes involved in the affairs of this old system of things, it puts itself at the service of the "god of this system of things," it takes the side of the Devil, and so makes itself an enemy of Jehovah, the true God.—Jas. 4:4.

Take a good look at that foundation on which so much of modern-day religion is built. Is that what you want?

THE FUTURE FOR THE RELIGION DISAPPROVED BY GOD

ABILITY to tell with accuracy the things that have not yet come to pass does not belong to man; it is an evidence of godship. So it was appropriate that Jehovah God, the Creator, should in the pages of the Bible challenge those who claim to be gods, saying: "Tell to us the things that are going to happen. The first things—what they were—do tell, that we may apply our heart and know the future of them. Or cause us to hear even the things that are coming. Tell the things that are to come afterward, that we may know that you are gods." —Isa. 41:22, 23.

Have they successfully met that challenge? Do the sacred writings that are relied on by people who worship gods other than Jehovah contain such evidence of divine inspiration? Do they contain prophecies given in the past and that have already been fulfilled, so giving their worshipers reason to believe that what they say about the future will come true? No, they do not. But the Bible does!

For example, over 130 years before Cyrus the Persian was even born, the Bible foretold that he would overthrow the Babylonian World Power and liberate the Jews it held captive. (Isa. 44:28–45:3) And over two hundred years in advance, it foretold the rise of the Grecian World Power under a powerful king, Alexander, and the division of the kingdom among four lesser rulers following his death. (Dan. 8:5-8, 20-22) It has also accurately foretold the rise of the League of Nations and its successor, the United Nations, in modern times. (Rev. 17:8-11) So when it tells us what lies ahead for religion that is in opposition to Jehovah God, we do well to pay attention. Why so? Because, unlike other so-called sacred writings, it has by its record of fulfilled prophecy proved that it is indeed the Word of God!

Judgments Already Executed

It is often true that the events of the past cast considerable light on the present and even help us to understand what to expect in the future, and that is true in this case too. When we study the Bible record concerning the dealings of Jehovah God with the worship of other gods, we can perceive what the future holds.

Thirty-four centuries ago ancient Egypt was the scene of a historic drama. The issue of religion brought on a contest that shook the nation to its foundations. You need not be of Jewish descent to be stirred by the Bible account of Moses' plea for freedom of worship for Jehovah's people and the dictatorial Pharaoh's rejection of it with the challenge, "Who is Jehovah, so that I should obey his voice?" (Ex. 5:2) Worshiped as a god himself, Pharaoh also had confidence in an imposing array of other gods, temples, altars and priests. But that confidence took a severe beating when he and his priests were obliged to stand helplessly by and see plague after plague strike their land from the hand of Moses'

and Israel's God, Jehovah. Six plagues were enough, though, to cause some of Pharaoh's own servants realistically to seek protection for their household and livestock before the seventh plague of man- and animal-killing hail rained down. (Ex. 9:20-26) Though shaken, proud Pharaoh would not acknowledge defeat until the blow struck by the tenth and last plague. In advance Jehovah had told Moses: "I must pass through the land of Egypt on this night and strike every first-born in the land of Egypt, from man to beast; and on all the gods of Egypt I shall execute judgments." (Ex. 12:12) With his own son dead, Pharaoh acceded to the outcry of his mourning nation and ordered Israel's departure.

When the nation of worshipers of Jehovah marched out of Egypt, a "mixed company" joined them. (Ex. 12:38) They had been eyewitnesses of Jehovah's protection of his people during the last of the seven plagues. They knew the gods of Egypt had been of no value and possessed no true saving power. Egypt's military might was great; but her religious gods were impotent, lifeless!

To Egypt's northeast lay Canaan, a land of numerous tribes and numerous religions. When the nation of Israel lay encamped on Jordan's eastern shores, Jehovah gave them this assurance: "Nobody will take a firm stand against you, until you have exterminated them. The graven images of their gods you should burn in the fire. You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you may be ensnared by it; for it is a thing detestable to Jehovah your God." (Deut. 7:24, 25) Disaster was imminent for the Canaanites, but it was not just because their forefather Canaan had been cursed by God in Noah's day. (Gen. 9:25) It was because their religion was bad, detestable!

Yet some Canaanites lived on, but only because they came to serve the true and living God, Jehovah. When Israelite spies infiltrated the walled city of Jericho and found refuge in the woman Rahab's house, she told them how the news of Jehovah's power had preceded them and said: "When we got to hear it, then our hearts began to melt, and no spirit has arisen yet in anybody because of you, for Jehovah your God is God in the heavens above and on the earth beneath." Her life and that of her family were spared when the city was razed to the ground. (Josh. 2:1-13) An entire city of Hivites, called Gibeon, also went over to the side of Jehovah's people, saying: "Here we are, in your hand. Just as it is good and right in your eyes to do to us, do." Their religion may have been good enough for their fathers, but they knew it was now faced with obliteration. —Josh. 9:3-27.

Was the mere acknowledgment of Jehovah as the true God enough? By no means. When Israel later adulterated its worship of Jehovah with false teachings and failed to live up to his pure standards, the entire nation suffered a punishment as fearsome as any meted out to their adversaries. (Jer. 32:26-35) Six centuries later, Christ Jesus, an Israelite himself, again exposed the hypocrisy of their pretended worship of the true God. He flatly told the religious leaders they were like "whitewashed graves," beautiful outside, but full of hypocrisy and lawlessness inside; they were blind guides leading a blind people. For this their religious "house" would be abandoned by God for desolation, and it *was* in the year 70 (A.D.).—Matt. 23:16-38.

The record is there for all to read. It has stood for thousands of years and is today a testimony that Jehovah will never tolerate religion that is not in harmony with his Word and will. Egyptians, Ca-

naanites and Israelites died, not because they were Egyptians, Canaanites and Israelites, but because their religion was wrong, based on false premises, often hypocritical.

Looking to the Future

What, then, does the future hold for modern-day religion that turns a deaf ear to Jehovah's Word and closes its eyes to the warning examples it records? The last book of the Bible, Revelation, leaves no room for doubt. Three of its chapters describe God's judgment on "Babylon the Great," pictured both as a city and as a harlotrous woman who assumes a superior position over the kings of the earth. The old city of Babylon is now a heap of ruins, so who or what is this "Babylon the Great" today? It should bring no shock to be told that the name applies to the modern-day world empire of religions that are in opposition to Jehovah. We have already seen in this magazine the positive proof that the doctrines of such religions are rooted in ancient Babylon. No longer confined to the plains of Shinar in Mesopotamia, such belief has spread out over all the earth through the world's religions and thus today we have Babylon the *Great*. She is, as ancient Babylon ever was, the enemy of Jehovah's pure worship.

The pages of secular history unite in showing that this world empire of religions has held her place of prominence in the world, not by her own armies or her commercial holdings, though sometimes great; rather, she has relied on her religious charm to woo the world rulers and win them to her way of thinking. To be frank, she has been a harlot, willing to sell her favors for a price to any and all who could enrich or exalt her, or increase her power as spiritual mistress over the "kings of the earth." When kings and rulers have taken office, her religious clergy have been at their side to pray for them, and when these "kings" go to war her religious leaders are there to bless their armies. And who today does not know of her dealings with dictators and kings to feather her nest and make it secure?

But now God's prophetic Word shows that the day for Babylon the Great is past. Try as she will to renew her charms and give herself a "new face," she is shown to be a worn-out harlot, soon to be discarded by her former lovers. Yes, the seventeenth chapter of Revelation shows that the very political powers she once enchanted will turn violently against her in hatred, strip off her religious robes, and lay bare the naked facts of her religious fraud and deceit. Whatever these political powers may think their reason to be, God's Word shows whose purpose they will serve when it says: "Be glad over her, O heaven, also you holy ones and you apostles and you prophets, because God has judicially exacted punishment for you from her! And a strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again.' " Her disappearance will come swiftly as if steel-strong fingers of an invisible hand had fastened around her, rocked her completely off her once-strong foundations and, with a mighty heave, hurled her into the depths of the sea. That is what the future holds for religion disapproved by God.—Rev. 18:20, 21; 17:15-18.

In view of this it is certainly worth while to ask: Where do you stand as regards this worldwide practice of worship that is in opposition to Jehovah God? Does honest investigation show you have built on its foundations? If so, consider carefully the next article.

BUILD YOUR FAITH on a SOLID FOUNDATION

FROM early times men have realized the importance of building on a solid foundation. Jesus Christ, whom the Bible identifies as the Son of God, used this common knowledge to good advantage in illustrating the type of foundation on which a person should build his spiritual life. He likened one who looked to the right source of spiritual instruction and then acted in harmony with what he learned to a man "who built his house upon the rock-mass." And when "the rain poured down and the floods came and the winds blew and lashed against that house," Jesus said, "it did not cave in, for it had been founded upon the rock-mass."—Matt. 7:24, 25.

Yes, for one's faith to be so strong that his spiritual life will not collapse when hard pressed by storms of opposition, it must be firmly grounded. But where? On philosophies evolved by imperfect men? on unproved theories of science? No, a more durable foundation than that is needed. You need a foundation of unshakable truth. But where can it be found?

Almighty God himself inspired men of faith to write a book of instructions for the guidance of mankind. That book, as we saw in the preceding article, is the Bible. As might be expected, the very contents of the Bible inspire confidence. It does not relate mythological ideas as if they were historical fact. To the contrary, it deals with datable historical events, tying in its own narrative with well-known persons and places reported on by secular historians. For this reason, it is reported that Sir Isaac Newton, noted scientist and a critic of ancient writings, having examined the Holy Scriptures with great care, declared: "I find more sure marks of authenticity in the New Testament than in any profane history whatever."

Archaeology, too, has unearthed a vast array of tangible evidence that overwhelmingly confirms the authenticity of the Scriptures. In fact, when the Bible record touches on any field of science, its accuracy reflects the fact that it is indeed inspired by the One who is the Creator of all things. What it says is sound, and it is as true today as when it was first written.*

Furthermore, the Bible's righteous principles and moral standards show it to be written under divine inspiration. Realistically it explains the reasons for the circumstances with which mankind is now confronted, and it shows us how to conduct ourselves in such a way as to enjoy wholesome relations within our families, with our fellowman and, above all, with the Most High God.

If you have not already done so, you owe it to yourself and your family to examine this inspired record. The Bible is printed, complete or in part, in 1,202 languages; so in all probability you can read it in your own tongue. And since many millions of copies are printed each year,

* For details on archaeological and other scientific confirmation of the Bible, see the book *"All Scripture Is Inspired of God and Beneficial,"* published in 1963 by the Watchtower Bible and Tract Society.

it is likely you can easily obtain a copy if you make the effort.

It is apparent that if your faith is to have a solid foundation it must be firmly based upon the inspired Word of God, the Bible. Is that true of what you believe? Have you personally checked all the various doctrines and practices of your religion against the Bible to see if they have a sound Scriptural foundation? It is vital to do so. It is not enough simply to pay lip service to the Bible, while relying on the philosophies and traditions of men. Of those who practice that kind of religion, God says: "It is in vain that they keep worshiping me, because they teach commands of men as doctrines." (Matt. 15:9) So now is the time to check your own position, to be sure that you are building on a solid foundation.

The True God

With that in mind, examine your concept of God. Who is he? What is his name? Did he have a beginning? What qualities or attributes characterize him? What blessings does he hold in store for those who faithfully serve him?

With confidence, we turn to God's own inspired Word for the answers. What it has to say on this matter makes good sense, because it is in harmony with the actual state of things. It does not encourage men to bow before images in worship, because they cannot hear or see or speak; they are valueless gods. (Hab. 2:18) Nor does it teach that God is only the product of men's minds, because it is obvious that the human family had a grand Creator, who, therefore, preceded man.—Rom. 1:20.

In simple language the Bible tells us that "God is a Spirit." Unlike men, God does not have a body of flesh and blood, but he is an invisible Personage, being in the same spiritual estate as he made his angels. Even as God is a Spirit, the Bible informs us that "he makes his angels spirits." These creatures existed long before man.—John 4:24; Heb. 1:7, 14; Job 38:4-7.

And what is God's name? In his own Word he answers: "I am Jehovah. That is my name; and to no one else shall I give my own glory." Over 7,000 times that distinctive name Jehovah appears in the Bible, and worshipers of the true God know and use that name. "Give thanks to Jehovah, you people! Call upon his name. Make known among the peoples his dealings. Make mention that his name is to be put on high." "My people will know my name," Jehovah says; and not only do they know what the name is, but they know it as a name that bears great honor. (Isa. 42:8; 12:4; 52:6) No wonder the Lord Jesus reported in prayer to his God and Father in heaven: "I have made your name known." (John 17:26) Those who wisely build their faith on a solid foundation do not ignore this requirement for worship that is acceptable to their Creator.

In addition to making clear the identity of the Creator, the Bible also tells us about the marvelous things that he has done. Especially are the Scriptures plain when they speak of Jehovah as "the Maker of the earth . . . and the One who by his understanding stretched out the heavens." The universe and the many forms of life on the earth did not come about by accident, but, rather, Jehovah God is the One responsible for the creation of these things. —Jer. 10:12; Ps. 104:24, 25.

Being the Great First Cause responsible for all the marvels of creation, Jehovah never had a beginning. "Even from time indefinite to time indefinite you are God," the divinely inspired Bible psalmist wrote. (Ps. 90:2) This clear, authoritative statement does away with needless speculation

relative to the origin of life and the creation of the universe. Jehovah God is the source of life.—Ps. 36:9.

When reference is made to Jehovah God, be careful not to confuse his identity with Jesus Christ his Son, as is done by those in Christendom whose concept of God has been shaped by traditions that originated in ancient Babylon. Jesus Christ is not Almighty God, nor is he coeternal with God or equal to God. Rather, he refers to himself as "the beginning of the creation by God." (Rev. 3:14) Yes, he was the first one created by God, a glorious spirit creature in the heavens long before this earth was formed. As one who was created, he was not equal to his Creator, his Father, and he himself pointed this out, saying: "The Father is greater than I am." (John 14:28) And on another occasion he emphatically stated: "Jehovah our God is one Jehovah." In the light of such clear statements from the Bible, how Scripturally unfounded is the false religious teaching of the trinity, which claims that there are three persons in God!—Mark 12:29; Deut. 6:4.

Loving Provisions for Life

The solid foundation for faith, God's Word, reveals that the true God Jehovah is matchless in wisdom, justice, power and love. Highlighting one of those qualities in particular, 1 John 4:8 tells us that "God is love." His very creation of the angels, and later of humans, was a manifestation of his love. He lovingly purposed that his creatures should live and enjoy life eternally—his spirit creatures in heaven with him, and humans here on a beautiful earth cultivated to a paradise state.

This purpose to bless his creatures certainly recommends Jehovah as a God worthy of our worship. It is true that man today undergoes great suffering and is in time cut down in death, but this is not due to lack of loving concern on God's part. Though Jehovah had made every provision for man's blessing, the first man Adam, with his wife Eve, chose a course of sin, or disobedience to God's law. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) Justice required that the penalty for willful disobedience be enforced. Wisdom called for action to be taken against the law violators so that others would not begin to view divine law as of no account. However, God's provision for obedient ones of Adam's offspring to be recovered from sin and to enjoy life in a restored paradise is evidence of his great love. "God loved the world [of mankind] so much," Jesus explained, "that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." *Everlasting life!* Just think of it: Because God sent his Son, "the first-born of all creation," to the earth to lay down his perfect life in atonement for our sins, we have the opportunity for endless life!—John 3:16; Col. 1:15.

This hope of everlasting life is not based on mere desire; it is not a philosophy that has developed because men have found the idea of extinction of life inconceivable. To the contrary, it is solidly based on the firm foundation of the Bible. Does that inspired Word teach that the reason everlasting life is possible is that all men have immortal souls that survive the end of one's human life? No, it plainly says that "the soul that is sinning—it itself will die." (Ezek. 18:4) To gain eternal life, one must take in knowledge of Jehovah God and his Son Jesus Christ, believe it and order his life in harmony with it. Those failing to do so

face everlasting cutting off in death.—John 17:3; 3:36; Rev. 21:8.

However, those dead who are worthy of life God will remember and, in his due time, will call them forth to life in his righteous new order. "Do not marvel at this," Jesus assuringly said, "because the hour is coming in which all those in the memorial tombs will hear his voice and come out." What blessings will be enjoyed then! For a limited number of 144,000, these blessings will be enjoyed in heaven as rulers with Jesus Christ, while for the vast majority of obedient mankind the blessing of everlasting life will be enjoyed right here on an earth restored to paradise conditions as subjects of that heavenly kingdom.—John 5:28, 29; Rev. 14:1-3; Ps. 37: 29, 34.

Support of God's Kingdom

Since the kingdom of God is the agency that Jehovah will use to bless mankind, you must support that kingdom in order to win God's favor. If you pay only lip service to God's kingdom but give your energetic support to the kingdoms of this old world, you are certainly not building on a sound foundation. As Jesus explained, you must be "no part of the world, just as I am no part of the world." But why are Christians commanded to keep themselves "without spot from the world"? It is because the Scriptures reveal that Satan the Devil is "the ruler of this world," or, as it is expressed in another place, "the god of this system of things."—John 17:16; Jas. 1:27; John 12:31; 2 Cor. 4:4.

So if we are working for the perpetuation of this system of things, we are not building our spiritual life on a foundation that will endure, because Jehovah God has marked this wicked system for destruction. Pointedly he says: "If anyone loves the world, the love of the Father is not in him . . . Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17) No wonder the Bible forcefully says to those who would mix their worship of God with a life of worldliness: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

That does not mean that those who worship Jehovah do not earn a living in the world, or that they do not obey the laws of the land, but it does mean they do not adopt the spirit of the world, that they do not get involved in its political affairs and they do not seek their friendship in its social institutions. Instead, they place their confidence in the kingdom of God, they submit to its righteous laws recorded in the Bible, and they act as its publicity agents. Of himself Jesus Christ said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43) True Christians follow that example, and as advocates of the Kingdom they are building their faith on a solid foundation; because, of that kingdom entrusted by Jehovah God to his Son, the Bible says: "His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:14.

Do not be like the foolish man of whom Jesus spoke, the one who built his house on sand. "The rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." Rather, be like the "discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass."—Matt. 7:24-27.

WHAT TO DO ABOUT IT

IF A hurricane were approaching, would you not appreciate advance warning so that you could seek a place of safety? Or if your house had caught fire, would you not appreciate a neighbor's knocking at your door to awaken you, enabling you to save yourself and your loved ones?

It is for a similar reason that Jehovah's witnesses have brought to your attention the foregoing information concerning modern-day religion. It is with no evil intent, but out of love they have done this. They want to see you gain life under God's righteous kingdom, where obedient mankind will enjoy blessings forever. Since the religion you practice directly affects your prospects for enjoying everlasting life, Jehovah's witnesses publicize what God's Word, the Bible, clearly shows regarding modern-day religion.

Has it not become apparent from our consideration that not all religion practiced today is based on the solid foundation of the Bible and has the Creator's approval? Truly, much of it is only an outward show of godliness, and is not a heartfelt demonstration of true worship motivated by accurate Bible knowledge. It is evident that such worship rendered with improper motives cannot be pleasing to God.

It has also become apparent that belonging to just any religion is not sufficient. When a religious organization is involved in the affairs of this system of things, rather than serving Almighty God, it becomes a handmaid of the State. By thus casting its lot in with this old world, it supports the chief enemy of God, Satan the Devil, and makes itself an enemy of God. (2 Cor. 4:4; Jas. 4:4) So regardless of the motive, even if the religious adherent may be sincere, worship rendered in conjunction with such a religion is unacceptable to God.

We have also seen that religious organizations built around teachings that have been handed down from ancient Babylon are displeasing to God. They manifest the traits of that religion whose founder, Nimrod, was in opposition to Jehovah. Therefore, all religion today that is built on Babylonish foundations is disgusting in God's sight. His purpose toward it is plain —everlasting destruction.

In this regard Jesus said: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it." (Matt. 7:13) The road of modern-day Babylonish religion is very broad. It accommodates many beliefs, practices and adherents. The overwhelming majority of religions on earth today are traveling on this broad road. But, as Jesus said, it is a road that leads to destruction.

What must you do, then, to avoid the destruction coming upon modern-day Babylonish religion? The last book of the Bible, which depicts the vast empire of false religion as an adulterous woman named "Babylon the Great," leaves no uncertainty as to what you should do. If your religion has marks of Babylonish worship you must abandon it. You must heed the warning and flee from it. Knowing the truth is not enough; you must act on it. —Rev. 17:5.

Note with what urgency the voice out of heaven urges flight from Babylon the

Great: *"Get out of her,* my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God, who judged her, is strong."—Rev. 18:4, 5, 8.

But how does one get out of modern-day Babylonish religion so as to avoid her terrible judgment? In ancient times when Jehovah God liberated his people from captivity in Babylon, they acted in response to his command: "Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah." (Isa. 52:11) That meant actually leaving Babylon, not taking along with them any of its unclean religious practices.

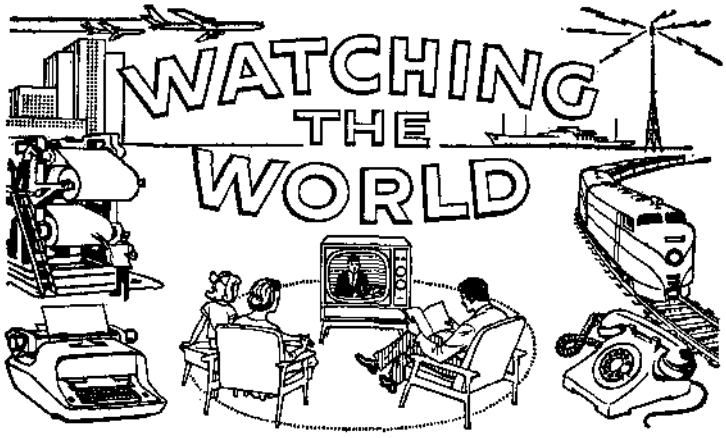
So today those who respond to the command, "Get out of her," must physically separate themselves from the worldwide system of false religion in all its forms. No longer will they be seen in its houses of worship, as if they could worship Jehovah God acceptably without breaking off their former associations. Nor will they cherish in their homes objects or practices that have Babylonish associations.

But one who wants to get out of Babylon the Great must do more than that. Writing under inspiration of God, the Christian apostle Paul tells us: "Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Rom. 12:1, 2) Yes, we must come to know and do what is acceptable in the sight of God. That involves offering ourselves to God for his sacred service, making a dedication of ourselves to Jehovah and helping others to do the same.

To do this, knowledge is required, and that knowledge is found in the Bible. So take to heart the counsel recorded in Proverbs 2:3-5, where it says: "If . . . you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." Doing so means life to you. "This means everlasting life," Jesus Christ emphasized, "their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

Jehovah's witnesses will be pleased to help you to acquire this knowledge. Regularly each week in over 22,700 congregations around the world they have meetings for Bible study that are open to all persons who want to know and serve Jehovah God. Find out where the Kingdom Hall of Jehovah's witnesses is in your locality and make it a point to attend those meetings regularly. Additionally, if you would like to have a competent minister come to your home each week at a convenient time to study the Bible with you and your family, Jehovah's witnesses will be glad to furnish that service free of charge. So take advantage of these provisions now to build your faith on a foundation that will meet the approval of Jehovah God.

Happy is the people whose God is Jehovah!
—Ps. 144:15.



The Missionary's Mission

◈ The missionary's mission has changed drastically in recent years. *Newsweek* magazine for December 30 of last year says: "Though there are still exceptions, the missionary today . . . bears witness to his faith not by trying to convert the heathen to the true belief but by helping them in material ways." The write-up says that most missionaries are content with this approach, "for they have rejected the forceful proselytizing of their predecessors." At present there are about 100,000 missionaries around the world. Roman Catholic missionaries in South America find that statements about religious freedom and freedom of conscience by the late Pope John and in the Vatican Council have undercut the notion of making converts. A Catholic priest stated: "Non-Catholics can no longer be judged persons in error who have no rights. People must now see that you don't have to be a Catholic to get into heaven. John's statement about freedom of conscience means the whole theology of missions must be rethought."

Church Could Adapt It

◈ A Roman Catholic missionary, Dr. Henry Aufenanger, stated, as reported in Brisbane, Australia's *Sunday Mail*, that a New Guinea tribal initiation rite could be adapted by the Roman Catholic Church as preparation for confirmation. The pagan rite includes beatings with rods and deep incisions made on youths' bodies to produce decorative scars. Catholic priest Aufenanger reportedly stated that the tribal initiation would have to be separated from connections with paganism. But, he says, "the candidates for confirmation could continue to receive the beatings and incisions for decorative scars, but the sufferings they endured would be restitution made gladly for their sins and those of their people." Will the natives understand this seeming switch, or will they still believe they are carrying on their pagan custom?

Public Reaction

◈ The friendly relationship existing between the clergy of the Catholic Church and the now-deceased dictator of the Dominican Republic during his thirty-year regime is now acting as a boomerang for them. The Dominican people are making known their previously unexpressed emotions about such conduct by their clergy. This was well illustrated when the film "Nuremberg Trials" was shown in one of the better theaters of the country's capital, Santo Domingo. This film contains a scene in which a German attorney presents his defense of the highest members of the judiciary under the Nazi regime. Arguing that to condemn them would be the same as condemning thousands of others who, in one way or another, supported the Nazi regime, he then gives striking examples and asks, 'Shall we also condemn the Vatican, which in 1933 signed a concordat with Adolf Hitler? Will we find the Vatican guilty?' At this, applause and cheers and laughter broke out among the people in the theater of this so-called Roman Catholic country. The similarity of the situation to what they so well knew was too great to go unnoticed.

Clergy Wear Blinkers

◈ The slim, 52-year-old Dr. Alan Stuart, who was ordained a minister thirty years ago, resigned as vicar of Stalisfield, Kent. The question, Who is God? puzzled him. After thirty years of searching, he confessed simply, "I don't know." In an interview with the Archbishop of Canterbury, Stuart said that he told the archbishop: "I believe in a God. But I don't believe we have found out what God is." The London *Daily Express* quoted the vicar as saying: "The fact is that clergymen deliberately wear blinkers. They don't want to question the foundation of their religion. . . . Most of the official beliefs are superstitions incorporated from pagan beliefs. . . . I believe there are clergymen who think as I do—but the rest are obsessed with the British idea of holding up the ideals of the Establishment. And that seems to include belief in a medieval Church. My father once told me there were only two types of clergy. The morons and the intellectually dishonest. I don't know that he was far out."

Sunday Delivery

◈ Deacon John Macdonald, also secretary at Milton Free

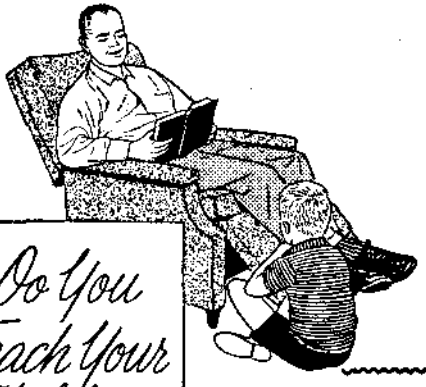
Church in Glasgow, Scotland, allowed oil for the church heating system to be delivered on a Sunday. His reason? He wanted the church to be warm. For that he was told from the pulpit that he placed himself above God. The church pastor, Peter M. Jackson, according to the London *Sunday Express*, January 12, blasted the deacon during a service that caused a bitter row at the church. Evidently minister Jackson never read the words of the Christian apostle Paul recorded at Colossians 2:16, 17, wherein he says: "Let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come, but the reality belongs to the Christ." The deliveryman said: "I am sure the congregation are grateful the oil arrived. They would have been rather cold otherwise."

"Thus Saith the Lord"

◈ An editorial in the *Western Methodist*, a periodical published in Perth, West Australia, had stinging words for its readers: "As a general rule," it stated, "we do not read the Scriptures enough. We are not able to quote chapter and verse, and the preacher who imagines his hearers are familiar with this or that incident in the Bible is making a great mistake. . . . If there is a decline in our power as a church today, and competent judges tell us that there is, perhaps the answer may be found in this very failing. We have lost our authority as a church when we have lost the right to say, 'Thus saith the Lord.' "

"Pewmonia"

◈ "The disease of 'pewmonia' —listening to sermons and doing nothing about them—is threatening the modern churchman," so said minister J. R. Hord, a member of the Board of Evangelism and Social Services for the United Church of Canada. "As long as we do not murder, steal, or commit adultery openly we are accepted as good church members," he said. The real battles of the faith, Hord continued, are not fought in the church on Sunday but must be waged every day. He declared that religious people have lost sight of what their church stands for and what it means to be a Christian. The Toronto (Canada) *Daily Star*, January 29, which carried his report, quoted Hord as saying: "We try to confine Christ to Sundays, stained glass windows and the sanctuary with its high-pitched roof instead of meeting him in the street where people live, work, play, swear, drink and gamble." The question is, Was Hord's audience afflicted with "pewmonia" during his discourse? Time will tell.



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Awake!

A Perfect World –Worth Working For? PAGE 5

"The Deputy" Stirs Consciences and Opposition PAGE 9

Emotional Judgment Denies Individual Rights PAGE 22

MAY 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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So you feel sorry for yourself

WHEN you see posters showing children hopelessly crippled by infantile paralysis or muscular dystrophy, do you not feel sorry for them? Most people do. It is natural that one's sympathies are stirred when a fellow human is delivered a severe blow, especially when it appears that it is through no fault of the one afflicted.

Even man's Creator, Jehovah God, feels sorry for the downtrodden and oppressed. "During all their distress it was distressing to him," his Word says. (Isa. 63:9) And his only-begotten Son Jesus Christ had this same feeling for people. The Bible says that "on seeing the crowds he felt pity [that is, sympathetic sorrow] for them, because they were skinned and thrown about like sheep without a shepherd." —Matt. 9:36.

While you too may feel sorry for others, even as Jesus did, it is only to be expected that you would also feel sorry for yourself at times. Perhaps you have been deprived of a loved one in death, lost your possessions in a natural disaster, or have been severely injured, crippled or disfigured. Such tragedies are indeed heavy blows. You would feel compassion for others who suffered in this way, so that it is not surprising that you feel sorry for yourself when experiencing the same things.

It is proper to have self-love, for only if you do can you fulfill the Bible instruction to love your neighbor as yourself. (Matt. 22:39) However, does this justify indulging in excessive self-pity if some misfortune should be encountered? Is this the loving thing to do, the thing that will make you feel better?

That feeling sorry for oneself can result in much unhappiness is seen from the example of the Israelites, who nursed self-pity while wandering in the wilderness. They felt sorry for themselves, for instance, because of their monotonous diet. "How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! But now our soul is dried away. Our eyes are on nothing at all except the manna." How miserable they made themselves!—Num. 11:5, 6.

As a result, even Moses, their stalwart leader, began to pity himself. Appealing to God, he said: "Why have you caused evil to your servant, . . . in placing the load of all this people upon me? I am not able, I by myself, to carry all this people, because they are too heavy for me. So if this is the

way you are doing to me, please kill me off altogether."—Num. 11:11, 14, 15.

Perhaps at times you also succumb to feeling sorry for yourself. How easy it is to arrive at the end of a hard day, tired and loaded down with self-pity! 'Look how easy Mrs. Jones has it. She has a maid, nice clothes, plenty of time and money for entertainment.' 'Poor me,' you may be prone to moan. This can come to characterize your entire outlook on life. 'No one has the problems that I have,' you may convince yourself.

Youngsters especially are given to feeling sorry for themselves. Perhaps you recall that as a child you often sulked when not granted privileges you desired, or when things did not go the way you thought they should. But even now you may often indulge excessively in self-pity. This certainly is unloving. Why so?

To illustrate: If a friend should experience a misfortune and is feeling sorry for himself, do you feed his self-pity by telling him what a terrible blow he has been dealt, day after day impressing on him the enormity of his troubles and how badly off he is? Would not this only make him feel worse? So while making clear that you feel sorry for him, do you not, at the same time, try to cheer him up by directing his attention to the prospects for the future, to the things in life that he can still look forward to? This certainly is the loving thing to do.

You should at least, then, be as loving and considerate of yourself. True, you may have been dealt a heavy blow, and naturally feel sympathetic sorrow for yourself. This is proper. But centering attentions on one's own misfortune, indulging in self-pity to the point that it dominates your thinking, will make neither yourself nor those with whom you associate happy. It is not the loving thing or the right thing to do.

Rather than feeding your sorrow through self-pity, how much better it is to take inventory of the blessings you possess and be thankful for these! Just because things appear glum now does not mean that they will not improve if an effort is made. Be optimistic. Look for opportunities to be useful and of help to others. Are there not many persons worse off than you?

Certainly there are, and it is encouraging to observe how many of these persons do not allow self-pity to turn them into morose recluses or sour introverts. Instead, they are happy, well-adjusted persons, who not only are pleasant to be around, but are an inspiration to others. This is because they have turned their attention away from themselves and their own unfortunate circumstances to some worthwhile work or to helping others. They find happiness because they do this. (Acts 20:35) You can and should do the same.

Consider, as an example, the blind war veteran who not long ago became interested in the Bible and desired to be a minister. Did he feel sorry for himself, immersing himself in self-pity because he could not see to read, an apparently prohibitive handicap to becoming a minister? Not at all! He regularly attended Bible instruction classes and, in addition, spent long hours listening to Bible discussions and discourses, which he had tape-recorded. Due to his diligence, after a year of study he was appointed as presiding minister over a congregation. Although he has to store all the material in his mind, he gives well-prepared, instructive discourses.

There are countless similar examples where people have not allowed self-pity to shove them into unhappy seclusion. While it is natural to have compassion for yourself, to indulge excessively in self-pity is unloving and unkind. It should be avoided. Yes, for your own sake as well as that of others, stop feeling sorry for yourself!

A PERFECT WORLD —Worth Working For?

"Perfect monotony!" say some. But do you know the true meaning of the Bible's promise of a perfect world?

HOW do you feel about the world you live in, that is, this framework of surroundings and conditions that has been built up on this earth and of which mankind is an inseparable part? Most persons admit its flaws, and everywhere we see a continual striving for improvement in the whole framework of human conditions. Man plainly would like something better. And yet, let the idea of a perfect world produced through divine power and arrangement be mentioned and, surprisingly, many will reject it, not merely as unfeasible but even as undesirable. The rejecters view it as a world robbed of all freshness and variety, a world reduced to boring sameness and stale monotony, a world peopled by "look-alikes" and "know-it-alls," equally talented and identically gifted, all doing the same things in the same way. But why?

The answer is rather simple. They probably have never ascertained the real meaning of the word "perfection" in either its Biblical sense or its common usage, or else they fail to apply this real meaning in a logical way. According to their concept, whatever is perfect is so in an absolute sense, that is, its perfection must be all-embracing and can know no limitations. Therefore they reason that whatever one perfect creature could do every other perfect creature could do, and do it equally well.

Now, before reaching for a dictionary, stop and think for a while about the ways in which the word "perfect" is commonly used and you will see why this concept of perfection is wrong. Take, for example, the expression "a perfect circle." By that is meant a circle in which every point on its circumference is exactly the same distance from the circle's center. The circle is perfect. True, but its perfection is certainly a very limited thing and is restricted to just that one narrow sense of the points on its circumference always being perfectly equidistant from its center. It has no right angles; it is not a square and never could be. A wooden peg might be perfectly round and yet it would never perfectly fill a square hole, would it? So perfection *can* know limitations.

Likewise when the poet James Russell Lowell wrote, "What is so rare as a day in June? Then, if ever, come perfect days," he doubtless had in mind the mild sunny weather, the azure-blue skies, the blossoming of flowers that characterize that month in the Northern Hemisphere. But he did not mean that June's summery days had packed in them all the delights and beauties of the year's four seasons. They would not likely contain the pure beauty of freshly fallen snow, or the loveliness of autumn colors, nor even the stimulating freshness of early spring. Their perfection would not be an *all-embracing* one.

Purpose Plays Its Part

The point drawn from these simple illustrations is this: That perfection is usu-

ally a *relative* quality and that a thing is perfect according to, or in relation to, the purpose for which it is intended by its designer or producer, or the use to which it is put by its receiver or user. A synthetically produced commercial diamond may be "perfect" for use in an electric drill, but it would not be so in an engagement ring, for it is "perfect" only in the sense of its diamond-hardness. Likewise, perfect ball bearings would go fine in an automobile, but for building a house they could never compare with ordinary cement blocks. Thus, *purpose* governs perfection and determines its scope or its limitations.

That perfection can have this relative quality is borne out by dictionary definitions. Note these among those listed under the word "perfect" in *Webster's Third New International Dictionary:* "Complete"; "entirely without fault or defect: meeting supreme standards of excellence: flawless"; "satisfying all requirements"; "lacking in no essential detail: fully developed." Reasonably, there must be someone who decides when completion is reached, someone who sets the standards of excellence, who makes the requirements to be satisfied, and determines what details are essential.

Perfection in the Bible

In the Bible the words in the Hebrew and Greek languages that translators have rendered as "perfect" in our English versions also carry this same basic meaning of that which is "complete, total or flawless." But the Bible aids us much more than this, for it alone provides the true measuring rod for determining perfection. It does this by setting forth for us the divine purpose of the One to whom Moses sang at Deuteronomy 32:3, 4: "For I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice." Yes, only Jehovah God is perfect in the absolute, all-embracing sense of the word, being without limitation in his ability, power and wisdom, and uniting in himself all desirable qualities to a supreme degree. He is rightfully the great Determiner of perfection in harmony with his own purposes and interests. Note how his Word bears this out and shows perfection's true meaning.

One of Jehovah's inspired prophets, Ezekiel, directed these words through an earthly prince to a one-time spiritual son of God: "You are sealing up a pattern, full of wisdom and perfect in beauty. In Eden, the garden of God, you proved to be. . . . You were faultless in your ways from the day of your being created until unrighteousness was found in you." (Ezek. 28: 12-15) This "covering cherub" was perfect by virtue of being God's creation and was perfectly fitted for the assignment given him as guardian over the original human pair on earth. But when he assumed his perfection to be limitless and sought to usurp Jehovah's rightful sovereignty he became a miserable misfit and, as time and the test have shown, a perfect failure.

In contrast, God's chief Son, The Word, who was the very beginning of God's perfect works of creation, acknowledged that his perfection did not qualify him to stand as an equal with his Father or to be the Almighty God, and so we read: "Although he was existing in God's form, [he] gave no consideration to a seizure, namely, that he should be equal to God." (Phil. 2:6) Even his perfection, though inferior to none except that of his Father, was subject to enlargement. For this reason the writer of Hebrews 5:8, 9 says: "Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." To be perfect for his position as

High Priest of God he first had to pass the test of integrity.

Earthly Perfection and Its Loss

The Bible shows that this earth was originally a planet of perfection. Still, at the time of man's creation, only one part of it was gardenlike and the rest was left for man to subdue as a "do-it-yourself" project. (Gen. 1:28) Nevertheless, when the Creator viewed it he found it "very good"; it satisfied his perfect requirements. —Gen. 1:31.

The first human pair were part of this planetary perfection. The woman was perfectly suited for being a mother and a complementary companion for her husband. He was perfectly fitted to exercise headship in carrying out their Creator's purpose for them and the earth. But the woman sinned, or, as the Hebrew language of the Bible puts it, "missed the mark," when she tried to assume her husband's perfect qualities and act as her own head in an action that did despite to her Creator's expressed will. The man likewise missed the mark by following her erroneous lead. —Gen. 3:1-6.

"Then they were never perfect!" some say. "According to whose standards and requirements?" we ask. Remember, their perfection was relative—related to their Creator's will and purpose. He did not limit or restrict their perfection to just a perfect body and a perfect brain, but he extended to them the privilege of free will. Their being perfect or *complete* according to his standards required that they be able to choose. Had they been lacking in the ability to take either of the two courses before them, that of obedience or that of disobedience, then they would have been *imperfect,* not perfect, according to God's own purpose. Not an automatic, mechanical, matter-of-course worship and service, but a reasoned, willing service springing spontaneously from a loving heart—that was what Jehovah God desired.—Deut. 30: 15, 16.

Man's fall from perfection resulted from his bringing wrong thoughts into his mind. (Jas. 1:14, 15) Even as a perfect machine would suffer damage if misused or run on bad fuel, so man's perfect mind and body thereafter suffered deterioration. A world of imperfection has resulted, one filled with flaws, deficient, unsatisfactory to God and to man. Man's dissatisfaction is evidenced by a continual state of change and the search for improvement; God's dissatisfaction will be displayed at the worldwide war of Armageddon.

The World Ahead

Now a perfect world is drawing near, a perfect framework of earthly surroundings in which man will live. The steps necessary to assure its realization have been and are being taken by man's Creator, who says by his prophet Isaiah, "I have even spoken it; I shall also bring it in. I have formed it, I shall also do it." (Isa. 46:11) His Word shows he will bring about this wonderful change regarding mankind by a perfect government under the immediate supervision of his own Son, a government that will robe this earth in beauty and, over a span of ten centuries, produce a perfect human society, a world free from fault or flaw.—Isa. 9:6, 7; Rev. 20:6; 21: 3, 4.

Not monotony but, rather, excellence stretching out in all directions and in an unending variety of ways is what that perfect world will mean. No "World's Fair" could begin to compare with what the whole earth will then display as men and women express their varying talents and tastes in the widest possible scope of expression: in architecture, landscaping, home decoration, styles of furniture, artistry, music, craftsmanship, and even inven-

tion. The perfection of those lovers of righteousness will not make them stereotypes of identical personality nor will it rule out some excelling in certain lines while others excel in others. The animal kingdom is part of Jehovah's perfect workmanship. Still, the hippopotamus' huge girth, which so perfectly adapts him to river life, certainly does not equip him for imitating the nimble squirrel in scampering up trees, does it? Look, too, at the countless myriads of designs, colors and scents in earth's flowers, all perfect products from the hand of their grand Maker. Thus, with humans, their physical structure, their mental makeup will allow for their excelling in different directions or pursuits. Perfection will not require that every woman singer be able to hit "E" above high "C," or that all men be able to sing tenor and bass equally well.

Variety, change, contrast, all these are compatible with perfection and will surely abound in God's perfect world. The simple and the complex will still be there, the plain and the fancy, the sour and the sweet, the rough and the smooth, the meadows and the woods, the mountains and the valleys. While famine and extreme tiredness or exhaustion will be things of the past, yet perfect humans will still feel stimulated to partake of food and drink by the normal physical sensations of hunger and thirst. Though their powers of endurance and strength will reach far beyond present limits, yet they will still enjoy a rest after hard work and their sleep will still be sweet. God's Son during his sojourn as a perfect man on earth experienced all these things.—John 4:6, 7; Matt. 4:2; Luke 8:22-24.

Just as perfect humans will not be omnipotent, they will likewise not be omniscient, "know-it-alls." Their perfection does not require that they know all that their Creator knows, nor all that his heavenly sons know, and in their paradise earth conversation will not be stifled by everybody's knowing what everybody else knows. Their appetite for learning will never grow stale as each new acquisition of knowledge opens up still wider vistas for their exploring minds. Scientists today admit that when, by laborious research, they finally find the key to open one door in some field of knowledge, on the other side they invariably find a dozen other doors each waiting to be unlocked. No, daily living in God's perfect world will never be humdrum as is so much of today's modern living.

IN THE NEXT ISSUE
PORTUGAL SUPPRESSES FREEDOM OF WORSHIP
BE SURE TO READ IT!

Would such a world be worth working for? Why, men have died for far less. Surely it will be worth your while to investigate the evidence of its certain realization and to learn what will be required of you to attain to life in it. Study God's Word, for "the law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise." (Ps. 19:7) Then, rather than imitate this failing world of mankind as it vainly struggles to lift itself by 'tugging at its own bootstraps,' humbly turn to the God of Perfection and to his King-Son and High Priest of salvation and apply for the privilege of forming part of the perfect world of their making.

"The Deputy" STIRS CONSCIENCES and OPPOSITION

"A DEPUTY of Christ
Who sees these things and nonetheless
permits reasons of state to seal his lips . . .
that Pope is—a criminal!"

Those lines, referring to the failure of Pope Pius XII to speak out against the slaughter of millions of Jews, help explain why *The Deputy,* both in book and in play form, has become the literary sensation of the postwar era. Also known as *The Representative* and *The Vicar*—all translating the German *Der Stellvertreter*—it has made its author, Rolf Hochhuth, one of the most respected as well as one of the most hated men in all Europe.

However, he blames not only Pope Pius XII, but all others who failed to protest. He singles out the pope for severest censure only because of his claim to be the vicar or deputy of Christ and because of his position as head of the Roman Catholic Church. On every hand *The Deputy* is stirring consciences and opposition.

At its original West Berlin premiere both the author and producer received a stormy ovation at the conclusion of the play.

In the play a young priest pleads futilely with the pope to intervene on behalf of the Jews

Currently, at its New York showing there is terrific applause at the end of each scene, and many curtain calls at its end.

However, regarding its Paris premiere we are told: "A fight broke out . . . At least seven persons were injured and thirty were temporarily detained. . . . Early in the second act, a young man in the audience began to shout, then several youths leaped onto the stage and fought with the actors and then with the police who sought to expel the demonstrators. The stage was finally cleared but each time the troupe resumed a new demonstration broke out somewhere in the hall. This continued almost to the play's end."—New York *Times,* Dec. 31, 1963.

When the play opened in New York late in February this year, among the demonstrators against it were fifteen members of the American Nazi Party, decked out in storm troopers' uniforms and wearing red armbands on which were embroidered white swastikas.

Among those in the forefront in criticizing the play is none other than the present pope, Paul VI. Just before he became pope he

criticized the play as an "artificial manipulation of facts to fit a preconceived idea." Since then he has lashed out twice against *The Deputy;* once during his visit to the Holy Land and more recently, on March 12, when he defended Pius XII against "unjust and ungrateful outcries of blame and accusation." "If evils without number and without measure devastated humanity, it cannot be imputed to cowardice, disinterest or egoism of the Pope," he protested.

Favorable Roman Catholic Comment

Strangely, not all Roman Catholics agree with their pope that *The Deputy* 'artificially manipulates the facts to fit a preconceived idea.' Far from it! In fact, not a few highly placed Catholic clergy as well as laity speak well or highly of the play.

Thus while Cardinal Spellman of New York bitterly assailed the play as "outrageous, . . . slanderous . . . divisive," Cardinal Cushing of Boston said, "I don't think it would do any harm for any intelligent person to see this play." Regarding the book, a prominent member of the Dominican Order, Willehart Eckert, said: "This book is fascinating . . . through the honesty of Hochhuth's struggle and the absolute sincerity of his spirit." Distinguished German author Ursula Von Kardoff wrote regarding it: "Though I am a Catholic, I am for him. . . . There are episodes in this play, and they are reinforced by stage directions, that make our National Socialist past live again in a way that takes your breath away. . . . His play hits its target dead center, it forces us to look this Gorgon,* this monster in the face."

Then there is Friedrich Heer, distinguished Catholic historian and lecturer in European history at the University of Vienna. He has written at length in defense of *The Deputy* and, among other things, he states:

> "Pius XII treated me personally, with the greatest friendliness, kindness and cordiality. . . . but I have to confess that all Catholics, from the highest to the lowest—priests, chaplains, laymen (anti-Semitic to this day)—are co-responsible for the mass murder of the Jews. Not only the thousands of baptized, confirmed and religiously wedded Christians who took a direct part in the mass murders. . . . Not only the bishops who, as in Poland and Hungary, drew up anti-Semitic pastoral letters and permitted their publication . . . We have present[ed] to us the frightful failure of Rome from 1933 to 1945."

Also, there is Roman Catholic theologian Dr. Gokhen of Lingen/Ems, Germany, who wrote the author:

> "Since I consider the attacks made upon you by certain groups of Federal German Catholics on account of your play as exaggerated and unjustified, I feel compelled to take this means of expressing to you my appreciation and admiration for your work. I rejoice that you have dared to scatter the artificial mists which have been raised to obscure the past. The Pope's silence about these crimes was and remains painful to me. On July 21, 1943, at a clerical conference, I sharply criticized the Pope's silence, after an eye-witness had given me an unforgettably detailed description of the mass execution of Jewish persons. . . . Your work has a cleansing and liberating effect, and gives grounds for hope for the future."

Among the ablest and most telling defenses of the thesis of this play by a Roman Catholic authority is that by Gordon Zahn, professor of sociology at the Roman Catholic University of Loyola, Chicago, Illinois. He did much research in Germany for his book, *German Catholics and Hitler's Wars,* and therefore might be said to be peculiarly fitted to judge *The Deputy.* Writing in the Roman Catholic art journal, *The Critic,* October-November, 1963, he stated, among other things:

> "The official spokesmen for German Catholicism have concentrated on attacking the

* This was the name of "one of three [mythological] snake-haired sisters, whose terrific aspect turned its beholders into stone."—*Webster.*

motives and the qualifications of the author instead of addressing themselves to a factual refutation of his thesis—assuming, of course, that a refutation is at all possible. . . . Hochhuth's thesis is generally valid, but, in some instances, overstated. . . . The strongest point about *Der Stellvertreter* is its impressive historical accuracy. A forty-five page appendix—in itself most unusual for a literary effort of this kind—cites and discusses the documentary and secondary sources upon which the author has based his characterizations and from which many of the events portrayed were selected. The principal foundations upon which his thesis rests are established beyond reasonable doubt: (1) Pius *did not* issue a public protest against the murder factories established by the Nazis; and (2) he did know of their existence and had, in fact, been the object of repeated appeals that he make such a protest. . . . In these respects, then, the play is simply not open to serious challenge, and the dilemma it presents is sharply drawn and troubling in the extreme. It is scandalous, to say the least, that most of those who have mounted the assault against the play and its author have failed to address themselves to the overriding historical fact that cannot be denied and should not be ignored: that the leading spokesmen of the Catholic Church, in Germany and in Rome, permitted themselves to be maneuvered into a position where the Church could become a silent witness to genocide."

Act One, "The Mission"

The book, *The Deputy,* consists of five acts and eleven scenes and would take some seven hours to present. Obviously, in its play form of some two and a half hours, much is left out. However, both book and play do justice to the basic point the author is making, namely, that Pius XII was acquainted with what was going on and that, although he secretly helped the Jews, he studiously avoided offending Hitler and his Nazi regime by making a definite protest against the persecution of the Jews and the Nazis' program of "The Final Solution," the *Endlösung.**

The first scene of Act One takes place in the reception room of the papal legation in Berlin, where we hear a discussion between its chief, the Nuncio, and his newly-arrived-from-Rome underling, a somewhat youthful Jesuit priest, Riccardo Fontana. Riccardo is greatly disturbed because the Church is not protesting the persecution of the Jews.

Their lengthy discussion on what the Church or the pope should or could not do is rudely interrupted by the forcible entry of SS Lieutenant Gerstein (a bona fide historical character), who insists on being heard: "Your Excellency, a message for the Vatican. It will not bear a single day's delay, not a single hour. I have come from Poland—from Belzec and . . . every single day in those places, ten thousand Jews, more than ten thousand, are being murdered, put to death with gas . . ."

The Nuncio objects: "For God's sake,

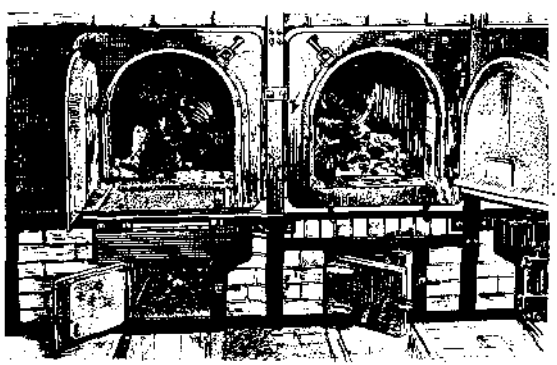
* This is the term the Nazis used to refer to their program for completely wiping out all Jews in Europe.

Jews in Warsaw being rounded up for shipment to gas chambers (Based on actual photograph)

hold your tongue! Tell that to Herr Hitler, not to me. Leave this place. In the German Government's view I am not authorized to say a word about these—these conditions in Poland."

As the dialogue continues Gerstein unburdens himself: "Listen, . . . I . . . must tell you about it. So far they've been running the gas chambers on carbon monoxide, common exhaust gas. But many times the motors will not start. In Belzec recently I had to watch—this was on August 20—while the victims waited two hours and forty-nine minutes until the gas came on. Seven hundred and fifty persons in each of four chambers—each room with a volume of sixty cubic yards—three thousand human beings. Some pray, some weep, some shriek. The majority keep silent. The gassing operation takes twenty-five minutes. Now they want it speeded up, and so they've brought me in for consultation. I am an engineer and medical man. (Screams) I will not do it! I will not do it!

"Like marble columns the naked corpses stand. You can tell the families, even after death convulsed in locked embrace—with hooks they're pulled apart. Jews have to do the job. Ukrainians lash them with whips . . . Bodies of dead children. . . . Mothers, all stripped, babies at their breasts."



Ovens used by Nazis to burn bodies of those that had been killed; some had not yet been completely burned (From photograph)

The Nuncio starts to leave: "Enough—I cannot listen any more." But Gerstein continues his pleading: "The Holy Father must take action, must speak for the world's conscience. . . . Your Excellency, the Vatican has made a pact with Hitler! . . . When will you tear up the Concordat?" Throughout this scene young Jesuit Riccardo betrays his sympathy for the Jews. It ends with a monk muttering: "What a tale! It's true, they're Jews, but still . . ."

In the final scene of Act One, which takes place in Gerstein's home, we see Riccardo visiting him and pledging to go to the pope to protest the slaughter of the Jews. He is confident that the pope will speak out and that Hitler will listen to the pope. But not Gerstein. He reminds Riccardo that since 1938 Pius has done no more than merely look on.

Acts Two and Three

True to his word, Riccardo returns to Rome, and in Act Two we find him trying to enlist his father's aid. The elder Fontana, wealthy and high in Vatican circles, is a favorite of Pius XII even as is his son Riccardo. The son tells that he has greetings from a friend who asked why Pius did not back up the Bishop of Münster, Galen, when he spoke out against Hitler's wiping out the feeble-minded. "And my question was: Why had Galen not also come forth to defend the Jews? Because the mentally ill were [Catholics]? That's an ugly question, Father, let's admit it."

His father tries to assure him that "Once reasons of state permit . . .," to which he replies, "Then not a single Jew will be alive in Poland, Germany, France or Holland!" When his father insists that the pope's heart is with the victims, his son retorts: "But his voice? Where is his voice? . . . The Pope does not see the vic-

Bodies that the Nazis had been unable to burn before arrival of Allied troops (From photograph)

tims; Hitler does not see them." His father objects to his mentioning "Pius XII and Hitler in the same breath." But Riccardo scornfully states: "Confederates have to put up with that, Father. Have they not made a pact with one another?" He later explodes: "A deputy of Christ who sees these things and nonetheless permits reasons of state to seal his lips—who wastes even one day in the thought, hesitates for even an hour to lift his anguished voice in one anathema to chill the blood of every last man on earth—that Pope is—a criminal!"

A cardinal calls at the home and enters into the discussion. In the course of the conversation he betrays his fond hope that this war will "bring the old Continent closer to realization of the ancient dream of a Holy Roman Empire."

Act Three, which is in three scenes, illustrates the plight of the more than 1,200 Jews of Rome who failed to escape or to find refuge in some monastery. In Scene One we see a Jewish family apprehended, to the cruel disillusionment of the mother who thought it could never happen in Rome because of the presence of the pope. Scene Two depicts a monastery, where it comes out that it is not only a haven for Jews but also for deserters, Communists and royalists.

There are several guests present and the subject of conversation is the Gestapo roundup of the Jews in Rome. God is repeatedly brought into the discussion, as when SS Gerstein says to a cardinal: "God would not be God if he used Hitler." And when the cardinal asks him what are the chances of a rebellion in Germany, he replies negatively: "Alas, Your Eminence, a few defenseless people—pastors, socialists, communists, Jehovah's Witnesses—yes. In September they hanged one hundred-eighty on a single day."* Scene Three takes place at the Gestapo headquarters in Rome, where Nazi cruelty reaches its lowest point, its nadir, in its treatment of the Jews.

Act Four, "Il Gran Rifiuto"

Act Four, entitled "The Grand Refusal," takes place in a Vatican throne room. It is the climax of the play, when at last Riccardo gets to confront the pope with his plea for the Jews, only to be bitterly disillusioned. Before Riccardo appears, however, there are lengthy discussions of papal finances; among other things, Allied advances were making it advisable to sell certain stocks. Pius also indignantly denies the rumor that he had threatened or intended to protest against the deportation of the Jews from Rome.

And finally the confrontation. Pius is very flowery and wordy and Riccardo very tactful, but eventually they come to the

* In his "Sidelights on History," the author names Jehovah's witnesses among those that Himmler knew he could exterminate without damaging relations between the Hitler regime and the Holy See.

point. Riccardo exclaims: "In Poland one million eight hundred thousand Jews have been slaughtered! . . . God cannot wish Your Holiness to ignore it!" To which Pius indignantly replies: " 'Ignore!' We do not intend to account for our actions to Riccardo Fontana. . . ."

During this heated discussion an abbot enters from whom Pius learns the source of the rumor that he would protest. "Herr von Kessel at the German Embassy called on me secretly at dawn and asked that His Excellency, the Bishop [Hudal], threaten the German commandant with a forthcoming protest from Your Holiness." Pius is relieved to find that it was a German official and not one of his bishops that suggested or originated the rumor.

Pius then dictates a proclamation, ostensibly protesting against the deportation of the Jews but dealing only in generalities. This causes Riccardo to say to him: "Your Holiness, what you have set your name to grants Hitler unrestricted license to go on treating the Jews as he has always done."

In righteous indignation Riccardo had pinned upon himself the yellow Star of David, shocking the pope. But Riccardo tells him: "I shall wear this star until Your Holiness proclaims before the world a curse upon the man who slaughters Europe's Jews like cattle!" The pope is made speechless by this outburst, causing a cardinal to reply for him: "Criminal folly! Get out!" But Riccardo replies: "Folly? No, Your Holiness. The King of Denmark, a defenseless man, threatened Hitler that he would wear this star, along with *every member* of his house, if the Jews in Denmark were forced to wear it. They were not forced. When will the Vatican at last act so that we priests can once again own without shame that we are servants of that Church which holds brotherly love as its first commandment!" With that he leaves to join the Jews being shipped to Auschwitz.

Hitler leaving Catholic Cathedral in Munich, as published in "The Catholic Herald" of England, May 5, 1939

In the closing moments of this Act Four, Pius XII is heard declaiming: "As the flowers in the countryside wait beneath winter's mantle of snow for the warm breezes of spring, so the *Jews* must wait, praying and trusting that the hour of heavenly comfort will come."

Act Five, "Auschwitz"

Scene One of Act Five consists of soliloquies by several Jews en route to Auschwitz on their fate and their doubting God because of it. Scene Two shows Jews arriving in Auschwitz with Catholic priest Riccardo among them. In this scene he has a lengthy discussion with an atheistic, one-time Catholic priest, the camp doctor, who determines the fate of the Jews coming to Auschwitz, whether at once to the gas chambers or first a period of slavery, and who boasts because God

has not sent a thunderbolt to kill him.

"What gives priests the right to look down on the SS? We are the Dominicans of the technological age. It is not mere accident that so many of my kind, the leaders, come from good Catholic homes. . . . Hitler, Goebbels, Bormann, Kaltenbrunner . . . Höss, . . . studied for the priesthood. . . . A civilization that commits its children's souls into the safeguard of a Church responsible for the Inquisition comes to the end that it deserves. . . . Your Church was the first to show that you can burn men just like coke."

In Scene Three, among other violence, Riccardo is slain while trying to kill the atheistic taunting camp doctor with a pistol he had picked up, and Gerstein is arrested, he having betrayed his sympathies for the Jews.

Before the final curtain falls on the play, two radio announcements are heard. One tells that Hitler's ambassador to the Vatican, Weizsäcker, wrote his chief the following:

"Although the Pope is said to have been importuned from various quarters, he has not allowed himself to be carried away into making any demonstrative statements against the deportations of the Jews. Although he must expect our enemies to resent this attitude on his part, he has nevertheless done all he could, in this delicate question as in other matters, not to prejudice relationships with the German government."

The second announcement tells:

"And so the gas chambers continued to work for a full year more. In summer of 1944 the so-called daily quota of exterminations reached its maximum. On November 26, 1944, Himmler ordered the crematoria to be blown up. Two months later the last prisoners in Auschwitz were freed by Russian soldiers."

The Guilt of Silence

But perhaps someone will say, 'All the foregoing is merely taken from a play, a piece of fiction.' A play? Yes, but a piece of fiction? No. As previously noted, a number of Catholic authorities vouch for the historical accuracy of the play. And "to demonstrate that as far as possible I adhered to the facts," as the author says, he gives sixty-six pages of documentation (American edition). His array of facts is also impressively buttressed by an article written by Guenther Lewy, entitled "Pius XII, the Jews and the German Catholic Church," which appeared in *Commentary*, February 1964, pages 23-35, and which is documented by 102 sources.

The silence of Pius XII cannot be justified on any grounds. It was wholly inexcusable. He remained silent in spite of full knowledge of what was taking place and in spite of the efforts of U.S. president Roosevelt's representatives and other diplomats to get him to speak out against this monstrous crime.

As Catholic Gordon Zahn well states:

> "The question which should claim top priority is this: is it not the duty of the Church and its responsible leaders at all times—'in season and out of season,' as the saying goes—to speak out against all major violations of its moral law, regardless of who the violators might be, regardless of what penalties she and her members might have to suffer for giving expression to the conscience of humankind? . . . The 'injury' to the reputation of Pius XII, the 'embarrassment' or even the 'indignity' Hochhuth's work might constitute for the Church should not be permitted to obscure the inescapable validity of its essential historical facts, and the propriety—if not indeed the absolute urgency—of the 'moral-behavioral' problem it so effectively states."

That "duty" devolved primarily on Pius XII.

Further, Pius XII had a working agreement with Hitler. This obligated him to speak out, to protest, to threaten to tear

up the Concordat when his partner acted so shamefully. And in particular did Pius XII, as the head of the Roman Catholic Church and as the claimed Deputy or Vicar of Christ, have the obligation to excommunicate Hitler if he did not desist from his wholesale slaughter of the Jews, for Hitler was baptized and reared a Roman Catholic and he himself never left the Catholic church although his Nazi party brought pressure to bear to have functionaries quit their churches. In 1949 Pius XII ordered the excommunication of all Catholics that were Communist Party members and supporters. Was not what Hitler was doing far worse than being simply a Communist Party member?

Those Who Spoke Out

There is, however, a class of people that did speak out against Hitler, unequivocally, boldly and that world wide, both inside and outside of Nazi Germany, and they are those mentioned in Act Three, Scene Two, of "The Deputy" (page 13 ¶3), namely, the witnesses of Jehovah. On October 7, 1934, Witness congregations all over the world sent Hitler a cablegram reading:

> "Your ill-treatment of Jehovah's witnesses shocks all good people of earth and dishonors God's name. Refrain from further persecuting Jehovah's witnesses; otherwise God will destroy you and your Nazi party."

More than that, on the same date all congregations of the Witnesses within Germany met and passed a Resolution that they sent to the German government. In it they stated their allegiance to Jehovah God and his Word, protested against the persecution of Jehovah's witnesses and notified the Nazi government:

> "At any cost we will obey God's commandments, will meet together for the study of His Word, and will worship and serve him as he has commanded. If your government or officers do violence to us because we are obeying God, then our blood will be upon you and you will answer to Almighty God."

Then, though they were forced underground and some ten thousand were put in concentration camps and prisons, they continued faithful to Jehovah. Time and again they organized "blitzes," as when on Saturday, December 12, 1936, between five and seven p.m., in all big cities in Germany they scattered copies of a Resolution passed in September in Lucerne; and on June 20, 1937, there was a large distribution by thousands of Witnesses throughout Germany of a protesting "Open Letter."

From 1933 onward in particular their international magazine, *The Golden Age,* kept exposing the Nazi terror, year after year. Thus in its October 9, 1935, issue, reporting on "One Year of Nazi Terror," it gave the numbers murdered, imprisoned and sent to concentration camps. The following year it had such articles as "All Germany Worships a Murderer," and "Nazi Robbery of the Jews." In 1937 it featured, among other things, an article headed "German Jews Law-abiding." In 1938 it told of discrimination against Jews throughout Germany, of intolerance, and the persecution of the Jews. In 1939 articles told of "Fiendishness at Sachsenhausen," where Jews were being clubbed to death, and of the pogrom of November 10, 1938. Among other articles to appear in subsequent years were "Abuse of Jews," "End of Jews in Germany," "Terrible Plight of Hungarian Jews." More than that, so long as Jehovah's witnesses in Germany were able to do so they went out of their way to befriend the Jews, ignoring the ordered boycotts and sharing their food with them.

Why Did Pius XII Remain Silent?

As Catholic historian Heer observes, "When he wished, as in connection with the two bombardments of Rome, Pius XII could act astonishingly fast." He also spoke out strongly condemning Russia's at-

tack on Finland in 1939. When, in 1944, it appeared that the Allies would win the war, Pius XII in his Christmas message spoke out in behalf of the German people lest Allied peace terms be too hard on the Nazis.

History further records that Pius XII spoke out urging clemency for the Japanese leaders who had been condemned to death by an international tribunal at Tokyo.* As reported by the Official Polish Press Agency, July 20, 1946, Pius also interceded on behalf of Greiser, German administrator of occupied Poland and responsible for the death of more than a million Poles, Jews and non-Jews. Official circles in Poland termed Pius XII's appeal "stupefying." *L'Ordre de Paris,* October 4, 1946, reports that Von Papen, second as Nazi only to Hitler, owed his escape from the noose at Nuremberg to intervention by Pius; although later a German denazification court not so susceptible to Pius' influence sentenced Von Papen to eight years at hard labor.

Then why did Pius XII fail to speak out in behalf of the millions of Jews being exterminated? Did anti-Semitism have something to do with it? It could be, for in 1941 the Holy See stated that it had no objection to Marshall Petain's policy of subjecting the Jews to discriminatory legislation.† Then, too, the fact that he was a polished, cultured diplomat instead of a born fighter might have had a bearing on it. And so might the fact that he was a lover of things German. In fact, although Italian he was known as "the German Pope." The language of his household was German and so was his secretary.—*Newsweek,* March 2, 1964.

Did Pius XII fail to speak out because it might have endangered the Vatican? That is what Archbishop Vagnozzi, United States Apostolic Delegate, claimed: "If the Holy Father had excited in some way the fury of Hitler, he might have decided in one day to arrest the Pope, to arrest the bishops, to stop all the work of the church." (New York *Times,* March 21, 1964) But as Roman Catholic Gordon Zahn so well noted above, Christ's church has the obligation to speak out regardless of the consequences. That it might have been effective is shown by Hitler's stopping his euthanasia program when the Bishop of Münster, single-handed, spoke out against it. And were not the nuncios in Slovakia and Romania effective in protesting against the deportation of the Jews?

More compelling than all the foregoing reasons seem to be those of a political nature. As Catholic historian Heer points out: "Pope Pius XII . . . was not well disposed toward democracy, as he himself admitted to Heinrich Brüning, and not a few members of the Curia." Pius XII mortally feared the advance of Russia's armies and hoped to keep Hitler as the sword of the Church. How well the two worked together can be seen from the way the Jesuits followed Nazis in their invasion of Poland and Russia.

Above all else, Pius cast longing eyes back to the time of the Holy Roman Empire of the Germanic Nation, when rulers were crowned and uncrowned by the pope. As already noted in the play, some of his cardinals were of the same frame of mind, and this was also the goal of the Nazis. The New York *Times* of February 17, 1940, reported: "The German war aims were outlined tonight as a re-establishment of the Holy Roman Empire by the [Roman Catholic priest] Dr. Edmund A. Walsh, regent of the Foreign Service School of [Catholic] Georgetown University. . . . Dr. Walsh said that he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic empire, must be re-established." Without doubt, this

* *Vatican Against Europe,* E. Paris.
† *Harvest of Hate,* Poliakov, p. 300.

common tie, more than anything else, accounted for the extreme reluctance of Pius XII to criticize Hitler and his Nazis regardless of what they might do, even to imprisoning Catholic priests in Germany because they dared to pray for the Jews.

Consciences Stirred

While the foregoing highlights the guilt of one man, it would be a mistake to overlook the responsibility of the rest of Christendom. As Albert Schweitzer stated in a letter to the author of *The Deputy:* "Our failure made all of us participants in the guilt of those days. After all, the failure was not that of the Catholic Church alone, but that of the Protestant Church as well. The Catholic Church bears the great guilt, for it was an organized, supra-national power in a position to do something, whereas the Protestant Church was an unorganized, impotent, national power. But it, too, became guilty, by simply accepting the terrible, inhuman fact of the persecution of the Jews. . . . The failure was that of philosophy, of free thought, as well."

Speaking for Protestantism, Niemöller as far back as 1947 stated in the book *Of Guilt and Hope:* "I think we Christians belonging to the Confessional Church have all the reasons for saying: 'My fault, my grievous fault.' . . . We preferred to keep quiet. We most certainly are not without guilt."

And speaking for Roman Catholics, Joseph Featherstone states: "Above all, one would expect humility from the German Church, and a Christian readiness to accept criticism. Instead of bristling when attacked, it should rather answer: *peccavi,* I have sinned."

Yes, it appears that all too few consciences have been stirred by all of this. As Catholic Gordon Zahn well notes: "In all of this there is one soul-chilling fact that must be recognized; to the extent that Catholics—whether in Germany or in America or anywhere else—are prepared to reject this play and its conclusions, they make it all too clear that, were the circumstances to repeat themselves, it could happen again."

In fact, the same is happening again, although not to the same degree. Churches, Catholic and Protestant, compromise and cooperate with totalitarian governments, keeping silent regarding their injustices and outrageous treatment of minorities, for the sake of safety.

What does all this mean? That the professedly Christian organizations of Christendom are anything but Christian. They play along with the world; they are part of the world that is alienated from God. In fact, all such are part of "Babylon the Great," the world empire of false religion. To all who would sincerely follow in the footsteps of Jesus Christ the call is, "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:2, 4, 5.

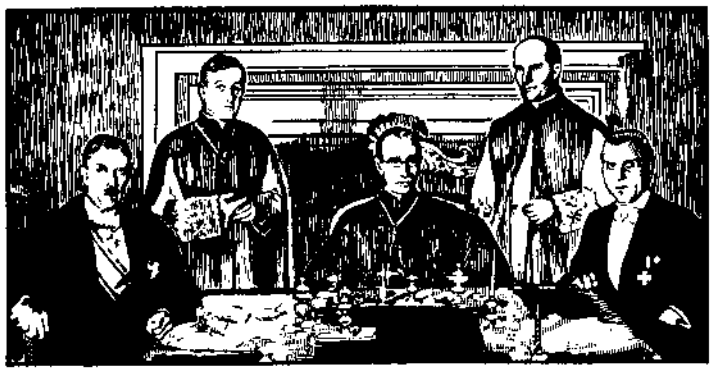
THE NAZI-VATICAN CONCORDAT

IN A forceful way, *The Deputy* is making people painfully aware of the monstrous nature of the crimes perpetrated by the Nazi regime. And as they view these it becomes difficult for them to understand how anyone, especially a religious organization professing to belong to Jesus Christ, the Prince of Peace, would want to enter into a pact of mutual cooperation with such a regime.

Yet that is exactly what took place on July 20, 1933, when Cardinal Pacelli, who

later became Pope Pius XII, acting on behalf of Pius XI, the head of the Roman Catholic Church, and Von Papen, acting on behalf of Hitler and the German Reich, signed a concordat or solemn covenant for mutual cooperation. It was ratified by their superiors and became effective September 10 of the same year.

The Nazi-Vatican concordat was patterned closely after the one made with Mussolini (1929), and gave the Roman Catholic Church in Germany many distinct advantages. For one thing, it guaranteed her "the freedom of the profession and public exercise of the Catholic Religion."* (Article 1) It guaranteed the Catholic Church freedom of communication between the Vatican and its bishops, clergy and lay members in Germany and between bishops and other diocesan officials and their flocks. (Article 4) It also guaranteed all Catholic ecclesiastics the same protection in the exercise of their duties that is given the employees of the State (Article 5), and forbade the wearing of Catholic religious garb by any unauthorized persons. (Article 10) It granted legal recognition to various Catholic organizations and secured the property rights of the Church. (Articles 13, 17) It further gave assurance that "the Faculties of Catholic Theology in the Universities of the State shall be preserved," and that "the teaching of the Catholic religion in the elementary, vocational, secondary and superior schools shall be a regular subject and shall be given in conformity with the principles of the Catholic Church." (Articles 19, 21) The Catholic Church was also granted the right to establish and continue to operate parochial schools, and for its religious orders to found and direct private schools. (Articles 23, 25) And finally, "in public hospitals, prisons and other similar institutions, the Church shall be admitted."—Article 28.



Cardinal Pacelli (center), then Secretary of State for the Vatican, and German Vice-Chancellor Franz von Papen (left) sign Concordat in 1933

Many were the advantages that the Catholic Church gained by this Concordat; in fact, two-thirds of its thirty-four articles were favorable to it or presented no restrictions. On the basis of these alone, the Vatican and the Catholic Church in Germany could well compliment themselves on what they had gained.

But what about the remaining Articles? When we examine these, what do we find? That with the pope's approval the Nazi regime gained no few vital advantages for itself. To begin with, there is Article 11, which provided that "the present diocesan organization . . . of the Catholic Church in Germany shall be preserved." However, the erection of new dioceses or new ecclesiastical provinces had to be approved by either the State or the Reich, depending upon how much territory they involved.

Article 14 granted the Nazis the right to interfere even far more seriously in

* All quotations are from *Documents on International Affairs, 1933*, edited by John W. Wheeler-Bennett.

Church affairs. It recognized the right of the Church to appoint its own officials, but only "in principle." For one thing, it required that ordinary priests must be German citizens and must have received their theological training either in German institutions or in those at Rome. More than that, this Article stipulated that "before releasing Bulls of nominations of archbishops, bishops or coadjutors *cum jure successiones* or any *prelature nullis,* the name of the persons are to be made known to the Reichstattshalter* of the respective State so as to assure that there are no objections to him of a general political character." Further, that "before the publication of the nomination the strictest secrecy shall be preserved with respect to the person under consideration."

And before any such high church officials could take possession of their dioceses they had to place in the hands of the Nazi regime the following oath of allegiance: "Before God and on the Holy Gospels, I swear and promise, as is proper to a bishop, allegiance to the German Reich and to the State of———I will try, in the exercise of the holy ministry entrusted to me, to ward off all harm that might threaten [the German State]."—Article 16.

Article 21 required that in Catholic religious instruction there was to be stress on the "duties toward the nation and civic and social duties," whereas Article 22 required that "the designation of teachers of religion shall be governed by mutual agreement between the Bishops and the Government of the particular State." By these articles nationalism and politics were injected into the religious instruction of youth and at the same time the government made sure that those teaching were acceptable to it.

* Hitler's or the Reich's representative residing in the individual states.

The Concordat in Article 27 further assured Hitler's Nazi regime of the Nazification of the practice of the Catholic religion in the armed force, for it read, in part: "The direction of the spiritual assistance to the Army belongs to the Military Bishop. His ecclesiastical nomination shall be made by the Holy See after the latter has been in communication with the Government of the Reich in order to name a suitable person. The ecclesiastical nominations of the military chaplains . . . shall be made by the Military Bishop, after having consulted the competent authority of the Reich."

Not content with the Nazification of the clerical and teaching personnel of the Catholic Church, this Concordat, in Article 30, provided for the inculcation of Nazism in the German people every time they went to church to hear a sermon preached:

"On Sundays and Holy Days, in the cathedrals as well as in the parish churches, missions and monasteries of the German Reich, there shall be recited at the conclusion of the principal religious service, in conformity with the prescriptions of sacred liturgy, a prayer for the prosperity of the Reich and the German people."

Article 31 made government protection of Catholic organizations, regardless of their nature, professional, social, or what not, dependent upon their giving "assurance of developing their activity outside any political party." And the following Article 32 obligated the Holy See to "enact dispositions excluding ecclesiastics and religious [monks and nuns] from membership in political parties and from activity in this respect."

What this Article meant was that the pope was to order all in the employ of his Church in Germany to stay out of politics. This marked the death of the Catholic

Center Party of Germany, in which the Catholic clergy played a prominent part for many years and which was responsible for putting Hitler into power, his Nazi party not having enough votes in the Reichstag to elect him chancellor and the truly Democratic party refusing to vote for him.

A concordat such as the foregoing might be said to be a marriage of convenience. Each side looks out for its own interests and tries to get as much as it can while giving as little as it must. From the various Articles it appears that the Catholic Church was willing to sacrifice much of its freedom for the sake of material advantage. On the one hand, the Church was to keep entirely out of opposition politics. On the other hand, the State had the right to exercise a veto power in ever so many spheres of Church activity and required the Church to inculcate Nazism.

There doubtless was another reason why the Vatican or the Holy See was willing to surrender so much of its organizational freedom. And what was that? Its fond hope, as noted in the previous article, of the reestablishment of the Holy Roman Empire of the German Nation. Since Hitler publicly stated that he had the same goal, it is easy to understand how the Vatican would be willing to entrust so much power into the hands of the secular Nazi state.

No doubt the terms of this concordat help explain why so few German bishops and priests protested against the slaughter of millions of Jews and other violent persecutions. And the same reasons of policy that dictated keeping this concordat in force in spite of the Nazis' frequent violations of its terms also caused the Roman Catholic Church to keep Hitler, a baptized Catholic, in good standing, in spite of the monstrous nature of the Nazis' crimes against humanity and in spite of Roman Catholic groups' urging his excommunication, as did a group assembled in Chicago, Illinois, in 1939.—*Catholic Telegraph-Register,* September 1, 1939.

No question about it, in making a concordat with Hitler and continuing to honor it in spite of Hitler's crimes, the Roman Catholic Church made herself the adulterous friend of the world of the ungodly but the enemy of God. (Jas. 4:4) To her the words of reproof apply: "Whenever you saw a thief, you were even pleased with him; and your sharing was with adulterers."—Ps. 50:18.

Oath Ceremonies Dubious

Writing in his book *A Living Bill of Rights,* Justice William O. Douglas of the United States Supreme Court says concerning a multitude of loyalty oaths, test oaths for all kinds of employment: "It is doubtful whether these oaths ever catch real subversives. Certainly a dedicated agent of a hostile foreign power would not hesitate to swear falsely, if it would serve his purpose. History shows that a person bent on mischief does not hesitate to take any loyalty oath but is willing to run the risk of prosecution for perjury. It is the dedicated person with 'scruples' who objects. Benjamin Franklin observed years ago that loyalty oaths were 'the last resort of liars.'"

Denies Individual Rights

By a lawyer who champions civil rights

ONE of the most vital rights of the citizen in a free state is the right to have his own body inviolate. But even this basic personal liberty has now been invaded as a result of a highly emotional judgment rendered by Judge Skelly Wright of the United States Court of Appeals at Washington, D.C. Readers of *Awake!* have read (in the issue of January 22, 1964) of the case of Mrs. Jessie Jones of Washington, a twenty-five-year-old married woman who was sick in the Georgetown University hospital. She disagreed with the medical recommendation of a blood transfusion, as she had a right to do in a free nation. But Judge Skelly Wright took the arbitrary and unprecedented course of denying her right of decision and making an order forcing the sick woman to submit to the dangerous and unscriptural practice of consuming human blood.

After this hasty and ill-advised judgment a petition was made to the nine judges of the Court of Appeals, asking them to grant a rehearing of the summary order of their colleague, Judge Wright. On February 3, 1964, the Court of Appeals by a majority judgment, with four of the nine judges dissenting, dismissed the petition for rehearing. The majority put it on the ground that Mrs. Jones' recovery made the continuation of the legal dispute of no practical consequence, a situation described in law by the expression 'mootness.' Judge Wright adhered to his original order. *Not one other judge* voiced agreement. Ten judges had considered the case (nine in the Court of Appeals and Judge Tamm in the District Court). No one but Skelly Wright held individual liberty so lightly as to justify his arbitrary action.

The dissenting judges were most outspoken in their disagreement. Judge Miller pointed out that no single judge of the Court of Appeals had power to act alone, as Judge Wright had done. Not only did he think it was wrong, but he added: "The purported orders of September 17 should be expunged so there would be nothing in our records which could be cited as a precedent for future similar action by a single appellate judge." He also criticized Judge Wright for invading the area of private decision: "It is not correct to suppose that, where there is a serious emergency in life, a judge of a district or a circuit court may act to meet it, regardless of whether he is empowered by law to do so. This situation shows the truth of the adage that hard cases make bad law." Judges Bastian and Burger joined in this dissenting opinion.

"The Right to Be Let Alone"

In a separate dissenting opinion Judge Burger showed that the courts have a proper function in the area that is allotted to them, but this does not justify their starting to manage people's private affairs. He cited a judgment of the Supreme Court

that contrasts "the proper scope of judicial business with . . . those matters which are strictly of private concern and thus beyond reach of all governmental power. We cannot neatly divide all of life's problems and decisions into three compartments and assign one to each of the three great Branches of Government."

Judge Burger continued: "Mr. Justice Brandeis, whose views have inspired much of the 'right to be let alone' philosophy, said . . . : 'The makers of our Constitution . . . sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the Government, the right to be let alone —the most comprehensive of rights and the right most valued by civilized man.' "

And so this "most valued" of rights of Mrs. Jones is what had been invaded and that by a judge sworn to uphold the Constitution of the United States. But the rights of many other people are threatened also. Judge Burger pointed out: "Various examples readily come to mind: a crisis in childbirth may require someone to decide whether the life of the mother or the child shall be sacrificed; absent a timely and decisive choice both may die. May the physician or hospital require the courts to decide? A patient may be in a critical condition requiring, in the minds of experts, a certain medical or surgical procedure. If the patient has objections to that treatment based on religious conviction, or if he rejects the medical opinion, are the courts empowered to decide for him?"

Quotation was made from the warning of the famous American judge, Mr. Justice Cardozo: "The judge, even when he is free, is still not wholly free. He is not to innovate at pleasure. He is not a knight-errant, roaming at will in pursuit of his own ideal of beauty or of goodness. He is to draw his inspiration from consecrated principles." This warning was exactly what Judge Skelly Wright had ignored. Instead of drawing inspiration from the law, he used emotion and expediency.

Judge Burger concluded: "There are myriads of problems and troubles which judges are powerless to solve; and this is as it should be. Some matters of essentially private concern and others of enormous public concern, are beyond the reach of judges."

This fine judgment protecting the rights of the individual was joined in by Judges Miller and Bastian. It recognizes that people are not chattels or animals whose rights and decisions can be turned over to state "experts." This is the practice of Communist and other dictatorial nations. Is Judge Wright's decision a first step in adopting the same practice?

Appropriate for consideration are the words of the man of liberty John Stuart Mill: "A State which dwarfs its men, in order that they may be more docile instruments in its hands even for beneficial purposes—will find that with small men no great thing can really be accomplished."

Judge Wright's Defense

In an effort to defend his action, Judge Wright wrote a long, rambling judgment that filled eighteen printed pages.

Some of his statements are bound to leave questions to be answered. For example, he said: "This case . . . does not involve a disputed medical judgment or a dangerous or crippling operation." Yet when he wrote those words he had before him in the brief for Mrs. Jones the following quotation from a standard medical volume *Complications in Surgery:* "The annual mortality from only 3 complications of blood transfusion is computed to be 16,500 . . . blood transfusions rival some of our major public health problems." How much medical dispute is required? How many more thousand deaths would be

needed before Judge Wright might consider this dangerous?

One wonders if he has seen the widely publicized statement of Dr. W. H. Crosby of Walter Reed Army Hospital, Washington: "Thoughtless prescription of blood transfusion is playing Russian Roulette with bottles of blood instead of a revolver." No danger? No medical dispute?

Judge Wright added: "Nor does it involve the delicate question of saving the newborn in preference to the mother." But why doesn't it? If judges are to begin meddling in private decisions as to medical treatment, how can anyone guarantee that this "delicate question" that involves the medical-religious views of the Roman Catholic Church will not be the issue in the next emergency? Surely a legal precedent of arbitrary destruction of individual liberty cannot be confined simply to a minority group. Once the principle is established it can equally be applied to all others. Let us not close our eyes to the latent threat that this extreme judgment is to every citizen. Imagine what could happen to law and order: Under this theory judges could be called on to abandon the courthouse and rush into hospitals and operating rooms all over the country every time there is a medical crisis (whether real or imaginary) caused by a free citizen of the United States who dares to exercise his sacred right of deciding what he will allow to be done with his own body!

'But I Saved a Life!'

Judge Wright is convinced he saved a life and, in his view, this justifies everything else (including, presumably, ignoring the Constitution).

Because the patient survived, does it necessarily follow that the treatment ordered saved her life? As one prominent doctor, Arthur Kelly, Secretary of the Canadian Medical Association, has stated, "No doctor can be positive that a person will die if he doesn't get a transfusion or live if he does."

Medical opinion respecting Mrs. Jones indicated she had lost two-thirds of her blood over a period of approximately twenty hours. Is this fatal? Consider the statement in the standard medical work *Merck's Manual of Diagnosis,* 8th edition, page 33: "Sudden loss of one-third of the blood volume may prove fatal, but as much as two-*thirds may be lost over a twenty-four*-hour period without fatality."

Mrs. Jones was undoubtedly very ill, but the above work shows her blood loss was not necessarily fatal. Nor did the treatment necessarily save her life, as Judge Wright has presumed. The doctors, no doubt with all sincerity, were concerned because Mrs. Jones' hematocrit* had reached 14 percent. But at Key West, Florida, another witness of Jehovah, a fifty-eight-year-old woman, suffered from the same complaint, a bleeding ulcer. Her hematocrit descended to 8 percent, a much lower and more serious level than that of Mrs. Jones. Without a blood transfusion she would undoubtedly die, her doctor assured her. She refused this treatment and instead took iron therapy. She recovered and is in normal health today, two years later.

Nor is this the only case. A number of others could be cited where witnesses of *Jehovah have recovered from bleeding ul*cers even after refusing transfusions physicians have insisted were necessary to life.

These factors are cited, not to decry the efforts of the doctors, but simply to demonstrate that there is much uncertainty in this field, and the recovery in this individual instance of Mrs. Jones gives little support for the broad assumption that

* Hematocrit: a method of testing blood to determine the percentage of red blood cells in a unit of volume of whole blood. Forty to forty-four percent is normal. Thus a hematocrit of 14 percent would mean the patient retained one-third of her blood; a hematocrit of 8 percent, only one-fifth.

the forced transfusion has saved a life.

Medicine is an inexact science. Much of it is trial and error. Also, many dangers are involved in blood transfusion. Consider the following statement of an experienced pathologist, Dr. J. H. Dible, London, England: "Medical progress . . . is a study of trial and error, of false paths, of whole generations under the sway of wrong ideas leading to wrong treatment and God knows what in the way of casualties—and the old tale yet goes on. A friend of mine said to me the other day, 'In the 18th century hundreds of people lost their lives through blood being taken out of them needlessly; today people are being killed through blood being put into them needlessly,' and I—who only that morning had seen the body of a young man, dead as the result of an incompatible blood transfusion, given after an operation of convenience—could only agree with him sadly."

In view of this trial, error, uncertainty and death caused by blood transfusion, can anyone reasonably assume that because of one single recovery the whole picture is altered and the court-ordered treatment has now become an undoubted lifesaver? If Mrs. Jones had died from the transfusion, like the unfortunate young man mentioned by Dr. Dible, who would have been responsible? The judge? The doctors? The attorneys?

A further weakness in Judge Wright's conclusion that he has saved a life lies in the type of hearing at which he reached this conclusion. The hearing respecting Mrs. Jones was a summary proceeding where he rushed to the hospital in the late afternoon after court. Before Judge Wright arrived Mrs. Jones and her husband did not even know a case was contemplated. The hospital had on its side two lawyers, ten doctors and a Catholic priest. On the other side was Mrs. Jones, too sick to argue, her husband, a young and inexperienced man, and no lawyer! Would anyone really suggest that the scales of justice were evenly balanced? Were both sides of the case fairly presented before the judge? How much confidence can one place in judicial conclusions founded on a wholly one-sided presentation?

Judge Wright adopted the view that because it was an emergency he was justified in ignoring the practices that ordinarily would lead to a fair hearing. This argument that emergency justifies shortcuts can have very dangerous consequences. Consider the warning of Mr. Justice Douglas of the United States Supreme Court when he addressed the American Law Institute: "History shows that Governments bent on a Crusade, or officials filled with ambitions have usually been inclined to take short cuts. The cause being a noble one (for it always is), the people being filled with alarm (for they usually are), the government being motivated by worthy aims (as it always professes), the demand for quick and easy justice mounts. These short cuts are not as flagrant perhaps as a lynching. But the ends they produce are cumulative; and if they continue unabated, they can silently rewrite even the fundamental law of the nation."

The emotional demand for 'quick and easy justice' in this case has resulted in a denial of the rights of the person involved. That Judge Wright's order has had the benefits he would like to attribute to it is open to considerable question. But it is beyond dispute that the precedent creates a threat to the constitutional freedoms of every citizen in the United States. Lovers of liberty will be glad to know that a petition for certiorari has been filed before the United States Supreme Court in an effort to have this 'shortcut' judgment overruled and to protect the fundamental freedoms that the Constitution has guaranteed to all.

New Center for Kingdom Work in Curaçao

By "Awake!" correspondent in the Netherlands Antilles

MOST of us are inquisitive, and a new building seems to make us even more so. Early in 1963 interested passersby—and there are many such in Willemstad, the capital of the Caribbean island of Curaçao—would gaze with curiosity at the pouring of the concrete foundations for the new building on the corner of Oosterbeekstraat and Roermondstraat. Here in the suburbs all building activity is an irresistible attraction, and people kept asking, What will this building be?

By the way, speaking of inquisitiveness, did you notice that here in Curaçao we call our street a "straat"? Of course, if you came from Holland you would know the reason why. Willemstad, like its name, retains in its many interesting buildings and in its street names the distinctive style of Holland. In fact, crossing from Punda to Otrabanda and pausing for a moment on the floating bridge, one almost imagines he is in Holland.

Our new L-shaped building is a missionary home, branch office and a Kingdom Hall all in one. With its many windows on every side, we get the full benefit of the cooling breeze that blows most of the year. The Kingdom Hall and branch office are located on the ground floor, while above the Kingdom Hall is the missionary home, providing three spacious airy bedrooms and a fine kitchen and dining room combined.

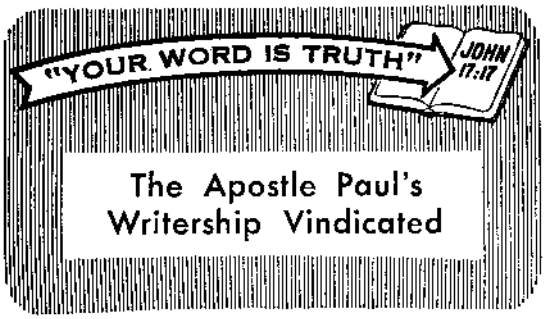
From the roof of the building is an impressive sight. We can see across the roofs of Chere Asile, past the red flamboyant blossoms and a lanky papaya vainly competing with the tall, slender television antennas and out to the white-capped Caribbean Sea. On a very clear day the Paraguana peninsula, jutting from the mainland of Venezuela, can be seen.

Moving-in day arrived on July 20, 1963, and what an unforgettable day it was! A large assortment of trucks and cars assembled at the premises that had served as a missionary home. There they were loaded with cartons of Bibles, Bible literature, furniture, household effects and what have you, and off they went. Back and forth they traveled until the moving was completed. Local witnesses of Jehovah helped the missionaries in their moving, which cooperative and willing spirit is characteristic of Jehovah's witnesses the world over.

What a pleasure to be in our new home called "Bethel," which means "house of God"! From here the message of God goes out to the people of this island. It might surprise you to know that there were 1,179 new subscribers to *Awake!* and its companion magazine *The Watchtower* right here in Curaçao during the past year. This is apart from the regular subscribers and the 40,504 individual copies of these two magazines that were distributed here. Curaçao has a population of only 129,676 people. Last year there was a peak of 208 ministers of Jehovah on the island. These ministers conducted 206 regular weekly Bible studies with people in their homes. The people of Curaçao love people. They love to read and they know the value of educational reading. Many of them can speak Papiamento, English, Spanish and Dutch.

On December 14 a large crowd of 222 assembled for the dedication of the new Kingdom Hall situated in Bethel. One of the first natives of Curaçao to become one of Jehovah's witnesses opened the program. Other speakers discussed the purpose of the Kingdom Hall and the rapid growth of Jehovah's witnesses in the Netherlands Antilles, of which Curaçao is a part.

It is late now. The crowds have gone home. The sky is alive with bright twinkling stars, a silent reminder of the productivity of our Creator Jehovah. At a moment like this we cannot help but reflect on the blessing that is ours here. The new Bethel is evidence of it. We pray that this Bethel home will be used to bring the Word of God to the many people living on these lovely islands.



The Apostle Paul's Writership Vindicated

JESUS CHRIST, in prayer to his Father on the night of his betrayal, said, among other things, "Your word is truth." Therefore all who would be his followers must, to be consistent, accept God's Word, the Bible, as truth.—John 17:17.

But not so, says the modernist clergyman. Although claiming to be a Christian, he denies the inspiration of the Bible. And he considers the Bible to be the work not only of imperfect men but of dishonest men at that. Thus a certain clergyman of the Church of Scotland claims to have scientific evidence that, of all the letters credited to the apostle Paul, only Romans, First and Second Corinthians, Galatians and perhaps Philemon were actually written by Paul and that the rest were written by several others.

But how could this be if God's "word is truth"? Of the fourteen letters credited to Paul thirteen mention Paul as the writer from one to three times. Are we to conclude that all this logical Scriptural exposition, all this fine admonition is the work of forgers, a number of them at that, and yet writing so much alike? Every time Paul's name is mentioned in these letters it represents a lie if Paul did not write them.

More than that, there are ever so many personal references in these letters, as when Paul refers to his prison bonds and his being acquainted with Timothy's mother and grandmother. If Paul did not write these letters, then all such references are lies. And what about his use of the personal pronoun? In the letter to the Philippians alone he uses "I" more than sixty times. If he did not write that letter, then every one of those sixty "I's" represents a lie.

On what basis does this clergyman rest his radical conclusions? To quote him:

> "The results are convincing. The work is based on the principle that authors have certain habits of style deeply ingrained. For the present study we have considered such things as the space between the uses of the word 'and,' repetitive uses of the word, sentences beginning with the word and so on."

By checking some dozen classical Greek writers, such as Aristotle, Plato and Socrates, and finding that each one of these writers has his own way of using this Greek conjunction *kaì*, he evolved a hypothesis that he tried out on the writings of Paul. In doing this work he depended upon an electrical computer.—Toronto, Canada, *Globe and Mail*, February 26, 1963.

What about this hypothesis? Is it sound? Must we conclude, on the basis of his style, that the nine or ten letters following Galatians in our Bibles were not written by Paul? Does the use of the very common Greek word *kaì*, which may be translated not only "and" but "also," "even," and so forth, dictate this? No, and that for very compelling reasons. The hypothesis is entirely unsound, for it makes comparisons between things that are not comparable. There is no question about the classical Greek writers, whose works he used to develop his theory, having certain definite individual styles. For one thing, they wrote a great deal. They were concerned with style, with producing fine literature, with making a name for themselves as writers and so took time to stamp their individuality upon their works.

How different from all these was the apostle Paul! In the first place, he was not

even a Greek but a Jew, a Hebrew, and his training had been in the Jewish religion and in the Hebrew language. He was taught at the feet of Gamaliel and proved outstanding not because of his literary abilities but because of his religious zeal. Further, Paul wrote comparatively little. The Christian Greek Scriptures are by no means a large volume, and yet Paul wrote only from two-sevenths to one-third of it. Even though it is quite likely that not all he wrote came down to us, he was not, first of all, a writer but a traveling preacher, a missionary, a public and house-to-house minister, as he himself makes clear. —Acts 20:20; 2 Cor. 11:23-27.

There is a great contrast between the writings of Paul and those of the Greek classicists. As well noted by a learned Greek scholar:

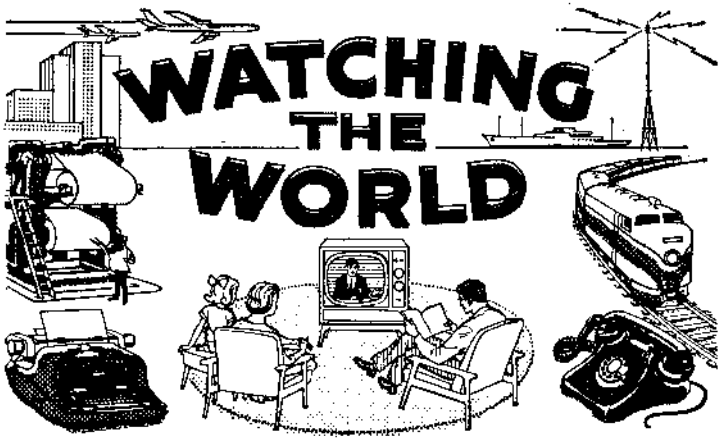
> "The style of Paul is altogether peculiar [unique]. Nothing like it, I believe, can be found outside of the New Testament. It is the style of a Jewish Rabbi rather than of a classical Greek writer; but of a Rabbi of a very peculiar cast of character. His style is the natural outgrowth of these elements, to wit, the fiery impetuosity of his own nature, his thorough and strict Jewish education, and the characteristic peculiarities of the Christian theology which he inculcated. He abounds in imperfect parentheses, that is, sentences which interrupt the flow of thought, and yet are so essential to the subsequent argument that they cannot be omitted. . . . He darts with inconceivable rapidity from thought to thought, so that one must be assiduously on the watch to keep him in sight. He gives himself no time to express one thought fully, before he hurries on to another; and multitudes of ideas are struggling in his soul for simultaneous utterance. Yet . . . his thought comes out, not only with perfect explicitness, but with warmth the most genial and eloquence unsurpassed." —*History of the Books of the Bible*, Dr. C. E. Stowe, pp. 343, 344.

Not that Paul wrote every one of his letters in this style, but this is especially true of his letter to the Romans, and of others to varying degrees. Yet could we imagine the foregoing being said of any of the Greek classical writers? Paul was not concerned with works of art, fine literature. His chief concern was substance, and the ones to whom he wrote as well as his own circumstances would be bound to influence his style. This is borne out by the fact that the modernist clergyman used Paul's letter to the Galatians as his criterion and it is to be expected that the letters which, like it, concerned themselves largely with doctrine would resemble it, which is the case with Romans and First and Second Corinthians.

Just one fact alone points up the fallacy of the hypothesis under discussion, and that is that the apostle Paul wrote under inspiration. Can a computer measure the workings of the holy spirit?

Additionally, there is the testimony of early church historians. The works of such early writers and early collections of Bible manuscripts join in crediting Paul with every letter that bears his name. (For more evidence of this nature see *"All Scripture Is Inspired of God and Beneficial,"* Ephesians through Hebrews.)

In view of all the foregoing, what a feeble line of argument is put forth by this modernist clergyman who would rob Paul of the writership of most of the letters he wrote under divine inspiration and would prove that God's Word is not truth! How true are the words of Paul, "The wisdom of this world is foolishness with God," and of Jeremiah, "They have rejected the very word of Jehovah, and what wisdom do they have?"—1 Cor. 3:19; Jer. 8:9.



U.N. Force on Cyprus

◈ Since December 26 the British have been on the island of Cyprus trying to maintain peace between the Greeks and the Turks. At 5 a.m. March 27 Lieut. Gen. Prem Singh Gyani assumed command of the United Nations force charged with keeping the peace in Cyprus. At present the international force is made up of only British troops and 1,000 Canadians.

By the way, Cyprus had the highest percent of increase in tourism last year of European and Middle East countries. During the year a record number of 74,619 visitors came to the island, compared with 50,236 in 1962, an increase of 49 percent. A soldier being dispatched to the island remarked, "It's a pity that war should mar that beautiful land." That is the way all peace-loving people feel.

Alaska Torn by Quake

◈ At 5:36 p.m. on March 28, Anchorage, Alaska's largest city, with a population of about 100,000, was rocked by one of history's mightiest earthquakes. The devastation was widespread. Buildings collapsed. Fires broke out. Other hard-hit places were Kodiak, Seward, Valdez and Cordova. The quake generated giant ocean waves that left a trail of death and destruction down the Pacific coast from Canada to California. More than 2,000 miles from the quake, Crescent City, California, was hit by an ocean wave generated by the quake, leaving 10 dead and 50 missing. The earthquake's force was rated variously at 8.2 to 8.7 on the Richter scale of temblor measurements. The cost in property damage in Alaska was said to be $250,000,000. Governor Egan of Alaska said the death toll was 65 or 66, with at least 100 persons injured.

Raging Rivers

◈ Heavy rains and melting snow created havoc in seven states along the Ohio River in America during March. Seven states were designated as disaster areas, thus eligible for special federal help. Some 50,000 people were driven from their homes by the raging waters. The floods were called the worst in 20 years. At Wheeling, West Virginia, the Ohio River was 47 feet—10 feet above flood stage. In another state it was 46.2 feet —18.2 feet above flood level. On March 12 the Ohio River crested at 66 feet at Cincinnati.

Pictures of the Atom

◈ A magazine called *Science & Mechanics,* in its January issue, featured an article entitled "First Photos of the Atom!" The writer stated that "a revolutionary new scientific instrument has been invented that penetrates to the heart of matter, the atom, and photographs it in color"! The microscope that does this incredible bit of work is called the Nemescope. It reportedly can photograph atoms, viruses and enzymes. The new microscope is said to cost a fraction of the electron microscope, heretofore the most powerful magnifying instrument known to science, and requires specimen preparation no more complicated than that required by a simple optical microscope. In addition to producing photographs of subatomic structure in color, the author claims, the Nemescope can also project the image on a screen or reproduce it via television.

Volcano Erupts in Chile

◈ Five hundred miles south of Santiago, Chile, on the edge of Lake Villarrica, is where the Villarrica volcano is located. On March 5 it erupted with a roar that spread terror for miles around. Its first eruption the day before started avalanches that buried a village and drove thousands from their homes. The village of Conaripe was wiped off the map when an avalanche of mud and rock swept over it. An estimated 30,000 people fled through mud and blinding rain to places of safety. Rescue teams were trying to reach them with food and supplies.

Land Reform in Italy

◈ Land reforms in Italy have brought about enormous changes in the Italian way of farm life. Twelve years ago the Italian government redistributed 700 square miles of land. According to one source, the government paid the equivalent of about $400 an acre for the land that it appropriated. The land with a house was then sold to peasant families for a fraction of the

cost on 30-year loans at 2 percent interest, so last year an owner of a 13-acre farm paid the government $40. About 32,000 families in the area of the Gulf of Taranto are now living on land expropriated from 1,500 larger holders.

Easing Famine in India

◈ The Indian state of Rajasthan has experienced crop failures and drought for the past three years. Some half-million people are suffering from famine. The Agency for International Development has made arrangements to ship 21,000 tons of wheat and 25,000 tons of livestock feed. In addition to the livestock feed, that makes about 84 pounds of wheat for each one of those in need. But how much of the shipment will actually reach those who need it?

The Blood Racket

◈ A reporter for the *China Mail* (Hong Kong), January 27, asks: "When is Government going to stop this blood racket in certain private hospitals?" A patient is told he needs a blood transfusion, "but he has to pay $180 per pint—$180 cash." The report says that "anything up to $400 is charged for a pint of rare blood types." In one instance, when a number of friends and relatives stood by and were willing to contribute blood to a patient, their offer was refused. But the patient's relatives were billed for three pints of blood. A cry is going up in Hong Kong for the government to step in and do something about this nefarious racket.

Misuse of Blood

◈ The Toronto *Daily Star* stated that an effective human serum against lockjaw has been developed by doctors in Canada. Surgeon L. J. Mahoney reportedly stated that "millions of doses of horse serum are given every year." Now some of it will be from *human blood!*

Man's misuse of blood seems to know no end. Now they are making face creams from cow's blood! *Time* magazine for March 27, 1964, says that the research laboratories of meat-packing Armour & Company have developed the process that "uses proteins drawn from the blood to temporarily smooth and fill in furrows, much like a glossy, translucent mudpack."

Relay II from Japan

◈ The first live telecast relay from Japan to the United States was made March 25. There have been previous telecasts from the United States to Japan by way of Relay I, a communications satellite. Premier Hayato Ikeda of Japan used the broadcast to apologize to the American people for the stabbing of American ambassador Edwin O. Reischauer in Tokyo by an emotionally disturbed youth. The ambassador was wounded in the leg. President Johnson of the United States stated that all Americans understood that the incident had "nothing to do with the deep friendship and understanding which exists between our two countries." The transmission from Japan to the United States was made by the communications satellite Relay II.

"Fly-by-Night" Religion

◈ The Miami *Herald*, March 22, stated that Christendom's ministers are "alarmed by the growing number of men who make lucrative livings off 'fly-by-night' religion." Ministers complain that in almost every line of work one must prove his ability, but not in religion. So-called "con men of religion," therefore, are taking over. They may assume many identities, such as faith healer, prophet, peddler of crosses as lucky pieces, tent evangelist, street-corner preachers. The "con man" will come into an area, said a Lutheran minister, and he "will milk it dry in the name of religion and then move on to greener pastures." A Presbyterian minister reportedly explained: "A man who comes into a town with a Rev. in front of his name isn't questioned. Instead, he is accepted with open arms, his beliefs are accepted and his character is accepted. All because of the three letters—Rev." So clergymen are obviously worried over the fleecing of their flocks before they can get to them.

Violence in India

◈ Mid-March anti-Moslem violence claimed the lives of 143 persons in eastern India. In the steel town of Rourkela a crowd of about 500 gathered to protest a curfew. Violence broke out and some 29 persons were officially reported killed on March 21. The official death toll in this city rose to 63. A number of Americans and British citizens were evacuated to Calcutta. But earlier in the week similar religious violence cost at least 30 lives in Calcutta in West Bengal. The arrival of evicted Moslems from eastern India in East Pakistan is regarded by the Pakistanis as a basic cause of the new religious violence.

Through the Alps

◈ People once cringed at the thought of driving over the famous St. Bernard Pass that divides Switzerland from Italy. This route that was laid down by the Romans in 141 B.C. is now being bypassed. A two-lane, 3.6-mile-long tunnel cuts through the mountains now, eliminating much of the hazardous driving. What was once an hour auto trip is now a ten-minute drive. Eight months out of the year the pass is blocked by snow. Motorists were forced to take the alternate route, which was some 100 miles longer. Now all of that is in the past. There have been many railway tunnels cut in the Alps, but March 19 saw the first highway tun-

nel in this vicinity open for business. It took 5 years and $35,200,000 to do the job.

A Bomber Blaze

◈ The United States government recently proposed that a step toward disarmament would be to set ablaze $1,000,000,000 worth of bombers—the U.S. B-47—which planes are considered outmoded, if the Soviet Union would destroy an equal number of their TU-16's. The United States fears these outmoded bombers may fall into the hands of other nations and be used as weapons of war. On March 19 the Russians blasted the plan as unrealistic. They said it did not represent real disarmament.

De Gaulle to Mexico

◈ President Charles de Gaulle of France made a friendly invasion of Mexico in March. His enthusiastic reception caused no small ripple throughout the Western Hemisphere. His visit lasted three days. He talked about trade, aid and common aims. The 73-year-old French president spoke about his alliance of independent nations and the part they can play together. De Gaulle was being viewed as a world leader who could protect Latin America from "Yankee imperialism." Washington, for the most part, was silent but not completely unconcerned. The French president is due back for another round with the Spanish-speaking people in the autumn, when he is scheduled to visit Peru, Chile, Brazil and Argentina.

Aid from Automation

◈ The Library of Congress in the United States with its 43,000,000 volumes is beginning to have a cataloguing problem. Forty new items come in every minute to be catalogued. At present the staff of cataloguers are at least one year and 150,000 items behind in their work. Library officials are hopefully looking to automation to solve their problem. Automation in catalogue searching and document retrieval is now feasible in large libraries.

Subverting Message for Wealth

◈ On February 14 the Waco (Texas) *Times-Herald* reported Dr. Samuel Southard, professor of psychology of religion at Southern Baptist Theological Seminary in Louisville, Kentucky, as saying that the Baptists in the southern part of the United States have compromised the Christian message for prosperity. He is quoted as having said: "We are the picture of a people of affluence and health but are not wise in the eyes of God." "We have subverted our message to hold our numbers and our wealth . . . We are saving our organization and losing our religious life."

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Awake!

Portugal Suppresses Freedom of Worship

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Avoid the Pitfall of Lazy Mental Habits

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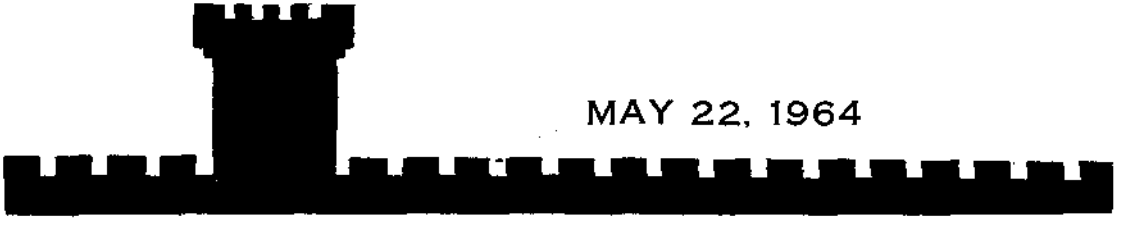

MAY 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to* publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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ARE YOU Whole-souled In WORK AND WORSHIP?

IT WAS an early summer day in an eastern United States city. Tents were being erected for a convention of Christian ministers soon to be held. The men doing the actual labor were themselves Christian ministers who had arrived early to help to get things ready for their convention, and they went at their work energetically, whole-souled. The tent company representative that was directing the work was in no small way impressed by their spirit of cooperation. He observed, with a sense of humor: "You can tell these men are working for nothing. Men who work for money don't work that hard."

He was right, but not altogether. Those men were working for nothing, but only as far as money was concerned. What caused them to work the way they did? Their love for Jehovah God and for their fellowmen, especially for their fellow Christians. They were devoted, dedicated men. Apparently working at a thing whole-souled is the exception rather than the rule or it would not elicit such a comment as the foregoing. But should this be so?

Do you have work to do, honest work that accomplishes some useful purpose in addition to providing yourself with a livelihood? If so, then go at it in a whole-souled manner. Give it your undivided attention; put your heart into it. That is the advice that the Christian apostle Paul gave to Christian slaves in his day: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men."—Col. 3:23.

The apostle here used the Greek word *psychē*, from which comes the word "psychology," and which Greek root means "soul"; also the preposition "*ek*," meaning "out of" or "from." He was urging those slaves to work with their whole being or soul. To work at something whole-souled means doing all you can, doing it as well as you can and doing it from (*ek*) the right motive, as a matter of conscience, seeking to please God and not men.

Why be whole-souled in your work? For one reason, you cannot do anything when you are dead: "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol [the common grave of mankind], the place to which you are going." Yes, appreciation of life itself should make you want to be whole-souled in your work.—Eccl. 9:10.

Further, you owe it to your employer to be whole-souled in your work. Remember, the apostle was first addressing slaves

that doubtless were working for pagan masters or owners. You are under obligation because of receiving a wage or salary to work whole-souled at what you have contracted to do. To the extent that you fail to do so you are not living up to your agreement.

More than that, you owe it to yourself to be whole-souled in your work. Your self-respect suffers when you follow the lines of least resistance rather than disciplining yourself and making yourself do what you are supposed to do. The human heart, due to its selfish bent, is prone to want to get away with as much as it can. This may take the form of coming late and quitting early—if one can get away with it! Or it may take the form of working for oneself when one is supposed to be working for one's employer. Or it may be just plain loafing. But how sheepish one feels when one is discovered loafing on the job!—Gen. 8:21.

If you are interested in success you will want to work whole-souled, with all your heart. Thus we read regarding Hezekiah, king of Judah in the eighth century B.C.E.: "Hezekiah . . . continued to do what was good and right and faithful before Jehovah his God. And in every work that he started in the service of the house of the true God and in the law and in the commandment to search for his God, it was with all his heart that he acted, and he proved successful."—2 Chron. 31:20, 21.

The record of Hezekiah points up another area wherein you should be whole-souled, namely, that of religion. You may be whole-souled in your work of making a living but are you also whole-souled in your worship? Here there is prevalent even less whole-souled effort. At least that is the implication of certain observations made by a spokesman for the world's most numerous religion, a leading United States Roman Catholic theologian, who is professor of canon law at the Catholic University in Washington, D.C.

He was discussing the proposed liturgy reform, which, according to those who have to do with it, may take from five to eight years to be put into effect. According to him these liturgy changes will mark "the real beginning of reform within the Church," for the liturgy "affects the single occasion when Catholics come together every week, the Sunday morning mass. It confronts what has been called the 'Sunday morning crisis.'" And why is the Sunday morning mass the 'Sunday morning crisis'? To quote him, because of "the congregations that are unmoved or indifferent," and the "rites that are routine or unintelligible."—New York *Times,* February 17, 1964.

What about your worship and that of your church? Is it whole-souled or do its religious leaders also complain about the indifference of their flocks? If you are to please God, it is important to be associated with those who give God the kind of worship that pleases him.

Yet, even if you are already associated with those who are known for their whole-souled worship, be sure that it is not only the organization but also *you* who are whole-souled. For example, when you assemble with the rest of the congregation for Bible study, and comments are invited, give consideration to the others present, freely volunteering to express yourself on the material being considered, rather than sitting back and waiting for someone else to do it. (Heb. 10:24, 25) When it comes to preaching publicly the truths of the Bible, too, be one who is whole-souled, rather than one who simply does enough to say he had a part.

Yes, whatever you are doing, do it whole-souled as to Jehovah.

THE NEED FOR A DURABLE PEACE

Man faces the greatest urgency of his existence. What can be done about it?

ANYONE who has become informed on the awful power of nuclear weapons will readily agree that the need for a durable peace is greater today than at any time in human history. In times past conventional weapons never threatened the existence of the entire human race as nuclear weapons do today. Mankind was able to survive the wars of the past, despite the heavy toll they took in human lives, but if an all-out nuclear war were to be fought, there are sound reasons for questioning whether man could survive.

Shocking estimates have been made of the carnage that would be caused by the first phase of a nuclear war. Experts in England estimated that approximately 200 million people would perish and that one billion others would die from the effects of radiation. The Soviet strategist Major General Nicolai A. Talensky observed: "A nuclear-rocket war, even without the use of chemical and biological weapons, will lead to the destruction of whole countries and peoples. Immense expanses will be contaminated with a lethal dose of radiation. . . . The mortal danger from radioactive fall-out threatens not only the peoples of the belligerent countries but the whole population of our planet."

With the continued development and stockpiling of even more destructive weapons than those now possessed by the East and the West, and with other nations discovering the secrets of how to manufacture nuclear weapons, the need for a durable peace becomes ever more urgent. The spread of nuclear weapons to more and more countries creates the ever greater possibility of nuclear war. Despite disarmament conferences, the path the nations appear to be following heads in that direction.

Peace Record

Disconcerting is the peace record man has made. If this record is used as a basis for guessing what the nations will do in the future, it appears that there is little hope of their avoiding a clash with nuclear weapons.

In the New York *Times* of April 14, 1963, it was pointed out that "in all the centuries of recorded history the world has known only 292 years of peace. Such were the findings of a Norwegian scientist who applied an electronic computer to the study of conflicts throughout history." It was estimated that during this time there were 14,531 wars. The article points out that these figures were reported in 1960. From that date until the spring of 1963 there were 22 wars, bringing the total to 14,553. Since then still more wars have broken out.

From the ending of World War II to date there has not been one year of peace. Somewhere in the world, fighting has been going on. Regarding this the New York

Times goes on to say: "Since the end of the Second World War our planet has experienced not less than 21 fair-sized wars. To these may be added some 30 or more minor revolts, civil wars and other relatively small conflicts, for a total of more than 50." This gives a higher yearly average of wars than the calculated average back through recorded history. Despite our advanced civilization, man today is less peaceful than his ancestors were. This fact is far from comforting in view of the weapons of mass destruction he now possesses.

The twentieth century has seen mankind advance technologically at a fantastic rate. From the horse and buggy, he has advanced to speedy automobiles, supersonic planes and astonishingly fast rockets. He has harnessed the atom and concentrated light into thin, powerful beams that burn through diamonds. Notwithstanding these great achievements in such a short period of time, man has not learned how to live together in peace. Not one year in this remarkable twentieth century has been peaceful.

War-contributing Factors

With almost two-thirds of the human race living in conditions of extreme poverty and illiteracy, efforts to establish a durable peace are hampered. Hungry and illiterate people are easily aroused to violent action, and there are certain nations that have made such uprisings a part of their political strategy. Efforts to attain world peace can make little headway with such factors working against it.

Nationalism is another force that contributes to the continued existence of wars. It divides mankind and pits the divided groups against one another. On this point the book *Conflict and Cooperation Among Nations* by Ivo Duchacek observes: "Nationalism may be defined as 'a state of mind in which the supreme loyalty of the individuals is felt to be due to the nation-state.' . . . Nationalism divides humanity into mutually intolerant units. As a result people think as Americans, Russians, Chinese, Egyptians or Peruvians first, and as human beings second—if at all."

Durable peace is not possible when mankind is divided into numerous nationalistic groups that are constantly contending with one another. It cannot exist when these groups selfishly seek their own interests rather than the interests of mankind as a whole. It has been this very thing that has hampered the United Nations in carrying out many of its objectives. Representatives come to the United Nations to get all they can but to give as little as possible. Selfishness is not the road to peace. Neither is racial hatred.

A rising tide of racism is stirring people into a turmoil in many parts of the earth. Cultivating hatred for other people because of racial differences makes the attaining of world peace even more remote than it is because of nationalistic differences. Turning one race against another race is not uniting mankind. It is not overcoming the obstacles to peace. How can there be peace when men hate, oppress and even kill because of race hatred? By separating into national and then into racial groups mankind is increasing the difficulty of establishing a durable peace.

Peace Will Come

Notwithstanding the seemingly bleak prospect for the future, a durable peace will come, but not by the hand of man. More than 4,000 years of history have shown that man is not a peacemaker. His peace pacts, disarmament conferences and international peace agencies have failed to establish peace. But man's failure as a peacemaker does not mean a durable peace will never be realized.

Long ago man's Creator inspired his prophets to foretell that he would bring a durable peace to mankind. He showed that he is capable of doing this by the powerful way he dealt with human affairs in times past. It was with a mighty hand, for example, that he delivered the Israelites from Egyptian slavery. That same mighty hand can deliver mankind from enslavement to war. "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces." (Ps. 46:9) The bow, spear and sword were used for millenniums as weapons of war and therefore became symbols of all types of war weapons. By "breaking the bow" and "cutting the spear" the Almighty God brings an end to war. He makes disarmament a reality. He has the power to do this and to bring about the changes that are necessary for establishing a durable peace.

There must be a change in human thinking before peace can become a permanent reality. It is from the minds of men that wars are given birth. Greed for territorial expansion, intolerance toward other nationalities and races, selfish ambition for power, nationalistic pride and a disregard for the welfare of others are causes of war, and they come from wrong thinking. Changing this thinking and causing people to put on a new personality that is peaceful and loving rather than belligerent and hateful is the way to a durable peace. The elevating truths of Jehovah God's written Word do that very thing. Unfortunately many people who have the Bible and who even read it do not permit its truths to transform their thinking. They do not permit its principles to guide their lives. Those who are receptive to its instructions, however, heed the command: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." —Rom. 12:2.

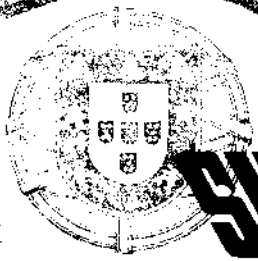
Only a small minority of mankind has shown a willingness to permit God's Word to transform their thinking so that it can be said of them that they have beaten "their swords into plowshares and their spears into pruning shears." (Mic. 4:3) With the vast majority of mankind refusing to make this necessary transformation in thinking, a bigger change must be made for world peace to be realized.

Demonstrating what big change is necessary and his power to do it, Jehovah God swept from the face of the earth the wicked generation of Noah's time. Only by taking such drastic action with the present wicked generation can durable peace become a reality. He has expressed his purpose to do this at the coming "war of the great day of God the Almighty." (Rev. 16:14) For this reason one of his prophets urges us: "Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

By means of his own government, the kingdom for which Christians pray, Jehovah God will usher in an era of justice and righteous rule. He caused one of his prophets to foretell: "To the abundance of the princely rule and to peace there will be no end."—Isa. 9:7.

So we can see that, while from the viewpoint of man's efforts a durable peace appears quite hopeless, from the viewpoint of God's promises it is a certainty. Whatever he purposes he never fails to do. With confidence we can look forward to peace. —Ps. 37:11.

PORTUGAL SUPPRESSES FREEDOM of WORSHIP



FREEDOM of worship is one of the fundamental liberties granted by all enlightened nations. But when it is taken for granted, it is easily lost. Suppression of freedom at first usually affects only "unpopular minorities," but soon large sections of the population find that their liberty is gone.

Recognizing this danger, freedom-loving people in all nations have sought to protect their freedom by law, and those who have been the victims of religious persecution have been willing to face deprivation, prison bonds and even death in order to preserve their God-given right to worship. As a result of this continuous struggle, freedom of worship is enjoyed throughout a large part of the world today. But there are exceptions.

One such is Portugal and its overseas provinces. During recent months the Portuguese police have hounded private citizens, invaded their homes, ransacked personal belongings and arrested persons who simply possessed or were caught reading or discussing the Bible.

Homes Invaded, Bibles Seized

On the evening of August 21, 1963, five policemen with guns in hand broke into a private home in the town of Aveiro, where a small group of Jehovah's witnesses and their friends were peacefully studying the Bible. The home was thoroughly searched, and Bibles and Bible literature were confiscated. All present were put under arrest and herded off to the local police station. There these Christians, including a year-old baby, were held until four o'clock the next morning, at which time the police finally decided to let the children go home. The rest were kept until five o'clock in the afternoon, when they were formally charged with holding illegal meetings and released to await trial.

At the trial it was clearly shown that Jehovah's witnesses are in no way connected with any political movement to undermine the Portuguese government, and that throughout the free world they are recognized as a legitimate Christian organization. It was made plain that at the time their privacy was invaded by the police they were merely holding a Bible study class, as Jehovah's witnesses do openly in all countries where there is freedom of worship. The evidence presented to this effect was irrefutable.

However, nearly a month after listening to the case, the judge declared that the ten Witnesses involved were guilty. He sent Mr. and Mrs. António dos Santos Beirão, parents of a one-year-old baby and a thirteen-year-old daughter, to prison, and gave the other eight Witnesses suspended sentences with a probation of two years. In an effort to scare them into forsaking

their worship of God, he warned that if during their probation period they were caught meeting together to study the Bible they would be immediately sent to jail.

This is not just an isolated incident, but throughout Portugal and its territories non-Catholics are hounded by the police. In every way possible the police have threatened Christians to refrain from speaking about God's Word to others, and to stop holding Bible study meetings. This apparently is part of a nationwide effort to suppress freedom of worship.

Maria Emilia Soares da Costa, who lives in the small town of Castelo Branco, reports that last October 25 she began to observe that she was being followed by several men. Two weeks later she was stopped and asked for her name and identification. The following day she was told by the same inquisitor to report to the police station. There Maria was ordered to stop holding Bible studies with people, and was threatened with arrest if she did not obey.

A few days later, on November 14, the police broke into her room while she was yet undressed. This is the way she describes what happened: "There came a knock on my door at 9:15 in the morning. The owner of the house where I live opened the door and there were three men from the secret police asking for me. They said they wanted to enter my room, and I asked the owner of the house to tell them to wait a minute as I was not dressed, as I had just gotten out of bed. These men did not give me time to dress but entered the room immediately. They entered without asking permission or without identifying themselves and began to search my little room, opening all the drawers and taking everything out of them. They confiscated any and all literature that I had. I was then taken to police headquarters and questioned for hours."

Mrs. Carlotta Purificacão was also confronted by the police. She was cleaning the steps of the apartment house where she lives when they identified themselves and proceeded to search her home. They turned up the bed, opened all the drawers and went through personal belongings. In one room they found a supply of Bible literature, including thirty-five Catholic Bibles that had the seal of approval of the Vatican in Rome. Not only did they take these Bibles, but they hauled away everything in the room, even the wastepaper. This has proved to be standard procedure in some places. In several private homes where Jehovah's witnesses meet to study the Bible, everything, including Catholic Bibles and the furniture, has been taken, and even after months of protests and inquiries nothing has been returned.

The Portuguese Post Office has also taken measures to suppress the circulation of the Bible in Portugal. Packages consisting entirely of Bibles that have been sent from one town to another by registered mail have been seized. When inquiry is made as to what has happened to these Bibles, no satisfactory reply is given.

Especially has discriminatory action been taken against Jehovah's witnesses. In February 1962, a communication was issued to all post offices prohibiting the circulation of their Bible literature through the mail. There has been no official notice to this effect by the government, and the public is not under the impression that the literature of Jehovah's witnesses is banned. However, on the basis of the above-mentioned communication, large quantities of Bibles and Bible literature have been seized and cut up and burned, and thousands of subscribers for *The Watchtower* and *Awake!* have been denied the right to receive their magazines through the mail.

Freedom of Worship Guaranteed

Certainly the vast majority of freedom-loving Portuguese people are not in favor of this suppression of liberty. It casts them and their nation in a bad light before the free nations of the world, which grant private citizens the right to worship according to the dictates of their conscience. At the same time it undermines the promises of their own Constitution, thus endangering the personal liberty of all the Portuguese people.

The recent efforts of the police to stamp out freedom of worship are clearly in violation of the assurances embodied in the Constitution of the Portuguese Republic. This guarantee of citizens' rights was drawn up under the direction of the Portuguese Prime Minister Dr. António de Oliveira Salazar early in his administration, and became effective April 11, 1933. Now, after more than thirty years of guiding the affairs of the Portuguese people, it might be asked whether Prime Minister Salazar is still in favor of granting his people the freedoms guaranteed in the Portuguese Constitution.

According to Chapter II, Article 8, of that Constitution, it is assured that

> "Portuguese citizens shall enjoy the following rights, liberties and individual guarantees:
>
> I) The right to life and personal safety; . . .
>
> III) Liberty and inviolability of religious beliefs and practises, on the ground of holding which nobody may be persecuted, deprived of a right or exempted from any obligation or civic duty . . .
>
> IV) The free expression of thought in any form;
>
> V) Freedom of teaching; . . .
>
> XIV) Freedom of meeting and association."

Although Portugal is predominantly a Catholic country, and according to the concordat with the Vatican in 1940 the Roman Catholic Church has a role as counselor in "education and civilization," Chapter X, Article 46, of the Constitution nevertheless promises:

> "The State shall also ensure freedom of worship and organization for all other religious faiths practised on Portuguese territory, their outward manifestations being regulated by law, and it may grant juridical personality to associations constituted in conformity with the creeds in question."

These certainly are noble guarantees, but are they anything more than pleasant-sounding words? Will Prime Minister Salazar defend the constitutional rights of non-Catholic citizens who have been denied freedom of worship? These are burning questions to which freedom-loving people world wide want an answer.

It is appreciated that these are trying times in the history of the Portuguese Republic. This has resulted in many peoples' attention being turned toward Portugal to see how she resolves her problems. Therefore, it will certainly not be to Portugal's credit to be found persecuting Jehovah's witnesses, for informed people throughout the world know Jehovah's witnesses to be peace-loving Christians who remain separate from political controversies. They are not political agitators.

Misrepresentation Stirs Up Persecution

Nevertheless, shortly after the outbreak of violence in Portugal's overseas province of Angola in southwest Africa early in 1961, Jehovah's witnesses began to be accused of being involved in acts of terrorism against the Portuguese. As has been the case many times before, the Roman Catholic Church took a leading hand in this misrepresentation.

The Catholic journal, *O Apostolado* (*The Apostolate*), of Luanda, Angola, carried an article on May 6, 1961, denouncing the publications of Jehovah's witnesses as instruments of subversion. "It is urgent to check the poison and repress the wave that prepared the crime," it said. "You should

search in Lisbon for the origin of such pamphlets which come here without indication of the sender. And you must, without delay, keep down the distribution of these criminal written satires."

It was about six weeks later that Jehovah's witnesses in Luanda were brutally mistreated. On June 25, while they were peacefully gathered together studying the Bible, the military police with fixed bayonets suddenly broke into a meeting of Jehovah's witnesses. The women and children were sent home, but the men were packed off to prison, where they were held without being given treatment for the bayonet wounds inflicted by the police.

Quickly this program of misrepresentation spread to Portugal itself. For example, the Catholic magazine *Voz do Sado, (Voice of Sado)*, in its September 1961 issue, vilified Jehovah's witnesses, saying: "They are false witnesses. Delinquents that need the police; sick people that need the Julio de Matos [a mental hospital]; ill with a black mist of error. . . . we call attention of our authorities to put a stop to so much provocative and ominous seeds of doctrines that are everything but nationalistic, because they divide the Portuguese at a time when everything should unite them. Men of authority on the banks of the Sado [river], open your eyes while there is time; and . . . expel these new enemies of the unity and peace of the Portuguese."

When this flood of false propaganda flowed into Portugal, Portuguese officials began to interfere with the Christian activities of Jehovah's witnesses. In the town of Évora, some fifty miles southeast of Lisbon, the full-time minister Horácio Armaldo Duarte was called into the local headquarters of the secret police for questioning. There he was shown pictures of dismembered Portuguese soldiers in Angola, and the accusation was made that Jehovah's witnesses were responsible.

Shortly afterward, Rui Encarnacao, one of Jehovah's witnesses living in Beja, a small town not many miles south of Évora, was also picked up by the police for questioning. He was suspected of being a Communist. From then on the police began to follow him and his wife daily, watching their every move. Interference in the work of Jehovah's witnesses now became widespread.

Persecution in Tourist Center

Through the summer months of 1961 the secret police followed Artur Canaveira as he went about his ministerial activities in the picturesque tourist center of Setúbal, just a few miles south of Lisbon. Although they were unable to uncover any reliable evidence that he was a Communist, or was in any way involved in subversive activity, the secret police, nevertheless, arrested him in September of that year. During the following months he was subjected to interrogations and vicious beatings in an effort to make him admit that he was a Communist.

The interrogations always took place at night when resistance is lowest. Four or five agents would shoot questions at him at the same time, so that before he could answer one question another had been asked. This procedure was intended to confuse him. However, when Artur continued to answer truthfully about the nature of his activities, the police resorted to giving him brutal beatings. A radio was always kept handy to drown out the screams that might result from this treatment.

For three months these night sessions with the secret police went on, unknown to the tourists outside who were visiting the famous coastal town of Setúbal. The proceedings were, in fact, not even known to Artur's friends, for he was held incommunicado. Finally he was transferred to the prison at Caxias. On January 22,

1962, without their producing any evidence that he was a Communist, he was released without any charge being made against him.

It is only due to gross misrepresentation that Jehovah's witnesses are accused of being Communists. They are Christian footstep followers of Jesus Christ, and are, therefore, in no way, shape or form connected with anything communistic. In fact, in antichristian lands the work of Jehovah's witnesses is banned, and they are forced to carry on their activity underground. Even the *Diário Da Manha* (*Morning Daily*) of December 3, 1962, one of Lisbon's leading morning newspapers, reported on this mistreatment under the headline "Religious Persecution in the U.S.S.R." The article read:

> "Moscow, 2—Some members of the sect 'Jehovah's Witnesses' were condemned to prison after a five-day trial which took place in Omsk, Siberia, announced the Tass agency. This agency stated that the accused were considered 'enemies of the Soviet state.'
>
> "The trial took place at the request of the inhabitants of the city, the agency emphasized.
>
> "The leader of the sect, one Ivan Ossossov, was sentenced to seven years in prison. In his home were discovered many copies of the Jehovah's Witnesses' journal published in Brooklyn. Ossossov was accused of sending information about the U.S.S.R. to the headquarters of the movement in the United States.—E.P."

Foreign Businessmen Expelled

When Artur Canaveira was released from prison without any charges made against him, it appeared that the authorities were convinced that Jehovah's witnesses were in no way connected with politics. However, just four days later, on January 26, 1962, three foreign businessmen and their wives, Englishmen and Americans, were called to the headquarters of the secret police in Lisbon to present their passports. These couples, Mr. and Mrs. Britten, Piccone and Beveridge, had been residents in Portugal for seven, four and two years respectively. They were now given just thirty days to pack up and leave the country.

When inquiry was made as to the reason for their expulsion from Portugal, the businessmen were told it was because of talking to others about their religion. This could no longer be tolerated, for, it was claimed, Portuguese citizens would be influenced by this preaching not to take up arms to fight for their country. The authorities referred to a recent incident where a young Portuguese man had refused military service, and asserted that they were responsible for his actions. However, it was pointed out that each individual is responsible before Almighty God to act in accord with his Bible-trained conscience. One person cannot be held accountable for what another conscientiously refuses to do.

Christian Conscience

At the same time it was shown that true Christians cannot refrain from obeying the Scriptural command to speak Bible truth to others, regardless of the effect that that message may have on hearers. "I charge thee before God and Jesus Christ," the Catholic Douay Bible reads at 2 Timothy 4:1, 2: "Preach the word." Therefore, a nation that claims to be Christian cannot properly prohibit the preaching of the Word of God. Neither can it properly suppress the freedom of its citizens to worship God in accord with the teachings of that inspired Word.

From the days when the Prince of Peace Jesus Christ walked the earth, there have been numerous Christians who have refused to bear arms against their fellowman. To carry on carnal warfare against peoples of other races and nationalities, among whom lived some of their

Christian brothers, violated their conscience. Early Christians could not reconcile engaging in war with Jesus' command to "love one another just as I have loved you." (John 15:12; 13:34, 35) Therefore, they conscientiously refused to participate in the military conflicts of the secular powers.

The well-known early Christian historian Justin Martyr, whom Catholics claim as one of their "church fathers," said in his first *Apology,* written A.D. 153: "And we who were formerly used to murder one another do not only now refrain from making war upon our enemies, but also that we may not lie nor deceive our examiners, willingly die confessing Christ." And in his *Dialogue with Trypho, a Jew* (A.D. 155-160), Justin declared: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage."

Origen, another famous "church father," who lived a century later, made the same point. According to H. Ingli James in the book *Treasury of the Christian World,* pages 368 and 369, Origen said: " 'The Christian Church cannot engage in war against any nation. They have learned from their Leader that they are children of peace.' In that period many Christians were martyred for refusing military service. On March 12, 295, Maximilian, the son of a famous Roman veteran, was called upon to serve in the Roman army and he refused, simply saying: 'I am a Christian.' "

In this twentieth century, there are still Christians who, because of conscience, cannot engage in the world's military conflicts. Therefore, enlightened nations honor this conscientious objection. Will Portugal grant her citizens this freedom?

Brutal Treatment in Prisons

In recent months several young men have been imprisoned in Portugal because of their refusal to serve in the army. In an effort to make these men capitulate and put on the military uniform, their clothes were taken from them last winter, and they were made to spend months in only their shorts in the cold, damp prison. In addition, they were brutally beaten; one being knocked unconscious and left to lie on the ground for several hours. Another was beaten on the back of his hands until they were all bloody because he would not pick up a gun. These are things that are known.

From time to time such information leaks out of prison. On January 20 of this year a message from one of Jehovah's witnesses was smuggled out of a jail in the town of Penamacor in the province of Beira Baixa. He had written on a piece of scrap paper: "On the 3rd of January, 1964, from 10:30 until 12, more or less, I was beaten and obliged to hold a rifle in a high position and they hit me when I was unable to hold the gun up because my arms hurt me. They struck my hands to make me lift up the gun and hit me in the stomach with their fists and slapped me on the face, kicked me in the shins and struck me behind the ears with a pistol. All this because I would not salute the flag, and this treatment has not ended yet. They say they will make me salute the flag and that I shouldn't think that I won't. But, if the Almighty gives me strength, even if they beat me to death, I will not swear obedience unless it is to Jehovah God, through Jesus Christ."

Obedience to God

Jehovah's witnesses refuse to pledge allegiance to the flag and to take up arms but not because they are opposed to the governments under which they live. It is

a matter of public record throughout the world that Jehovah's witnesses are among the most law-abiding citizens. Never have they, nor will they, take part in any activity designed to subvert a government, nor will they become criminals and work against society. Government officials never need fear that Jehovah's witnesses will endeavor to interfere with the patriotic or nationalistic programs of their nation.

It is only because Jehovah's witnesses desire to obey the laws of God found in the Bible that individually they refuse to participate in patriotic ceremonies and military conflicts of the nations. In this they imitate early Christians, who rendered "Caesar's things to Caesar, but God's things to God." (Mark 12:17) Yes, at all times they seek to remain *in submission* to the Caesar governments of the world, in obedience to God's command to be "in subjection to the superior authorities." —Rom. 13:1.

So while Jehovah's witnesses respect government officials and their decrees, they, *at the same time, remember* to 'pay God's things back to God.' Their life and allegiance belong to God, for they have solemnly promised these to Him. Thus, when the requirements of God and worldly nations conflict, Jehovah's witnesses must answer as did Peter and the other apostles *of Jesus Christ*: "We must obey God as ruler rather than men."—Acts 5:29.

Several times in recent months letters dealing with these matters have been sent to responsible officials in the Portuguese government, but no response has been received other than an increase of persecution.

Bible Reading Prohibited

A few weeks after the three British and American businessmen and their wives were expelled in February of 1962, the secret police called at the home of Manuel Almeida in Lisbon, demanding all Bible literature. Although having no warrant to enter or search, they took away many of his belongings. Later, the police began to call upon friends of Mr. Almeida, evidently obtaining their names from his private correspondence. At each place they demanded all religious literature in the house and warned the inhabitants that they would be arrested if they were found studying the Bible. On inquiring if friends could visit her home, Mrs. António Mateus was told by the police it was permissible, but if they were caught reading the Bible they would suffer the consequences.

In the town of Caldas da Rainha, just north of Lisbon, Alexandre Cardosa Veiga, *his wife and José Fernandes Lourenço* received the following written order from the police early in January, 1963:

MINISTRY OF THE INTERIOR
POLICE OF PUBLIC SECURITY OF THE DISTRICT OF LEIRIA
Section of Caldas da Rainha
ORDER OF NOTIFICATION

Diamantino Alves Gomes, Lieutenant of the army and commander of the section of the Police of Public Security of Caldas da Rainha.

I order any authorized agent, that has seen me sign this declaration, to notify with all legal formalities, [name of one of the above] residing at [their address] Town of *Caldas da Rainha Borough of Caldas da* Rainha, that

he cannot continue to exercise his activities of reading the Bible, Jehovah Witness or any other of religious character, and besides this to promote, to establish, organize or direct associations of an international character such as the one he has said he belongs to . . .

On January 30, three weeks after the above written notice was issued, Mr. Veiga, who is sixty-nine years old, and Mr. Lourenço were imprisoned in cold prison cells, the younger man not even being given a

bed on which to sleep or blankets with which to cover himself. They were held three days, and when they were released, those with whom they studied the Bible were called down to the police station and were told that they could no longer study with them.

Persecution Increases

During 1963 persecution progressively worsened. On October 14, in Luanda, Angola, Portuguese citizens Manuel da Silva and Manuel Acácio dos Santos were arrested and imprisoned. The following month, on November 26, they were joined in prison by Manuel Gonçalves Vieira. But why were these men arrested and put in prison? What was the charge against them? There was none. No official written notice as to their offense was issued. The entire proceedings were illegal and the authorities in Angola are endeavoring to keep them quiet.

When Mr. Vieira was summoned to appear at the headquarters of the International Police and Defense of the State last November 26, he reports being informed by the chief of the brigade, Mr. Varatôjo: "There is the chance that you will be put out of this province because there is a dispatch from the Governor General, Lieutenant Colonel Sílvio Silvério Marques, dated the twenty-second of October, that bans the sect of Jehovah's witnesses in Angola." When he told Varatôjo that he had never heard of such a notice, Vieira said that Varatôjo "took a mimeographed paper from his desk and read to me a few lines saying that Jehovah's witnesses were banned from Angola."

Varatôjo then told Vieira he would have to sign a declaration promising to renounce all activities in connection with Jehovah's witnesses, or otherwise go to prison. When Vieira refused to be intimidated into renouncing his religious convictions, he was immediately thrown into prison. He was thereby separated from his wife and two children, even as Mr. Silva had been six weeks before. Despite the fact that Mrs. Vieira was expecting her third child in two weeks (it arrived on December 10), Mr. Vieira was put in solitary confinement and held there for nearly two months.

All during this time the men were held without charge. Although their wives tried time and again to obtain an explanation for their imprisonment, they either received no reply or were given conflicting stories. The situation caused many hardships for these women, forcing them to look for charity in order that their families might eat and have a place to sleep.

Finally, on January 23, the chief of the brigade summoned the three prisoners and informed them that the governor of the province had decided that they would have to leave Angola. They were told they would have forty-five days to arrange their affairs and go. However, it was not until nearly a month later that they were finally released from prison. Why the delay? It seems that after announcing the decision to railroad these Witnesses and their families out of the country, the officials found among Manuel da Silva's possessions some correspondence that indicated that these illegal proceedings might be exposed to public attention. This worried them, causing them concern as to what to do. So it was not until February 21 that the three men were at last released.

At the time of this writing officials were hoping to get these Witnesses and their families out of Angola without any publication of the incident. The entire proceedings have been illegal. Governor General Marques' order banning Jehovah's witnesses is illegal and unconstitutional, and, for that reason, has been kept a secret.

Imprisoning innocent Portuguese citizens and holding them in confinement for over four months without charge is also illegal, and is a flagrant miscarriage of justice.

In evidence of the shady nature of these dealings, no official bulletin concerning the arrest, imprisonment or deportation has been issued. Everything has been verbal. When Mr. Vieira asked the director of the International Police in Luanda, Anibal São José Lopes, why no written notice of these things had been given, instead of answering the question he changed the subject. A formal protest to the governor of Angola by those ordered to leave has not even been acknowledged. It is evident that Angolan officials want to keep the matter quiet.

Do You Approve?

How can this treatment of Portuguese citizens be harmonized with the guarantee of "freedom of worship and organization for all other religious faiths [besides Catholics] practised on Portuguese territory"? It cannot! The facts are evident that this freedom promised in Portugal's Constitution is now being suppressed! Non-Catholics are not allowed to study the Bible, nor are they free to worship God according to the dictates of their conscience. Rather, they are being hounded by the police, threatened, misrepresented, brutally mistreated, and women and children are deprived of livelihood when their husbands and fathers are locked up in prisons and held without charge.

This treatment cannot be excused by asserting that non-Catholic Christians such as Jehovah's witnesses are not entitled to the freedoms guaranteed by the Constitution because they have not obtained the legal approval of the government. For many years Jehovah's witnesses have sought to gain legal recognition, but Portuguese officials have refused to reply to their requests. Why? No reason has been given. Do you admire a government that promises "freedom of worship and organization to all other religious faiths," and then refuses to recognize non-Catholic religions to be religious faiths?

Certainly for a government to promise religious freedom to its peoples and then to carry on such a program of ruthless persecution of law-abiding Christians is unjust. But what can you do on behalf of the victims of this persecution?

Rulers of all lands have long been sensitive to what people of other nations think of them and their country. At times they may not even be aware of the extreme injustice and brutality of their subordinates who have taken the law into their own hands. You can inform Prime Minister Salazar that you feel outraged at the religious persecution that has reached inquisitional proportions in his country. Give him the opportunity to act in defense of religious liberty in Portugal.

Address your protest to: Your Excellency Professor António de Oliveira Salazar, President of the Council, National Assembly, Lisbon, Portugal; also to: Your Excellency Almirante Américo Tomás, President of the Republic, Praça Afonso Albuquerque, Lisbon, Portugal; and to the Portuguese ambassador in your country, or if there is no ambassador, to the principal diplomatic representative from Portugal.

Late News: *Information just received from Portugal tells of continued suppression of religious freedom. On March 12, when forty-five members of the Amadora, Lisbon, Congregation of Jehovah's Witnesses were gathered together, their assembly for worship was disrupted by twelve policemen. The meeting was stopped, all the women present were ordered to go home, and the male members of the congregation were arrested and taken to jail. The three ministers who were on the platform when the police arrived have been detained in prison indefinitely, while the other men were questioned, searched and then released. Everything in the congregation's place of meeting was confiscated.*

Facing the Gigantic JOB CRISIS

UNEMPLOYMENT is a problem around the world, and in America it is fast becoming the nation's No. 1 problem. The perplexing paradox in the United States is that there appears to exist a semblance of prosperity while the country's unemployment rate is at an all-time high. The United States Bureau of Labor Statistics estimated that in January, 1964, some 67,228,000 people were employed; 4,565,000 were unemployed.

In other words, the figures above mean that at present one out of every fifteen workers in the United States cannot find a job, despite efforts by the government and private corporations to improve the unemployment situation. And what is perhaps even more ominous is the fact that there is no sure prospect of immediate improvement in sight.

The expansion of automation and its job-eliminating factors, at a time when an increase in population is demanding more jobs, is being blamed for much of America's unemployment difficulty. At the last count, according to U.S. President Lyndon Johnson's Council of Economic Advisers, automation is eliminating jobs at the rate of 2,000,000 a year, which is about 40,000 jobs a week! President Johnson himself said that by 1970 the United States will be able "to match the output of the 1960s with 22 million fewer workers." (New York *Times,* January 3) This job elimination is taking place at a time when young people are swarming into the labor market in greater numbers than ever before in the nation's history.

This is especially significant since the unemployment rate is highest among those under twenty years of age, the unskilled, the uneducated and the nonwhite. Recent detailed studies indicated that there are approximately 338,000 available males between the ages of 14 and 24 in the United States who are just not participating in the labor force for want of work.

Compared with Other Nations

In some other places the employment picture is more optimistic. For example, in Great Britain the rate of unemployment is only 2.4 percent, 1.9 percent in France, 1.1 percent in Japan, 4.3 percent in Italy and 1 percent in West Germany. These are 1960 adjusted figures, compiled when the United States rate was 5.6 percent.

Great Britain, France and these other nations are also confronted with problems of automation, education, training and physical limitations of the unemployed. Still they seem to have the situation more firmly in hand. In France, for example, 200,000 refugees from Algeria have been absorbed into the labor force. In Great Britain a drop in manufacturing jobs has been more than made up by a rise in other work. Western Europe has faced the population's drift from the farm to the city. It has also had a relative decline in manufacturing jobs and a growth of white-

collar work. Yet there has been nearly full employment.

In West Germany unskilled Turks and Italians and Spaniards have been drawn into the country to meet the nation's insatiable hunger for more labor. At present there are approximately 40,000 Turkish workers in West Germany, 286,000 Italians and 116,000 Greeks. Three years ago there were almost 350,000 Italians and hardly any Turks. A German Ford company spokesman said that its some 4,000 Turkish workmen were able to match the performance of local employees after three or four months. The workers produced no serious social problems.

Among some Americans automation is considered a curse, but in West Germany it is looked upon by many as an unqualified blessing. The replacement of workers by machines in West Germany is spreading rapidly. Currently 1,500,000 jobs, equivalent to nearly 10 percent of the labor force, are being taken over annually by automated machines.

The economies of West Germany, France and Great Britain have been expanding as fast and even faster than in the United States, and considerably faster in relation to the growth of their labor force. Their range of skills is no greater than in America, though a few, such as Sweden, have policies for moving people to jobs, and others, such as Britain and France, have aggressive programs of moving industries to "distressed areas." In general, however, it seems that their rate of expansion is what has created their full employment. At least, that is what some economists think.

Available Work

The fact that there is a large number of unemployed in America does not mean that there are no jobs to be found anywhere. Director Robert C. Goodwin of the United States Bureau of Employment Security says that there is still substantial demand for workers in certain types and skills, but they tend to be pretty high up in the scale of skilled requirements. In July of 1963 the Bureau listed 11,784 professional job openings that public employment offices were unable to fill from within the state, and which were put in interstate clearance. The largest numbers were engineers, teachers and nurses. There were other jobs too, but they were not as plentiful.

Jobs naturally are harder to come by when unemployment is high and competition for them is keen. Even so, much of the increase in time between jobs often stems from the inability or the unwillingness of unemployed individuals to make earnest effort or preparation to land a job. Educators, government officials and businessmen all say that many people remain jobless simply because they expect others to find work for them, or they do not know how to prepare themselves for the interview. Many unemployed individuals are reluctant to move to areas where employment is available. Personnel officers state that most people do a very poor job of selling themselves. They either do not know where to look for work, or what to say when they do find an opening. It is obvious that a great many unemployed persons need to know what they must do to prepare themselves for the task of job seeking.

What Can Be Done

Today's unemployed can benefit themselves immensely by doing one or more of four basic things: (1) attend a school that will teach them how to approach an employer, or equip them with a trade that is in demand; (2) seek employment in a field other than their own trade or profession; (3) move to an area where there is work, or (4) create employment for themselves.

The first two suggestions are in reach of almost every unemployed individual in many places, and their end is rewarding. Bear in mind that jobs are more exacting today than they were fifteen or even ten years ago—and they are more exacting than the greatest number of the unemployed force is equipped to perform. Schooling will help, since many of the long-term unemployed are marginal groups who lack education, training or physical abilities. President Johnson's Task Force on Manpower Conservation has concluded that "one-third of all young men in the nation turning 18 would be found unqualified if they were to be examined for induction into the armed forces." One-half of these men would be rejected because they could not qualify on the mental test, the report stated. The lack of education of the nation's youth is highlighted by the commission's findings that 40 percent of the mental rejectees never went beyond grammar school. Four out of five did not finish high school. A closer look at these rejectees reveals that 31 percent did not have jobs. Their rate of unemployment was four times that of other young men of comparable age. The majority of those working had jobs requiring the least skill, providing the lowest earnings and involving the greatest vulnerability to unemployment. There is no escaping the fact that these unemployed must be trained before they can be absorbed completely into the labor force.

Schooling does help. One report stated that of 1,000 unemployed and underemployed who took a three-hour course on creative job-search techniques provided by a retraining school, 700 found gainful employment, although most of them had been unemployed for two months or more. Many of the participants who found that they had obsolete skills accepted lesser paying jobs and sought the retraining necessary to restore them to working positions commensurate with their potential.

Moving to a place where there are jobs might be difficult to do if one is married and has a family. Nevertheless, it might be the wisest thing to do. Moving is never easy, not even under normal circumstances, but it has been done and is being done by job seekers daily.

The fourth suggestion, of course, is possible if one has a trade and is a hustler; he can find odd jobs here and there to keep him going. There is always carpenter, mechanical and office work to be done. There is a chance of turning a hobby into a paying job. It will not hurt to try.

"Help Wanted" Agencies

Private and government "help wanted" agencies are in abundance. Many of them deal with specialized help. Go to the agency that can serve your needs. The private employment agent is the in-between man with the right qualifications to supply the right worker for the job, the right job for the worker. Business and industry use his service. So why don't you?

A part-time job might serve your needs while you spend the extra time looking for the work you really want. In that case it should pay you to investigate the many opportunities for employment offered by firms that specialize in placing temporary office workers. Check the "help wanted" columns in your local newspaper.

Leave no stone unturned. Advertise your need to as many people as possible. Do not let disappointment discourage you. You can defeat your unemployment problem.

(If you are having difficulty in getting or holding a job, you may also want to read the following articles published in past issues of *Awake!:* "How to Get the Job You Want," issue of October 22, 1959; "Create Your Own Part-Time Job," issue of November 8, 1960; "Do You Know How to Hold Your Job?" issue of November 22, 1963.)

PANAMA'S CHANGING SCENE

By "Awake!" correspondent in Panama

"THE Republic of Panama occupies the entire isthmus of that name connecting Central and South America, lying between the Caribbean Sea on the north and the Pacific Ocean on the south. It is one of the six Central or Middle American States. . . . under Spanish rule (from 1538) became independent (Nov. 28, 1821), joined the Great Colombian Confederation from which it seceded (Nov. 3, 1903) and became an independent Republic. . . . Panama is roughly the size of South Carolina. At the narrowest and lowest point, the canal bisects the country." So stated *The World Almanac*.

Hurriedly I was gleaning a few facts about the country of my assignment as a missionary. The source of information continued: "Spanish is the official language and its use is compulsory." That jerked me to my senses with a sudden start. Yes, I had studied basic Spanish and loved it for its beauty and rhythm; but English was my native tongue and any other language would be difficult, at least for a time, since I had been reared in a section where only English is spoken. Meditating on the possibilities, I began considering the assets with which man was endowed by an all-wise and loving Creator, and realized that speech itself was one of His gifts. A tongue, a throat and marvelously constructed vocal cords! Surely if I but tried I could make myself understandable, and at the same time be enriched by a new life and a new home to which knowing another language would lead. I would try, bearing in mind that *I* was the foreigner in this instance.

So it was a memorable event, that January day eighteen years ago, when I was met at the airport by missionaries who had preceded me, together with a citizen of Panama who spoke English as fluently as I did. Marvelous! Maybe it was not going to be as difficult as I had imagined. In arranging my papers for my cédula it was so agreeable to learn that the government officials and professional personnel also knew my native tongue.

Strangely, it seemed that almost everyone in the assignment where I had been asked to serve, the second-largest city of the Republic, knew the English language too. Although at times I was convinced that it was only because of the way that I unintentionally murdered theirs that they courteously condescended to converse in mine—nevertheless, they spoke it. I had to wonder why it was that English was so generally known and spoken here, for of a truth one could live, shop, buy, sell and carry on quite normally without having to use Spanish. A little research revealed some interesting facts.

Invasion of the English Language

One of the greatest invasions of the English language came with the influx of people whose speech it was. And an underlying reason for its prevalence in this comparatively new nation was inseparably related to the acquisition of rights to con-

struct the Panama Canal by the United States of America. To supply the brawn necessary for the construction of this lock-and-lake-type Canal, connecting the Atlantic and Pacific Oceans, and now known as "the funnel for world commerce," natives were brought in from Barbados, Jamaica, Trinidad, and others of the West Indies island group. They did not leave their English at home. These would reside in Panama or in town sites in the Canal Zone—a strip of land five miles wide on either side of the axis of the Canal, which land was granted by treaty to the United States by Panama.

Many of those who had migrated to the Isthmus, now to work under English-speaking employers, had anticipated returning to their homeland as soon as construction of the Canal terminated. Learning Spanish was farthest from their mind. But then children began to be born, families formed, and roots of a more permanent nature began to be planted here, replacing the air castles of their dreams on native shores.

The Second Generation

Soon, from those very children—hearing and speaking English in the home, among their playmates and on the streets—came the seeds of a changing scene as a somewhat 'broken-English' had its beginnings, understandable nonetheless. Even to the present day, one frequently hears expressions literally translated, such as: "How many years do you have?" or, "What hour is it?" And it is not difficult to understand that one is simply being asked: "How old are you?" or, "What time is it?"

By the decade in which the Canal was opened to world commerce, 11.6 percent of Panama's population was a foreign-born population, the greater portion of which spoke English. Then the question of education arose; and since the Republic was new and preoccupied with its growing pains and problems inherent to national youth, a stabilized public school system had not yet been realized. How and by whom would this generation receive its learning? Logically, private schools were set up, and teachers, many of whom were from the West Indies but working under the direction of the Minister of Education of Panama, taught English.

"Around 1930," reports one of the teachers of that time, "Spanish was required to be taught for but one hour a week in these private schools, to be increased later to three hours a week. In some sections of the Republic, due to the lack of public schools and the predominance of an English-speaking population, oftentimes English was taught first in these schools, to be later supplemented daily with Spanish classes. Then, as soon as there were adequate public schools, pupils were advised to study their language in them. Since many of those who had come to the Isthmus were living in the Canal Zone, schools known as local-rate or Canal Zone colored schools were set up and English was taught for many years." The white Americans who came and lived in the Zone had their own schools, favoring the language and curriculum of their home country. It is quite understandable, then, why one did not necessarily have to speak Spanish in order to be understood—at that time and in the section adjacent to the Canal Zone.

The Third Generation and the Changing Scene

With the coming of the third generation of this largely British-oriented parentage, born and educated either in Panama or in the Canal Zone, a greater change was due. True enough, English was still the official language of the Canal Zone. It had been

the thought-conveying medium of the engineer to his employee on the "big ditch" project. It had been a contributing factor to many an old-timer's staying on the payroll. But this third generation was receiving more and more of its education in now well-organized Panamanian schools, where Spanish was the language. Language lethargy must yield to a live interest in and knowledge of the tongue of the country.

Another thing—the citizenship of this generation, long overdue for settlement, was inevitably interlaced with the language change. Many were adopting the citizenship of their ancestors. Others attending Panamanian schools felt thoroughly Panamanian, taking that citizenship very seriously. For all those declaring Panamanian citizenship the learning of Spanish was a *must*. In 1954 the plan was conceived of transforming the erstwhile local-rate schools into Latin-American schools, with all classes to be taught in Spanish, thus accentuating an educational orientation to the country of Panama.

As reported in the newspaper *Star and Herald*, Panama, R.P., of March 19, 1954, the then Canal Zone governor, John S. Seybold, in an address to Panama Rotary Club on 'problems that directly or indirectly concern Panama,' said, in part: "We must orient this student (of the local-rate schools) to his future . . . The product of our present school system is ill-fitted to find employment equal to his norm of possible attainments. . . . To remedy this the group should receive in our schools the curriculum and training of the schools of the Republic with secondary emphasis on the teaching of the English language. . . . These Latin-American schools, as they will be redesignated, will be replaced . . . on a completely Spanish-language basis . . . The study of the English language will of course be continued throughout . . . Spanish will be taught in every grade of the school units attended by U.S. citizens."

This suggested changeover was complete by the school year of 1956-57, and its impetus has been added to the tremendous change already being effected linguistically. This present generation, although it may know English, may speak it at home, may use it at will, is definitely oriented to think in Spanish.

Looking at the situation statistically, another clear reason arises for this change of scene. Whereas in 1911, the year of Panama's first 'count of noses,' 11.6 percent of those noses represented a foreign-born population residing in the Republic, two decades later the percentage was slightly lower, registered as 10.1 percent. In 1950 the decrease was more pronounced —only 6.2 percent. And the last census, taken in 1960, showed only 4.2 percent. This calculation on a percentage of population basis still does not present the whole story, for the census report shows that from 1911 to 1940 there was actually an increase from 38,972 to 50,713 in the number of individuals constituting this foreign-born population. From then until 1960 this number decreased to 44,978. To be sure, at no time were all these individuals English-speaking, though the majority were; and certainly not all of those were of West-Indies extraction.

Among those of this latter mentioned group, the decrease in their numbers has approximated 5,500 during each of the past two decades, leaving their number today at about 11,000. Death's toll of some of them and the return of others to their native country after their retirement on disability allowance at the age of sixty-two accounts for their decrease. Worthy of mention, too, in connection with the changing scene, is the fact that many of the second and third generation stemming

from this West-Indies-born parentage, as well as other English-speaking individuals, have taken up residence in other countries.

So the scene changes. The English language is dying out here, even if it is conceded the rank of being the major commercial, scientific and diplomatic language of the earth. Yes, even if it has been described as "frustrating, wonderful, irrational, logical, simple—and the now nearly universal tongue," it has yielded in the homes, in the schools, and on the streets of Panama to what has been dubbed the most elegant of the romance languages, Spanish—a lovely and cherished heritage from the *conquistadores españoles* (Spanish conquerors) who colonized this land, and whose language it was.

Nurse Makes Practical Use of Lifesaving Knowledge

WHEN a landlady advertised her Bournemouth, England, guest house in a nursing magazine and received no replies, she decided it had been a bad speculation on her part. After five years, however, two young nurses noticed it and wrote for accommodation for holidays. The letter had to be redirected three times due to the fact that she had moved. While preparing for these guests to arrive, she was visited by one of Jehovah's witnesses who left an invitation to a Bible lecture. Because of the interest the invitation leaflet stimulated, one of the nurses accompanied her landlady to the talk, attended further meetings and read a great deal.

Back at the hospital, Delores, this young nurse from Jamaica, related to all she met the "good news" she had been hearing and the happy fellowship enjoyed with the congregation. A local Witness conducted a home Bible study with her when this could be arranged. One of her first efforts to witness to patients was by loaning the study aid *"Let God Be True"* around the ward, having one chosen to read a portion to the others each evening and others raising their hands to answer the study questions, just as at the meetings held by Jehovah's witnesses. Further opportunities came when the matron sent along four nurses who needed guidance to Delores, "to be taught what Delores believed and to be taken to her church, in view of her blameless conduct and fine example." This inspired her to ask for the assembly hall for a Bible meeting. This was readily granted. Imagine her delight when thirty-three attended that first night! Regularly on Friday nights after that this meeting was held, with attendances of usually over fifty of the nursing staff and doctors.

Delores' letters home caused a storm of protests from her family. Her father, a Baptist minister, said he would rather see her dead than be one of Jehovah's witnesses. He made her return the title-deed papers of a large eight-apartment house he had bought in her name. Christ Jesus' prophecy that his message would bring division within a family was proving true.—Matt. 10:34-36.

When these pressures failed to deter her, her father's next step was to charge her with immoral associations and demand that the authorities should send her home to Jamaica. In the face of her protests and her anxious desire to complete her training, it was up to the Overseas Students Council to investigate the charges. Imagine her relief and thrill when she received a lengthy letter that cleared her name. It said, in part: "The many faults mentioned to us by your home Council from your parents have proved untrue to us. We are pleased with your deportment and the references given us about you. We congratulate you for your behaviour which is wonderful for a girl of your age."

Her passing of key examinations led to her being transferred to another hospital. In order to care for her Friday-night study in the London hospital, Delores arranged for her day-and-a-half off each week to be Friday and Saturday so that she could travel in on Friday the 36-mile journey, care for the evening meeting, stay overnight and travel back on Saturday morning. Now that she has been moved again, local brothers care for the study.

Her enthusiasm and fine example have encouraged many to consider the Kingdom message. The holiday landlady, now an active Witness herself, considers the money spent on that accommodation advertisement the best investment she ever made!

AVOID the PITFALL of LAZY MENTAL HABITS

WHAT is your attitude toward hard mental work? Do you run from it whenever you can? Do you always work first on tasks that require little mental effort and put off the difficult ones? Are you quick to find reasons for being drawn away from difficult mental tasks? Most people do these things, because thinking is hard work.

Just as physical work is fatiguing and puts a drain upon a person's energies, so does mental work. A day of heavy mental work can make a person just as tired as if he had done a day of heavy physical work. It is not surprising, therefore, that people generally tend to shy away from tasks that require deep thinking. Are you one that does this at times? Do you avoid writing letters, put off preparation of talks and try to pass on to others things that require creative thinking?

Commenting on the reaction almost everyone has toward mental work, James Bryce, a British ambassador of the nineteenth century, said: "To the vast majority of mankind nothing is more agreeable than to escape the need for mental exertion. . . . To most people nothing is more troublesome than the effort of thinking." A similar observation was made by Sir Joshua Reynolds, a British painter of the eighteenth century. He said: "There is no expedient to which a man will not resort to avoid the real labor of thinking."

Thinking Habits

By continually giving in to the desire to do things that do not require mental exertion, you can form the bad habit of avoiding mental labor. Once it is formed it is not easy to break, especially when the habit has been carried on for many years. That a large percentage of people today have plunged into the pitfall of lazy mental habits is evident from the type and amount of reading they do. How many read more than a newspaper or fiction magazines? How many ever pick up a quality book that requires deep thought in preference to a publication that entertains or that contains light reading? Usually what people want are easily read novels that put no load on their thinking ability.

Commenting on the widespread practice of reading light material and avoiding things that require serious thought, professional writer Rudolf Flesch observed: "People don't read enough to be well informed. According to library surveys, they hardly ever read any serious books; according to newspaper surveys, they pay more attention to the comics than to anything else in the paper." The most popular newspapers are not those that give a thorough coverage of world events with thought-provoking and informative details, but those that feature sensationalism and require very little thought.

By avoiding reading matter that requires thought, a person establishes a habit that prevents him from becoming a productive and creative thinker. The habit reveals mental laziness. It keeps him in a state of mental inertia or stagnation.

Self-Examination

It would be worth while for you to take stock of yourself and see whether you have been caught in the pitfall of mental laziness. If you find that you have, you should make a strenuous effort to get out of it and to increase your worth in the eyes of your employer and others, as well as improve your prospects for the future. There are a number of things on which you can examine yourself.

When you select a magazine to read, do you choose it on the basis of its entertainment value? Of course, if you are desiring entertainment, that is what you will look for. But do you manifest mental laziness by never looking for anything else? Do you avoid reading an article that has page after page of solid type even when you have the time to read it and the material is something you should know? In most instances does the length of an article govern whether you will read it or not? Is it too much mental effort for you to read the Bible or a book about the truths of the Bible that may run to several hundred pages?

When evening comes and you have time to do some studying or thought-provoking reading, do you do it? Or do you give in to mental laziness and spend the entire evening watching television or seeking some other entertainment that puts no burden on your thinking ability?

Do you permit other people to do your thinking for you? If your thinking is nothing more than the thinking of the groups with which you associate, it is not your own. It requires far less mental effort to adopt the views of other people than to analyze matters yourself. Certain political ideologies seek to mold public thinking through their propaganda so that it will suit their selfish purposes. Their best subjects for this are mentally lazy people, people who are unwilling to search out facts. It is easier to express popularly accepted views than to come to your own conclusion on the basis of an examination of facts.

Whenever you have a question that arises from your personal reading, do you take the course of least mental resistance by asking someone for the answer instead of searching out the answer for yourself by doing research? For example, suppose you read something in the Bible that brings a question to your mind. The course of least mental effort would be to ask a friend or write to someone who can answer the question. It would be much better to search out the answer in the Watch Tower publications and in other reference works.

The same might be said about decision making. At times it takes great mental effort to make an important decision. Factors for and against a course of action have to be carefully examined, and then the conclusion drawn that must be put into action. There is, of course, nothing wrong in seeking advice from others. This is a good thing to do, but do not expect them to bear the burden of deciding for you as to what you should do. Do not go to someone, such as the overseer in the Christian congregation, and ask, What shall I do? Exert your thinking ability by weighing the factors involved and the advice you receive. Then make your own decision. Heed the Scriptural counsel: "Each one will carry his own load."—Gal. 6:5.

There are many ways in which lazy mental habits are manifested, so exercise your thinking ability as you examine yourself. Doubtless you will find some ways in

which you have lazy mental habits that have developed. You will get much better service from your mind if you break those habits and put your mental powers to work. They improve with use.

Develop Good Habits

Look at mental tasks you are given as valuable mental exercise. Although they may appear to be heavy loads that require hard work, their accomplishment strengthens your thinking ability just as a muscle is strengthened through use by being put to work on heavy loads. Do not permit the strong desire to follow the course of least mental effort to cause you to be like a complaining camel that hates to have a load put on its back. Instead of putting the most difficult task last in a day's work, put it first. While you are fresh you can tackle it with less effort than if you were to leave it until last when you are tired. Do not regard a difficult mental task with distaste and try to postpone doing it. Tackle it promptly. That will be better for you.

Be willing to search out information for yourself, realizing that the intelligent use of sources of information is a big factor in good thinking. As you do research you gather and store up information that can be drawn upon whenever you need it. You may not be able to remember the details, but you will know where to go to get that information. This is one of the benefits of doing your own research instead of expecting others to do it for you by asking them your questions.

Daydreaming does not improve your thinking ability. When studying or listening to a public lecture, keep your mind actively thinking on the material under consideration. Resist the inclination to let the mind wander, giving it over to passive thinking or daydreaming. There is a time for passive thinking, but that time is not when the mind should be doing active work.

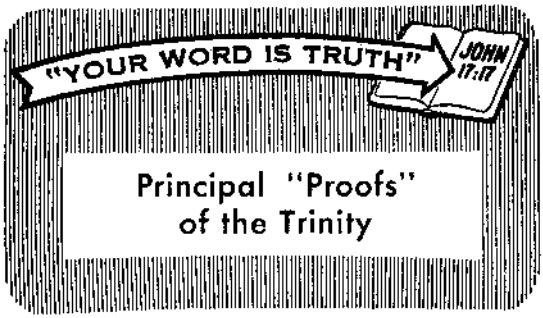
Study of God's Word is vital for thinking minds. The wisdom it contains is life-sustaining. Unfortunately, too many people regard the contents of the Bible as requiring too much mental effort. By avoiding it for things that require less mental effort they do themselves injury; for it is a book that can help them to guard their thinking ability by guiding them in the pathways of truth. It opens up an understanding of how to cope with life's many problems. It instills hope and moral strength. It opens up the way to eternal life.

ARTICLES IN THE NEXT ISSUE

- Ignored Warnings Cost Lives.
- How Has a City Now in Ruins Affected Your Life?
- Roman Catholic Priest Fined for Threats to Jehovah's Witnesses.
- You Can Sew Without a Pattern.

The Creator of man's mind knows what the mind needs, and he supplies many of those vital needs in his written Word. With good reason he counsels us: "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh." (Prov. 4:20-22) The habit of studying God's written Word is the finest of mind-strengthening habits.

When a person exerts his thinking abilities and channels them in a wholesome direction, he benefits not only himself but those around him. By permitting God's Word to help in building, shaping and directing those abilities he can become an upbuilding influence for the good of his community. But this requires recognition of the importance of avoiding the pitfall of lazy mental habits.



Principal "Proofs" of the Trinity

THE doctrine of the Trinity—taught in almost all of Christendom's churches, Catholic and Protestant alike—has been called "the central doctrine of the Christian religion." This doctrine teaches that "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God."

If this doctrine is true, naturally we want to accept it, but the careful reader of the Holy Scriptures finds many passages that raise serious doubts.

Actually, the evidence in support of the Trinity doctrine is not nearly so clear as many people think, for this doctrine is neither taught, explained, nor even *mentioned* in the Sacred Scriptures.

Amazing as that may sound to you, it is true. Theologians, searching in vain for some evidence of the Trinity in the three-quarters of the Bible written before Jesus' birth, were so hard put that they seized upon anything that involved "three."

Three angels came to see Abraham, and they, according to a French Catholic theological encyclopedia, "are generally regarded as a revelation of the divine triad." The churches of Moscow, it says, "provide a great number of ancient and modern paintings, where three young angels exactly alike are seated at a round table under Abraham's tent."*

Do you find it hard to see how the visit of three angels to Abraham proves the Trinity? It does not. Nothing in the Sacred Scriptures says the three angels jointly composed the God who told Moses: "No man may see me and yet live." (Ex. 33:20) Thus, a book on Catholic doctrine truthfully says: "The dogma was not revealed, at least explicitly, in the Old Testament."*

'But did not Christ explain it when he came?' you may ask. No, he did not. The "clear revelation" of this doctrine, that religious books say can be found in the part of the Bible written after Christ's coming, simply does not exist.

For example, the textbook *Abrégé de la Doctrine Chrétienne* (*Abridgment of Christian Doctrine*), used in French religious schools, cites the following as the "three principal" Bible texts that give "a clear revelation of the dogma."† It says:

"1. *At Christ's baptism,* it is recounted, in Saint Matthew (III, 16, 17), that Our Lord 'saw the Spirit of God descend on him in the form of a dove'; and, at the same moment, a voice was heard from the height of the heavens, that said: 'This is my beloved son': the Father who speaks, the Son who is baptized, the Holy Spirit that descends on him in the form of a dove, these are the three persons of the Holy Trinity."

Do you see anything there that says the three compose *one* God? This Bible text says nothing about their composing a "Trinity." It does not say, as does this religious textbook, on page 30, that "the three persons are inseparable: where one is, there the two others are." Instead, it says just the opposite. It says Jesus was on earth, his Father was in heaven, and that the holy spirit (not a person, but God's active force) descended upon Jesus like a dove. Indeed, this text is not a very conclusive proof of the Trinity doctrine!

* *Encyclopédie Théologique,* Volume 15, column 1139.

* *Abrégé de la Doctrine Chrétienne* by the Abbot A. Boulanger, honorary canon of Arras, Lyons, France, 1932, page 28.
† Same.

—See Ex. 31:3; Num. 11:25; Isa. 40:13; Acts 2:4; Rev. 4:5.

The second of the three "principal" texts is explained as follows:

"2. *Promise of the Holy Spirit.* Before ascending to heaven, Jesus announced to his apostles the coming of the Holy Spirit: 'I will pray to my Father,' he told them, 'and he will send you the Helping Spirit who will teach you all truth.' (John XIV, 16, 26) The text specifies at one time the *three persons* and *their divine nature,* because it says of the Holy Spirit that he 'will teach all truth,' a thing that is possible only for God."

However, Jesus' *praying* to his Father indicates, not an equality with his Father, but a submission to him. Further, since the holy spirit is not a person, but is God's active force by which he accomplishes his purposes, God can use it to "teach all truth" without its being a part of an unscriptural trinity.

It is as if a prince said he would ask his father the king to send a teacher to a foreign country. No one would claim the prince was thus saying that 'he was King, his father was King, and the teacher was King, yet there were not three kings but one King.' Yet that is the kind of logic used in saying that the above-mentioned text gives a "clear revelation" of the Trinity dogma.

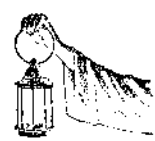
The last of the three texts is cited this way:

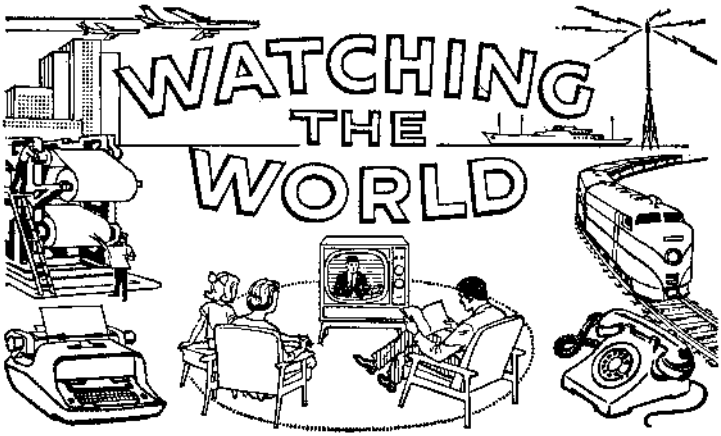
"3. *Baptismal formula.* When he left his apostles, Our Lord bestowed their mission upon them with these words: 'Go, teach all the nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit.' (Matt. XXVIII, 19) No formula could more clearly contain the two elements of the mystery: that is, the *existence of the three distinct persons,* since they are designated by separate names which identify their relationship and do not allow them to be confused, and their *sole nature* of God, because there is no question of performing the baptism but in the name of a single divinity."

Were you able to find the part of that text that says the three "form but a single divinity"? It simply does not exist! No one would imagine that if a nation's representatives were told to speak "in the name of the King, and of the Crown Prince and of the king's personal spokesman," that this meant that the three were but a single sovereign. Yet, again, that is the kind of logic used by those who say this is the final of the three "principal" Scripture texts that give a "clear revelation" of this dogma.

Why were stronger proofs not given to support this doctrine? Because they simply do not exist! The Sacred Scriptures show that the *Father is God,* that Jesus holds the highest position in the universe next to his Father, and that the holy spirit is God's active force by which he accomplishes his purposes.

It is impossible to worship the *Father* properly if you believe he divides his godship with the Son and the holy spirit. To worship God "with spirit and truth," it is necessary to accept Jesus' own words. He said: "The Father is greater than I am." And certainly Jesus knew more about his own relationship with the Father than does any man who teaches to the contrary today!—John 4:23; 14:28.





The Brazilian Revolt

◈ On April 1 João Goulart, 47, was deposed as the president of Brazil. Goulart's ouster was the result of an almost bloodless revolt that broke out on March 31. Goulart fled into exile. With the presidency vacant, Ranieri Mazzilli, next in line, was called upon to assume the post. However, under the nation's Constitution, a new president had to be elected by Congress to serve out the remainder of Goulart's term. The military insisted that one of their own number be picked by Congress as interim president pending national elections in October 1965, as provided for by the Constitution. General Humberto Castelo Branco, Army Chief of Staff, was selected to finish out the term of the previous president. President Branco assured the people that he will turn over the government to a freely elected successor on January 31, 1966.

Airline Accidents

◈ Not one, but three huge passenger airliners overshot the runways at New York City's airports in a 13-hour period in April. Overshooting the runway is considered extremely unusual, but when three of them did it in so short a time it was not only the passengers who were shaken up. It happened twice on April 8 and once on April 7. Perhaps even more surprising was the fact that there were no fatalities.

Churchman and Atheists

◈The Russian constitution is one of the few in the world that includes a clause providing for "freedom of antireligious propaganda." Article 124 of the Soviet constitution states: "Freedom of religious worship and freedom of antireligious propaganda is recognized for all citizens." On February 16 it was made known that Dr. O. Frederick Nolde of New York, director of the World Council of Churches International Affairs Commission, approved the principle that freedom of religion or belief applies to all men in society, "whether atheists or adherents of a religion." Nolde declared: "All men have the right not only to maintain or to change their religion or belief, but also to manifest it in society." Western participants in the executive committee of the World Council of Churches meeting noted that the Soviet constitution states that all persons shall have freedom of religion, but does not give them the right to propagandize on behalf of their religion. The Soviet constitution does, however, give the atheists the right to make propaganda on behalf of their beliefs.

Narcotics Ring Cracked

◈ Agents of the Federal Bureau of Narcotics in the United States arrested three men who were allegedly members of an international narcotics smuggling ring. Authorities stated that they had seized some 134 pounds of narcotics, estimated to be worth about $52,000,000 at the underworld retail rates, or about $13,500,000 "at current underworld rates" in America. U.S. officials say that they have linked the dreaded Mafia with the heroin cache.

Independent Countries

◈ People the world over want independence and self-government. Since the fall of colonialism in recent years, self-governing, independent nations have been mushrooming everywhere. Since the signing of the United Nations charter in 1945 over sixty new countries have come into being.

In the past four years in Africa alone twenty-four new countries have been set up. Africa has some 272,000,000 people. Since World War II it has produced some thirty-six new states. There are in addition some few remaining colonies, plus protectorates and mandated areas, which bring the total number of separate political entities above fifty. Africa's tribes speak an estimated 800 different languages and dialects. Communication, therefore, is difficult. Self-government is difficult.

Bank Robberies Flourish

◈ Despite the many devices to detect crime, federal policemen in the United States are worried over a screaming upsurge in bank robberies. One federal officer reportedly lamented: "Jesse James and the John Dillinger gang never had it so good." Before two months went by this year, bank bandits hit ten times in New York City. They robbed twenty-four banks in Los Angeles and six in San Francisco. Armed robbers struck five times in the Dis-

trict of Columbia, ten minutes' quick drive in any direction from J. Edgar Hoover's own office. Mr. Hoover, by the way, is the head of the Federal Bureau of Investigation. Hoover's records show that there were 919 bank robberies in 1963, a giant leap from 678 in the preceding year. Hoover said: "Armed assaults upon banking institutions are among the most vicious and demoralizing crimes facing our nation today."

Conception Period

◈ Studies over a three-year period among forty-four women revealed that the natural time period in which a baby might be conceived may extend to seven days. Heretofore, it was believed that the male sperm cells remain alive and are capable of causing conception for only about forty-eight hours after insemination. The female ovum is given a time limit of about 24 hours, after release from the ovary, in which it could be fertilized. Twenty women conceived during the study. In only one of them was no sperm activity detectable 24 hours after insemination. The research was carried on by a group of doctors of the Albert Einstein Medical Center in Philadelphia and their report appears in the American Journal of Obstetrics and Gynecology.

Fuel Outlook

◈ One jet plane flying from New York to Miami, Florida, burns more fuel than an automobile will in seven years. About 5,000 gallons of fuel are needed for the flight. By 1966 supersonic aircraft will be using 4,000,000,000 gallons of fuel a year and by 1977 an additional 4,000,000,000 gallons yearly.

Baths in Japan

◈ Tokyo has one of the largest populations in the world. Some 11,000,000 people live there. About half of these people have no bathtubs in their homes. They, for the most part, bathe in the 2,767 public bathhouses. Until recently an adult could get a bath for five cents in one of these houses. A bath cost a child three cents. But prices have gone up. An adult bath now costs seven cents.

No Greek Gods Abroad

◈ There will be no famous Greek statues exhibited at the New York World's Fair 1964-1965, said George Athanassiades Novas, undersecretary in the premier's office. The reason, he said, is that the statues "are considered gods and cannot travel abroad." The Hermes statue of Praxiteles as well as all other unique statues are looked upon as local gods and so are restricted to their home territory.

Canadian Forests

◈ The Canadian Pulp and Paper Association stated that the forests of Canada are worth more than $6,000,000 a day to that land. Yet the sad fact is that not enough is known about trees. A major forest problem is the vast waste caused yearly by fire, insects, disease and the natural mortality of mature trees. Estimates suggest that the waste equals the pulpwood cut of the entire pulp and paper industry, said the association. It is also estimated that 80 percent of all forest fires are caused by man and therefore are preventable.

Crime and Television

◈ Police Chief J. Adrien Robert of Montreal, Canada, recently stated that there should be a crackdown on television films that feature 25 minutes of brutality and immorality followed by a 20-second moral. Robert, who is president of the Canadian Association of Police Chiefs, said that the association feels "too many movie and television films are having a disastrous effect on youth by stressing banditry, violence, indecency and sex." Parents should draw a lesson from this and at least select the programs and movies that their children see.

A United Press International report also quoted J. Edgar Hoover, chief of the Federal Bureau of Investigation in America, as saying: "A private survey has shown that 25 million youngsters watch crime programs on TV for an accumulated viewing total of 20 billion [20,000,000,000] hours per year. This survey showed that the average American youngster—between the time he enters kindergarten and the end of his 14th year—witnesses the violent destruction of more than 13,000 human beings on TV." What better reason need parents have for supervising TV watching?

Record Sugar Crop

◈ The small island of Mauritius in the Indian Ocean is not too well known to the world except that it was the home of the extinct dodo bird and the producer of some rare stamps. However, it also produces sugar. The previous record harvest of 580,372 metric tons was in 1959, but the incomplete records for the 1963 crop season already show the biggest harvest ever; a sugar output of over 685,000 metric tons, almost one ton for every man, woman and child of its exploding population.

Catastrophic Accidents

◈ Accidents in which five or more persons are killed are referred to as catastrophic accidents. The Metropolitan Life Insurance Company reported that in 1963, 1,400 deaths in the United States were due to such accidents. There were eight major catastrophes in 1963, each taking the lives of at least twenty-five persons. About two-fifths of the catastrophes taking five or more lives involved motor vehicles.

Siegfried Line a Giveaway

◈ Less than thirty years ago the Siegfried Line was looked upon as the salvation of Germany. Today the West German government is having a hard time giving it away. There are some 2,000 concrete fortifications and pillboxes in the so-called "invincible" line that can be used for bungalows or weekend homes. The only payment necessary is for the ground on which they stand, most of which is owned by farmers.

Morals Debated in Sweden

◈ Recently a petition was filed with the government of Sweden that scored sex education given to schoolchildren. The petition followed a warning by the board of health of an alarming increase in gonorrhea and an increasing proportion of these cases among adolescents. The annual incidence of gonorrhea in Sweden has increased by 75 percent in the last five years. This reportedly is one of the highest figures in Europe. According to the World Health Organization, figures last September show Denmark had the highest rate of notified cases of early infectious syphilis, with 9.9 cases per 100,000 people; and Sweden the highest rate of new gonorrhea cases, with 284.1 cases per 100,000 inhabitants. The petition scoring sex education in Sweden was signed by the king's physician, Dr. Ulf Nordwall, and 140 other eminent Swedish doctors and teachers. In addition the signatories included professors or lecturers from all Sweden's medical schools, specialists from the Caroline Institute in Stockholm and medical officers. These doctors see in religious teaching, or at least some form of Christian instruction, almost the only way of stemming growing sexual license.

Exodus from Algeria

◈ Not too long ago over a million Frenchmen lived in Algeria. Now there are fewer than 20,000 of them left. The vast majority have gone to France. In addition, an estimated 2,000,000 Algerians have also left Algeria and an additional 1,000 are reportedly leaving every day. Behind the mass exodus is the country's dire need for work and food.

New Constitution

◈ Great Britain's only foothold in Central America, namely, British Honduras, now is determined to follow the pattern of many other colonies of this century. By an ordinance in the legislature of British Honduras on December 31, 1963, under the governorship of Sir Peter Stallard, the colony set up the machinery of a new constitution for self-government as a prelude to national independence.

IS *All Religion* GOOD?

Many persons believe there is good in all religions. But just because a religion is old or has many followers, does that make it right or acceptable to God? What does the Bible say about it?

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Awake!

Ignored Warnings Cost Lives PAGE 5

How Has a City Now in Ruins Affected Your Life? PAGE 8

Roman Catholic Priest Fined for Threats to Jehovah's Witnesses PAGE 12

You Can Sew Without a Pattern PAGE 20

JUNE 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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'Do Not Let The Sun Set With You in a PROVOKED STATE'

HAVE you ever been provoked? More likely than not you have been, and quite likely not without good reason. Did you come to your parked auto and find that thieves or vandals had done mischief? Or did a close acquaintance make an utterly uncalled-for remark? Or did your wife spend money needlessly when you were short on funds?

When you were thus provoked, did it cause you to think and speak unkindly and perhaps even act rashly? If so, then you were not alone, for to keep calm and exercise self-control under provocation has ever been a difficult thing for imperfect humans to do. That is why God's Word well says: "Anyone holding back his sayings is possessed of knowledge, and a man of discernment is cool of spirit," instead of hot-tempered, easily provoked. —Prov. 17:27.

How fitting, therefore, is the counsel of the apostle Paul on the subject: "Be wrathful, and yet do not sin; let the sun not set with you in a provoked state."—Eph. 4:26.

That is, when wrathful, when provoked, exercise care not to sin. When one is angry, filled with wrath, it is so easy to transgress, to say and do things for which one feels sorry afterward. For example, there was Moses, "by far the meekest of all the men who were upon the surface of the ground." Yet when his people on one occasion tried him by their grumbling, he said and did things he afterward keenly regretted: " 'Hear, now, you rebels! Is it from this crag that we shall bring out water for you?' With that Moses lifted his hand up and struck the crag with his rod twice." Because of this expression of uncontrolled anger Moses was denied entrance into the Land of Promise, and that in spite of repeated pleadings. —Num. 12:3; 20:7-12; Deut. 3:25, 26.

Because of this danger of sinning when angry or provoked, God's Word counsels us to be slow to anger. Put on the brakes, as it were, when you find your temperature rising. "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." Yes, "every man must be . . . slow about wrath; for man's wrath does not work out God's righteousness." Lack of self-control stamps one as stupid: "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." —Prov. 16:32; Jas. 1:19, 20; Prov. 29:11.

Not only must we control our wrath or anger lest we act foolishly, but we want

to be on guard against continuing in a provoked state of mind: "Let the sun not set with you in a provoked state." To use a colloquial expression, 'Get it off your chest.' It is not enough that you hold your turmoil in instead of giving expression to it; you must get rid of the turmoil or provoked state for your own good, and that in more ways than one. Failure to do so plays havoc not only with your disposition and personality but also with your physical health. A prolonged provoked state puts a strain on your heart and interferes with your digestion and your sleep.

What can you do about your being provoked? You might first of all ask yourself: 'Do I truly have reason for being provoked?' When God spared the Ninevites, Jonah thought he had good reason to be angry, but God showed him that he did not.—Jonah 4:1-11.

Or you may find that you yourself were partly to blame. Someone may have failed to carry out instructions just as you intended because you failed to make yourself clear. Sometimes the expression that so offended you was caused by something that you had said in the first place. Appreciating that fact will keep the sun from setting with you in a provoked state.

But suppose you do have good reason for being angry, provoked? Still ask yourself: 'Could I not exercise love and mercy and dismiss the matter?' Remember, love "does not keep account of the injury." Also, "happy are the merciful, since they will be shown mercy." You do have need for God to show mercy to you, do you not? We all do. Then extend mercy to the erring one and there will be no likelihood that the sun will set with you in a provoked state. —1 Cor. 13:4, 5; Matt. 5:7.

But if not? Then go at once to the one that has caused you to become provoked. As someone aptly expressed it, more than a century ago: "I was angry with my friend: I told my wrath, my wrath did end. I was angry with my foe: I hid my wrath, my wrath did grow." In saying this, however, he was merely putting in poetry what Jesus had said more than eighteen centuries before: "If your brother commits a sin [against you], go lay bare his fault between you and him alone." And in doing so, endeavor to be kind, calm and tactful, for harsh, blunt and emotionally charged words are not likely to help you to get over your provoked state and to win your neighbor who offended you.—Matt. 18:15.

Or is it a situation about which you can do little or nothing, involving, perhaps, some organization or the local or national authorities? Still it is wise for you not to let the sun set with you in a provoked state. Endeavor to dismiss it from your mind by making a deliberate effort to fill it with other things. Read the Bible or other uplifting literature, such as this magazine or its companion *The Watchtower*. Or take in some wholesome, diverting entertainment. In some such ways you can help yourself so that the sun will not set with you in a provoked state.

For dedicated Christians, in particular, there is the avenue of prayer. Exercise faith in God's goodness and providences. Everything that affects a Christian is a fit subject for prayer. Ask for help to bear the grievance without provocation and to heed the counsel: "Keep silent before Jehovah and wait longingly for him. . . . Let anger alone and leave rage; do not show yourself heated up only to do evil. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth," without anything more to make them angry or provoked! —Ps. 37:7-9.

IGNORED WARNINGS COST LIVES

Millions are putting their lives in jeopardy by ignoring a warning that is being proclaimed worldwide. Are you?

FOR more than a hundred years a volcano on the Indonesian island of Bali was inactive, but in February, 1963, it gave an ominous warning. It sent up a cloud of smoke and ashes and shook the ground with a quake. Had that warning been heeded by the people living near the mountain, more than 1,500 lives would not have been lost a month later when the volcano erupted violently. When nothing happened after the warning, the people thought nothing would happen. They were wrong, as have been so many other people who have ignored warnings.

In 1961 advance warning was given before a hurricane struck British Honduras, giving the city of Belize a severe beating. The residents who heeded the warning by seeking places of safety preserved their lives. There were a number of people, however, who refused to flee to safety, but kept saying, "It won't happen here." But it did, and they are dead.

On the other side of the world, a few years before this, the city of Lahore in Pakistan faced a flood threat during torrential rains. A newspaper warned that a serious flood threatened the city. The Flood Relief Committee alerted responsible parties and a warning was issued to the residents in low-lying areas, but the vast majority of the people ignored the warning. In due time a wall of water came down the river, bringing disaster to Lahore.

The foolhardiness of ignoring warnings of danger should be obvious, but despite this, people continue to be apathetic when they should be fleeing to safety. Just because they may never have experienced a disaster, it does not mean they never will. True, the volcano in Bali had not erupted during the lifetime of the people living in the villages around it. It was difficult for them to believe the advance warning of a coming eruption. But a warning should not be regarded as false simply because it is about something that never has happened in a certain vicinity during our lifetime or because there are no immediate visible indications of it. The warning should put people on the alert; it should be investigated; it should cause plans to be made in case the warning proves true. As this should be the case with warnings of natural disasters, so it should be true with warnings that come from the One who made the things of nature and gave the forces of nature their power.

Divine Warnings Ignored

In times past there are many instances in which lives were lost because divine warnings had been ignored. The warnings were given well in advance so as to allow for escape, but invariably the people warned ignored them. They seemed to think that things would continue for them as in the past. Their attitude is expressed in the Bible at 2 Peter 3:4, where persons like them are quoted as saying: "Why, from the day our forefathers fell asleep in

death, all things are continuing exactly as from creation's beginning." It was an attitude like this that the residents of the city of Jerusalem displayed.

For many centuries Jerusalem was occupied by people who had been brought into covenant relationship with man's Creator, Jehovah God. When the prophet Jeremiah came to them in the seventh century before Christ proclaiming a divine warning about the destruction of that city, the people refused to believe him. A disaster coming upon Jerusalem seemed incredible to them because this was the city where God had placed his name. Nothing like that had happened in the past, and they could not conceive of its happening in the future. Instead of wisely giving heed to the warning, they rejected it and turned to persecuting Jeremiah, who delivered the life-saving warning.

For forty years Jeremiah persistently warned the stubborn people of Jerusalem, but as the years passed and nothing happened they became more adamant in their rejection of his warning. They could not be persuaded to change their attitude even when God pointed out the reason why the disaster would come upon them. Through his prophet Jeremiah, God said: " 'For the reason that you did not obey my words, here I am sending and I will take all the families of the north,' is the utterance of Jehovah, 'even sending to Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about; and I will devote them to destruction and make them an object of astonishment and something to whistle at and places devastated to time indefinite.' " (Jer. 25:8, 9) The people were indignant at this prophetic warning. Prominent ones among the people said: "To this man the judgment of death belongs, because he has prophesied concerning this city just as you have heard with your own ears." (Jer. 26:11) They resented the warning that was given for their own safety.

In due time the king of Babylon did come into the land and he did devastate Jerusalem as God had forewarned through Jeremiah. The city was leveled to the ground, and the surviving inhabitants were carried away captive to Babylon. The captives could look back and regret that they had failed to heed the divine warning uttered by Jeremiah, but it was too late to heed it after the city was destroyed.

Hundreds of years later when Jerusalem once again was a thriving city, Jesus Christ gave warning of a coming disaster, and once again the inhabitants refused to listen. He said: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her." (Luke 21:20, 21) True to his words, the city was surrounded by encamped armies thirty-three years later. After a short siege the Roman armies withdrew. This was the time for those who would heed Jesus' warning to flee Jerusalem, but most of the people ignored the warning and stayed there. Four years later the Roman armies returned, and in 70 C.E. they destroyed the city, killing more than a million people. Once again a divine warning was ignored, to the grief of the people of this city.

We can learn from what happened to Jerusalem as well as the other occasions in Biblical history when God's warnings were ignored. One of the apostles of Jesus Christ pointed out that such things in Bible history were recorded so that we would benefit from them and not repeat the foolish mistakes made by the people of ancient times, particularly those who ignored di-

vine warnings. "Now these things," the apostle Paul stated, "went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) They alert us to the folly of ignoring divine warnings.

Present Generation Warned

Worldwide a divine warning is being proclaimed today of an impending disaster that will affect man's entire earthly system of things. How do you react when Jehovah's witnesses call at your home with this urgent message? Do you manifest the same attitude that the residents of Jerusalem showed toward the divine warning proclaimed by Jeremiah? Why foolishly endanger your life?

The warning now being sounded is alerting mankind to the coming execution of divine judgment upon the present wicked system of things. There should be little doubt in your mind that the human system of things that makes up man's modern environment is far from being pleasing to God. The inhumanity men have shown to one another, even in recent months, along with the general disregard for Scriptural principles of morality so common in the world is obviously bad. Because he foresaw these conditions God long ago foretold the end of this system of things.

Warning mankind long in advance, God said: "My judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured." (Zeph. 3:8) The entire earthly system of things that man has developed and by which he has corrupted his way on earth will be wiped out of existence. With the use of symbolisms, God foretold this great disaster by means of a vision given to the apostle John: "The angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great wine press of the anger of God." (Rev. 14:19) The wicked system of government that visibly dominates all mankind is symbolized by the "vine of the earth." Its being hurled into the "wine press of the anger of God" means its being brought to the location for its destruction.

God's symbolic winepress is the battlefield of the "war of the great day of God the Almighty" mentioned at Revelation 16:14. As he swept away the ungodly world of Noah's day and preserved those who loved him, so he will do with the present wicked human society on earth at this coming war. The apostle Peter points this out: "The world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:6, 7) The wicked earthly society of mankind and the invisible heavens of wicked spirits that rule it will be swept away as completely as was the world of ungodly people of Noah's day. To escape its fate you must heed the divine warning and seek the way of preservation that God has revealed in his Word. To enable you to do this, Jehovah's witnesses will be glad to study the Bible with you in your own home free of charge.

Ignoring the divine warning of disaster for the present social arrangement of mankind would be just as foolish as ignoring the warning of an approaching hurricane, a threatened flood or a volcanic eruption. It would be just as foolish as ignoring God's warning of the disaster that came upon Jerusalem. In the face of this divine warning are you going to be like the people of Jerusalem or are you going to heed the warning and seek safety? If you take immediate steps you can safeguard your life.

"POWERFUL!" "An eye-opener!" "It gives you something to think about." "Inspiring!" "Revealing," "shocking"—these were but few of the many reactions from those who, from one end of the United States to the other, saw the two-hour color film "Proclaiming 'Everlasting Good News' Around the World" that began showing February 29. Soon it will be seen around the world, with narration in the languages spoken locally.

In Los Angeles, California, and Salt Lake City, Utah; in Mesa, Arizona, and Brooklyn, New York, people by the thousands have been flooding into high school and college auditoriums, into National Guard armories, Kingdom Halls and other meeting places to see in this film a story stranger than fiction. Some people have traveled 100, 120 and 150 miles just to be at the premiere showing, and they have felt well rewarded for their efforts. Radio and television programs have commented about the picture. Spot announcements on radio have publicized the movie, and there have been fine attendances wherever it has been shown.

The handbill used to invite many to this production raised thought-provoking questions. For example, in bold print the question was posed: "Would you believe that a city now lying in ruins for more than 1500 years could affect your life?" The leaflet further declared that ancient Babylon, in ruins, daily can and is in many ways influencing the lives of men throughout the earth. "For out of this city, Babylon of old," the handbill says, "have sprung symbols and ceremonies that have become a part of the way of life of nearly all peoples on earth. But that is not all! . . . because the mark that Babylon has left on every surviving civilization is a deadly one, one that will bring ruin to all persons affected by it. What evidences are there of that mark? What is being done world wide to liberate you and your family from becoming victims of Babylon's fate?"

The response to this powerful appeal has been impressive. Young and old have made it a point to come. Single and married people, parents with children have flocked into places by the hundreds and by the thousands, not to see a glamorized Hollywood spectacle, but a modest film presenting a thrilling drama that has been going on for centuries almost completely unnoticed, yet alive and pernicious, as much so today as ever.

The Profound Impact

After the two-hour showings, audiences emerged from the theaters with impressions that will long be remembered; for the impact of this film is profound, especially upon persons who sincerely desire to worship God according to his divine will.

For example, in New York a young man, obviously moved by what he saw, said: "This is a shocker! It's not a travelogue, as I expected." A woman in Vermont remarked: "Very strongly put." Another commented: "Very revealing."

This movie, produced by the Watch Tower Bible and Tract Society, is not intended to be an entertaining travelogue or simply an assembly report. It has a specific message, and that is what is put across. The showing does this brilliantly by taking the audience to Bethlehem and Jerusalem, where Jesus Christ was born, walked, died and was buried. The movie strikingly brings to the attention of its viewers assemblies of Christian ministers, totaling over 580,000 persons in the United States, Europe, Asia, Australia and the islands of the Pacific. Ancient and modern temples are brought into focus. Their origins, differences and similarities are exposed. And the narration makes clear why some of those temples are now in ruins and what the future holds for this religious world. In an exciting and unique way the natives of far-flung lands are shown in their manner of life and worship.

The Thought-provoking Difference

Early in the showing—in fact, with the very opening words—one begins to sense that this production is different. One is conscious of the fact that it has a story that is thought-provoking, soul-searching and devastatingly truthful. But the subtlety with which the message is introduced cannot help but be appreciated by all who see the film.

As soon as the picture is flashed on the screen one is immediately gripped with scenes of the devastation of ancient Babylon. In dramatic, modulated tones the narrator says: "This is Babylon—now in ruins!" The theme is set. The mind is allowed to dwell upon that significant thought as the camera leaps from the ancient past to modern Greece with her magnificent temples, over to the hustle-bustle of life in Hong Kong, then to the quaintness of Thailand and finally to Lebanon on the Mediterranean seacoast. Before the initial words of the narrator fade completely from mind, the audience is reminded that "Greece, Hong Kong, Thailand, Lebanon—all bear marks of ancient Babylon. And it has affected your life too. Do you know how?"

For two hours thereafter the production underscores the fact that a false religious movement that began in Babylon long ago has influenced the course of people on every continent right down to our day. Scene after scene in vivid technicolor adds to and develops the theme until the conclusion becomes irresistible that ancient Babylon has affected almost every facet of the life of modern man and that there is need for escape.

The film is an awakening to reality concerning events usually taken for granted. One sees familiar things as if for the first time. It is a message that must be told with courage and forthrightness, and this challenge is met.

Audience Reaction

The presentation is powerful, but it is not offensive to those who love the truth. A woman who saw the film at Quincy, Illinois, said she was delighted to see how strongly it expressed things and that as far as she was concerned she felt that the religious organizations were due all that was said about them. She came to the showing as a result of the advertising. One of Christendom's clergy attended the presentation of the film in Salem, Oregon. His remark was that the film is "wonderful and powerful" and "that it is the truth."

The fact that the vast majority of viewers of the film have remained throughout

its showing is witness in itself of its powerful, gripping nature. They may have been amazed at some of the things they saw, but it is indisputable. For example, generally audiences were amazed to see that the non-Christian people of the Far East use images, holy water, say repetitious prayers and use prayer beads in their form of worship very much in the same way as those in Christendom do, and that so-called Christian religions have borrowed these knicknacks from the pagans. Perhaps most shocking of all to churchgoers in Christendom is to learn that the adoration of the Madonna and child was borrowed from the superstitions of Babylon, that the pagan god Jupiter was viewed as part of a trinity, that the spires on Christendom's churches, temples and cathedrals all bear the mark of Babylonish sex worship, that Roman Catholic Cardinal Newman himself admitted that "the use of temples, candles, holy water, incense and images are all of pagan origin."

In Fort Dodge, Iowa, when a young woman heard that the steeples of modern-day cathedrals were phallic symbols, she gasped, "Oh no!" Another said: "I did not realize how bad it was when I was in the Catholic Church." In Madison, Wisconsin, college students more than welcomed the film's bold presentation. This is indeed "an eye-opener," said a Catholic youth. In Toledo, Ohio, a number wanted to check farther into the matter of phallic worship and symbols. They were given references that could be checked in their public libraries.

Stirring Scenes

Each of the seven reels excited remarks. The closeness of the church-state relationship in England and Sweden was a surprise to many. Pictures of Dachau concentration camp, with its crematorium, brought back horrifying memories of Hitler's era. Rapt attention was given to scenes of Baalbek including the temple of Bacchus, and of the Jordan River, the cedars of Lebanon, the Dead Sea, along with other views of the "Holy Land." Many were delighted with the pictures of rice fields, the harvesting of pineapples and sugarcane.

The moving picture appeals to intellect and reason. For the most part the subject matter is serious and is taken so by the audience. It is sobering. The few light touches, as the koala bear and the kangaroos, the Maoris rubbing noses and dancing, give a refreshing relief, and in every case the audience responds spontaneously with laughter and applause.

The scenes of beauty tied in with God's future new order of things on earth are likewise a fine touch and are appealing. The warmth and love of Christian men and women shown at assemblies around the world make a practical demonstration that there is an organization with which one should associate upon getting out of Babylon the Great, the world empire of false religion.

Audiences are impressed with the peace and unity of the assemblies of Jehovah's witnesses around the world. In New Jersey a dignified man, moved by the oneness of God's people, asked his wife, who is a Sunday-school teacher, "Do you think a hundred thousand Methodists could get together like that? What do you think would happen if a hundred thousand Methodists got together?" The wife preferred not to answer.

"Worldwide unity among Jehovah's witnesses is proof that God's people have escaped Babylon," exclaimed a viewer. "It gives us courage." A Watch Tower Society representative in Mississippi stated that the film "helps the people of the world to see the unity of Jehovah's witnesses the world over," and that it does. "Watching the film impressed me as never before with

the unity of Jehovah's clean people around the globe," said a woman minister. "What a pleasure to see our brothers doing the same witnessing work we are doing, in their varied locations. How very faith-strengthening this is, and what a blessing from our loving God, Jehovah!"

Others, too, felt that the film increased their appreciation for true worship. One person, after seeing the picture, said that the words of Jesus at Matthew 28:19, 20 could at last be appreciated by him. Now he could see how they are being fulfilled. Several persons said that they thought that the film would stimulate the interest of some who had been lax toward their Christian privileges.

Lovers of righteousness are indeed encouraged to get out of Babylon the Great. People who desire to serve God can see what is required of them to get out and why they should. Ancient Babylon is gone, that is true. But there is no mistaking the fact that its religion remains. "Multitudes have seen it for what it is and have left it behind," says the narrator. "When God brings destruction on all religion that does not honor him, they will have nothing to fear. But where will *you* be? Now is the time to get out of Babylon the Great, the world empire of false religion!" With that striking conclusion the film ends. The audience is left to decide. A young man leaving the showing paused for a moment and said, "This message deserves repeating. I want to see it again."

The things you see in this movie may affect your whole outlook on life.

WATCH-GEESE ON THE JOB

● In Scotland geese have been put to work as guards, since they have a keener sense of hearing than dogs and are also more alert. When the board of directors for a large Scotch distillery called a special meeting, the question was how to protect 120 million liters (31,710,000 gallons) of Scotch whisky worth about one million dollars. After a lengthy discussion, the decision was to put geese on the job. The directors may well have reflected on the famed Roman legend that tells how the honking of Rome's sacred geese aroused the garrison on the Capitoline Hill during an invasion of Rome by the Gauls. The directors' decision provided for twenty-seven white geese to keep watch, in case any thieves should make an appearance. In such an event, the geese would alert the watchmen. To test the alertness of the watch-geese, the directors sent several workers stealing into the distillery at night. The watch-geese made such a noise that not only were the two watchmen awakened, but half the neighborhood as well.

FARMERS "HIRE" BEES

● Farms in various places in the United States have been boosting crop output by renting hives, to get plenty of extra bee services. In Arizona, for instance, 3,300 beehives were rented and spread over 1,110 acres of alfalfa, the 8,000,000 bees buzzing about the alfalfa, strewing pollen among the blossoms. The grower found that after such intensive fertilization the yield has been over 700 pounds per acre of seed—more than triple the average seed yield of farms that do not hire bees. Cantaloupe growers in Arizona have also increased output by hiring bees, resulting in as many as 270 crates of cantaloupes to the acre from fields covered with beehives. This compares with about 140 crates to the acre for farms that operate without the services of extra bees. And in California a report shows that onion growers increased crop output to 1,000 pounds or more of onion seed per acre by hiring bees; this compares with 200 to 400 pounds without added bee services. Others now employing the services of bees include some growers of such crops as apples, plums, pears, cherries and clover.

Roman Catholic Priest *Fined* FOR *Threats* TO Jehovah's Witnesses

By "Awake!" correspondent in Canada

THIS was the remarkable news that headlined the front page of the *Chronicle-Herald* newspaper at Halifax, Nova Scotia, on February 29, 1964. The story was datelined from Yarmouth, Nova Scotia, and read, in part: "A Roman Catholic parish priest was convicted yesterday on two charges of threatening violence against Jehovah's Witnesses and was fined $10 or 10 days in jail on each count."

But what could have caused a priest to be threatening violence? Does he not claim to be a man of God, a follower of the meek and humble Jesus? Why would he be threatening violence?

The story had its beginning on January 4, 1963, when Mr. and Mrs. William Balaski, pioneer ministers of Jehovah's witnesses, visited the village of Lower Wedgeport, at the extreme southern tip of Nova Scotia, to call on the people there with a view to encouraging home Bible study. This evangelistic ministry is carried on in harmony with the example set by the apostle Paul, who recorded, at the twentieth chapter of the Acts of the Apostles, verse twenty, his own practice of 'teaching publicly and from house to house.' On this particular day these visiting ministers had called at approximately a dozen homes and had been pleasantly received by all the inhabitants. Some had shown interest in their message and had accepted copies of the religious publications that Mr. and Mrs. Balaski had with them.

As they were talking to a Mrs. Cottreau on the back porch of her home, their conversation was suddenly interrupted by a loud and angry outburst from Adolph LeBlanc, the parish priest, who arrived on the scene accompanied by five men. He immediately began an abusive and threatening tirade: "This is my parish. If you don't get out of here you will be sorry. I have five men with me and I am willing to pay a fine to have you people beat up. I am warning you to get out of here. I am going to tell all my parishioners to have hot water ready to throw on you when you call. . . ."

Haled into Court

Threatening violence is an offense under the Canadian Criminal Code. The actions of priest LeBlanc appeared to constitute an offense, so two charges were laid against him. The case was first tried be-

Wedgeport R.C. Priest Fined For Threats To Jehovah's Witnesses

YARMOUTH—A Roman Catholic parish priest was convicted yesterday on two charges of threatening violence against Jehovah's Witnesses and was fined $10 or 10 days in jail on each count.

The decision by County Court Judge Hanson T. Dowell

From the Halifax Chronicle-Herald, February 29, 1964

fore Magistrate Dickey on June 14, 1963, and the priest was acquitted. When he told his story in the witness box he qualified his threats a little. "I didn't say they would give you a licking: I said they *might* give you a licking: they *might* receive you with a teakettle." He also swore there were not five men with him: only four! Magistrate Dickey took the view that because the word "might" was used in the priest's comments, and there were four men, not five, this made a difference and so there was no real threat of violence.

Appeal was then taken to the County Court, and the case came on for a new trial before His Honor Judge Dowell on December 13, 1963. Mr. and Mrs. Balaski recounted the story of the tirade from the priest, Adolph LeBlanc. It was explained further that they had thereafter left Wedgeport in their car and had been followed by LeBlanc and his five men for three and a half miles.

The priest then entered the witness box to make his defense. He began by explaining that all the people in Wedgeport were members of his church and he was the parish priest. Such evidence could only be relevant if the fact of a Catholic majority placed the priest above the law. Judge Dowell quickly showed his view of such a contention, stating, "There is no necessity putting that on the record, it doesn't matter what religion the people are. This is part of Canada and the Criminal Code applies. These people had a perfect right to go to Wedgeport. I must determine if they were threatened. It doesn't matter what religion the people are. Strike those answers from the record."

Respecting the threats, the priest partially denied them. According to him, he did not say, "They will beat you up," but admitted he did say, "They might give you a licking and I will pay their fine." He also denied having five men with him; it was only four. Judge Dowell remarked: "I wonder how much difference that makes! Four men and the priest is five: five men and the priest is six. Mr. Balaski was alone with his wife. It seems to me one man could get just as bad a beating from five as from six."

Priest LeBlanc was questioned about the four men he admitted having with him. Why had he needed them? "To be witnesses." While he pretended the men were there as witnesses, the case was tried twice, once before the magistrate and a second time before the County Judge, but he never at any time called any of the alleged witnesses.

In summing up the case, counsel for the priest relied mainly on the fact that he had used the word "might."

Counsel for Mr. and Mrs. Balaski pointed out that adding the word "might" really made no difference; that even if the judge accepted every word the priest said, he would still have to be convicted. His evidence was tantamount to a plea of "guilty." It was pointed out that he had admitted his unlawful purpose of forcing the Balaskis to leave the municipality against their will. He admitted having with him four men, who were really a weapon of violence in his hands to accomplish his unlawful object. By illustration it was pointed out that if a bank robber were holding up a bank and he pointed his gun at the teller, saying, 'Give me that money or you *might* get shot,' while holding his weapon of violence in his hand, he would not escape responsibility for his unlawful act by throwing in the word "might." The four men were a weapon of violence like a gun. Similarly with the argument about the five or four men: if a bank robber were accused of holding up a bank with a .45 revolver, could he escape from the charge of robbery by showing the weapon he used was a .22 revolver instead of a .45? It was still a

weapon of violence to achieve an unlawful object. The four men served the same purpose and the number was immaterial.

Additionally it was pointed out that the priest had failed to call the witnesses he claimed to have. If a man claims to have witnesses and he does not produce them, then the law presumes that he was afraid to produce them because their evidence would be against his contention. Since the priest had argued through two different trials that he had a group of witnesses, yet never produced even one of them, this created a strong presumption against the truth of his contention.

Judgment Rendered

Judge Dowell carefully considered all the arguments and the briefs submitted and handed down his judgment on February 28. In his judgment he stated as follows:

"It is clear from the evidence that Kathleen Balaski and her husband, William Balaski, on behalf of a religious sect, known as Jehovah's Witnesses, were making house to house calls on the residents of Lower Wedgeport, in the County of Yarmouth, on the morning January 4th, 1963. They had been engaged in their work for about one hour, had arrived at the home of a Mrs. Clifford Cottreau, were standing on her back porch in conversation with her, when certain incidents occurred in which the Respondent was involved.

"As a result of a telephone call from a Mrs. Frances Doucette, the Respondent, Father LeBlanc, who is the Parish Priest at Wedgeport, and whose home is about a mile distant from Mrs. Cottreau's, got in his car accompanied by a man who was working for him, and headed for the Cottreau home. On the way, the Respondent stopped in front of the Co-operative store, picked up two more men, and then made one more stop to pick up another man.

"I was impressed with the appearance and demeanour of Kathleen Balaski, William Balaski and Father LeBlanc. All three gave their evidence in a straightforward and sincere manner, and while there may be minor differences in some of the details, yet their evidence is substantially the same."

In adopting the argument that the priest was really convicted out of his own mouth, Judge Dowell said:

"Considering only the evidence of the Respondent as to what he said and did, it is clear:—

(a) That the Respondent was accompanied by four men when he confronted Mr. and Mrs. Balaski as they were talking to Mrs. Cottreau at her back door.

(b) That the Respondent said to the Balaskis, 'what are you doing here? What are you doing here? I am the Pastor of this Parish. I have a right to teach my people. You have no right to impose upon my people, your beliefs.'

(c) That the Respondent admitted telling the Balaskis to get out of his Parish, also saying to them, 'Do you see those four men, they might give you a licking and I would be willing to pay their fines'.

(d) That the Respondent also admitted saying to the Balaskis, 'Do not make any more calls on families, they might receive you with a teakettle'.

(e) That the Balaskis immediately left the Cottreau home, and got in their car, then the Respondent and the four men with him entered the Respondent's car, and followed the Balaski car down the road in the direction of the Respondent's house—located about a mile from the Cottreau home.

(f) That the Respondent did not stop at his own house when he reached it, but continued on past in his car, still accompanied by the four men, and followed the Balaski car for a farther distance of about two and one-half miles.

"It is perhaps unnecessary to state that all persons of whatever belief have the right to propagate their faith anywhere in Canada, provided they do so in a lawful manner. . . .

"Regardless of one's personal feelings towards the members of the Jehovah's Witnesses, the Balaskis were doing only what they had the lawful right to do in Lower Wedgeport (or anywhere else in Canada for that matter) that is, propagating their faith in a lawful manner when they were confronted by the Respondent and the four men with him. The Respondent's conduct in or-

dering the Balaskis out of his Parish, at the same time telling them, 'do you see *these four men, they might give you a lick*ing, and I would be willing to pay their fines', and the further action of the Respondent, accompanied by these same four men, in driving his car for about three and one-half miles following along behind the car containing the Balaskis, so obviously constituted a threat of violence towards them, that I do not consider it necessary to refer to any of the authorities cited in the excellent briefs submitted . . . The Respondent's statements to the Balaskis and his conduct, without a doubt, caused them to abstain from pursuing their lawful purpose of calling on the people of Lower Wedgeport, and also caused them to leave Lower Wedgeport, and I so find.

"Considering the evidence as a whole, I am convinced beyond a reasonable doubt of the guilt of the Respondent, and I find him guilty of both counts as charged. This is a type of case which calls for a nominal penalty only, and I therefore allow this appeal with costs, and I fine the Respondent the sum of $10.00 on each count, and in default of payment within thirty days, he shall be imprisoned in the County Jail of the County of Yarmouth for ten days on *each count, sentences to run concurrently.*"

This sentence is not severe. Mr. and Mrs. Balaski did not ask for a severe penalty. It is the principle that is important. No one has a right to take the law into his own hands.

This case has served as a vindication of the lawful activities of Jehovah's witnesses in Nova Scotia and other parts of Canada. The judgment has now been reported in the Law Reports, as a permanent record of the good principles adopted by Judge Dowell. Jehovah's witnesses appreciate the honesty and devotion to law of men of this caliber who are prepared to see that the law applies equally to all, as it properly should. The ministerial work of Jehovah's witnesses bringing comfort and Scriptural knowledge to the people can now be carried on in this area without interference.

Quack Marriage Counselors

✔ The problem of quack marriage counselors has become so serious in New York that the assistant district attorney of New York recently turned his attention to the disreputable practitioners. Reporting on the situation, the New York *Times Magazine* of November 3, 1963, said: "Not long ago, he said, a group of Manhattan marriage counselors operating from plush offices at a more than nominal fee had recommended adultery, promiscuity and unnatural sex relations to young husbands and wives with marriage problems. These suggestions, he added, had led to divorce and/or abortion in a number of cases. In one instance a young woman had lost her mind as well as her marriage, and was now in a state hospital. These were not isolated cases, said the assistant D.A. The vocation of marriage counseling seemed awash with quacks and incompetents, and the bad guys substantially outnumbered the good ones. . . .

"The fact is that anybody—tinker, tailor, soldier, sailor, or the girl next door—can tell other people how to run their marriages, charge from $1 to $50 per hour for the service and function free of the law, because there isn't any law. There is no law, no licensing, no legal standards, no legal qualifications; there is nothing to protect the unhappily married public, either from the well-meaning incompetent or the vicious exploiter of human misery the quack. As a result, it has been estimated that six of every 10 persons counseling in New York City shouldn't be and that in the United States as a whole approximately $350,000,000 is extorted annually by about 25,000 quacks."

The numerousness of marriage counseling quacks underscores the vital need for Christians to go to the only book that can solve all marriage problems the Holy Bible. Consulting God's Book not only costs nothing but assures success when its principles are followed.—Eph. 5:21-33.

AFRICAN WOMEN of Today

BY "AWAKE!" CORRESPONDENT IN GHANA

AFRICA—a land of variety and contrasts! A land where the primitive and the modern exist side by side. A mud hut with thatched roof on one side, a ten-story modern office building on the other. A four-lane highway through the big city, but only a jungle path to reach the nearby village. Telephone, radio and television as means of communication in one place, but "talking drums" serve their purpose in another. What has brought about this striking contrast is the rapid political, economic and social development of the new Africa. Even the casual tourist is impressed by the spirit of change pervading the continent.

But it takes more than a casual eye to appreciate the effect these changes are having on the lives of the African women of today. Yet the impressive contrast is no less true; with the native-clad mother in the mud hut of the jungle village, and the city woman attired in Western-style dress in the modern office building. Farm work and childbearing are the chief interests of one, but genteel work and social status the aims of the other. How would you like to join me on a journey into the lives of some African women of today?

Suppose we start with a woman in a small village out in the bush. She is not by any means savage, barbarous or uncivilized, but, to the contrary, you will find her extremely meek, kind and hospitable to strangers. The first thing we learn about this native woman is that she has amazing strength and is truly physically fit. We find her with a hundred-pound bundle of firewood or maybe a five-gallon pail of water balanced on her head, and add to that weight the small child or baby on her back. Ahead of her is a two- or three-mile walk down a rugged path that leads through bush and forest and eventually to her home. Can you picture yourself in her position? 'Not me!' you may say, but our native friend will tell you that this is just another one of her daily chores.

In fact, if we visit an Akan woman living in an agricultural village of West Africa, we find that the heavier share of the work, including most of the farm work, is often allotted to her. She is the mistress of the house, responsible for the care of the home, the preparation of the food and the training of the children, but she also spends many hours in the hot sun caring for her husband's farm. The man clears the forest, while the woman does much of the planting, weeding, harvesting and transporting of the produce from the fields.

As evening approaches and husband and wife begin the walk home from the farm, it is a common sight to see the woman with

a heavy load of plantains or yams on her head and a child on her back, while her husband walks ahead carrying a hoe or cutlass. Does it sound odd to you? It is not unusual here, for, according to African custom, a woman that let her husband carry a heavy load while she walked along with nothing on her head would not be respected anymore than a European man that let his wife carry a heavy load while he was empty-handed.

Home from the farm, the Akan woman busily grinds her peppers and pounds her foo-foo as she prepares to feed the family before darkness approaches. The day ends with a feeling of satisfaction for the work accomplished, and she relaxes with a peace of mind and contentment that many women would envy.

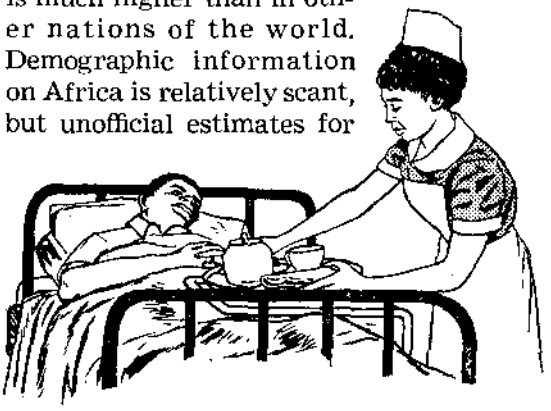
However, the woman of the bush is more than a worker; she holds an influential position in the tribal society. As she grows old she is highly respected and held in esteem in the village. Among the Ashantis of Ghana, a woman is given the title of "Queen Mother" and is the leader of the women in her village. Certain tribes, such as the Sukuma and Nyamwezi tribes of Tanganyika, admit women to the position of chief in default of a male heir. She is given no less respect than any male chief, although she is considered an exception.

Unaware of what is going on outside her village, the hard-working woman of the bush is little affected by the modern, fast-changing society of Africa. She is quite content with her time-honored ways, and the long-held opinion that bearing children is the most important role of a woman.

The Role of Childbearing

In most parts of Africa great emphasis is placed on childbearing, and barrenness is still considered a reproach and an irreparable stigma on a woman. For this reason it is quite common among those not guided by Bible principles for a man to require proof of a girl's fertility before he will marry her. This is especially true if he seeks the social prestige of monogamy, for while a polygamist could tolerate one barren wife among several, it is considered much more essential for a man to ensure that his one official wife is fertile.

Since the African girl longs for marriage and fulfilling her role as mother, it is not unusual for one who is not a Christian to contract marriage with a man that may already have one or more wives. Not strange, then, that the birthrate in Africa is much higher than in other nations of the world. Demographic information on Africa is relatively scant, but unofficial estimates for



1961 gave several African birthrates as greater than 50 births per 1,000 inhabitants, with Guinea as high as 62. Preliminary estimates for the same year showed other countries much lower: Sweden with 14 births per 1,000 inhabitants; Japan, 16.8, and the United States, 22.6.

The African mother takes great pleasure in caring for and training her children, with each additional child welcomed as a blessing. According to tribal custom in Ghana, a woman receives a goat or sheep as a gift when she has borne her tenth child. The animal is killed and a big feast is prepared in honor of the mother. This will bring her great prestige in the community, so it is something many women strive for. She does not hesitate to proudly

tell everyone she meets how many issues (that is, children) she has had. As we noted before, she has amazing strength and is truly physically fit.

A Changing Society

Continuing on our journey, we leave the bush and travel to the larger towns and cities, where we find that the woman's role is changing to meet the economic and social standards of the new Africa. Just a few miles before we reach the town, we note evidence of one economic change: a large government-owned farm where the plow has replaced the hoe, and, yes, look! the man has replaced the woman in the field. Modern machinery and large farms have greatly affected the lives of the African women, as the custom is rapidly growing that the man takes a larger share in the farm work and the woman spends more time at home. As a result, the housewife we meet in the town is no longer as physically strong, nor is she trained for the laborious work that her sister of the bush so easily performs.

Along with the economic development in Africa comes an increase in industry and business, which enables the man of the house to get work in the service of an employer and receive a regular salary or wages. By this means he can support his wife and children, so that they no longer have to depend on the income from the produce of a small farm. The wife becomes a townswoman who does not have to labor on her husband's farm. She therefore has more free time, which is often used to seek a social life.

This has brought about still another change. With new jobs and occupational opportunities open to men, fewer men participate in trade, and this leaves a vacuum that women now fill. Some have small stores or shops, but the majority do their trading at the local market.

A walk through the market is always an interesting tour. We are surrounded by rows and rows of little tables where the women display their cloth, clay pots or foodstuffs, while others walk by with head trays carrying gold jewelry, lotions or head scarfs, and still others are sitting beside small fires frying plantain or cassava to sell to the hungry traders. There is a social atmosphere to the market. It is the African women's club, where she can be entertained and at the same time carry on her business, helping to support herself and her children.

There is a great exodus of young women from the rural areas of Africa into the large towns, where the native can, in many cases, raise her standard of living. While mother is happy with her farm work and proud of her small village, daughter often prefers the modern life and the changing conditions.

Advantages and Disadvantages

City life has the advantages of many conveniences, including electricity, modern appliances, shops with nice clothes and motorcars. There are also many interesting and exciting things a woman can do in town. She can enjoy the cinema, dress up, go dancing and spend money in the fancy shops. Educational opportunities are likewise more readily available. But despite these things, there can be disadvantages and dangers when a young woman leaves her traditional place in tribal society and moves to the city.

In almost all rural African societies the woman has a responsible position. She performs a vital role, cultivating the fields, preparing the food and caring for the children. For this reason her position in the family and with her husband is a secure one. However, a move to the city and emancipation from tribal society by adopt-

ing a Western pattern of behavior often result in a weakening of family ties.

There is also the danger that with ties to her family loosened or broken, she may become involved in promiscuity. In many towns there is a scarcity of women, and those that are available are considered by many to be sexually loose. Women outside the protection of family restrictions can easily be sucked into the cesspool of urban immorality. So Christian families that choose to live in the city need to be on guard.

Education Affords Opportunities

The lack of a school education has long restricted the activities of African women. But now that is beginning to change. In Ghana, for example, of the 203,790 women who are fifty-five years of age and over, only three percent are educated, or at least have received some schooling during their life; whereas, in 1960, of all the girls in the age-group of six to fourteen, 29.8 percent were attending school regularly. Compulsory education was introduced in Ghana in 1961, and the majority of young girls are now attending school. According to the latest available figures, throughout Africa girls account for about 30 percent of the primary school enrollment and 22 percent of the enrollment in secondary schools.

Many African women are now beginning to avail themselves of the opportunities that are opened in the changing African society to those having an education. They are filling the positions of teachers, nurses, secretaries, and so forth. Some go on to universities and colleges abroad.

Even the illiterate adult can become an educated woman today. Literacy campaigns have been organized in many countries to give thousands of men and women who have had no schooling an opportunity to learn to read and write. In addition, there are vocational or practical-type education programs that are provided in some places by government and private agencies. Here illiterate women can learn such things as dressmaking, hairdressing or domestic service.

Not to be overlooked in these efforts to assist African women are the hundreds of literacy classes conducted throughout Africa by Jehovah's witnesses. During the past decade literally thousands of African women have been taught to read, thus affording them the marvelous opportunity to read God's Word the Bible and speak its comforting message to others. Not long ago a government officer gave a speech at the "graduation" of one of these classes in Ghana, in which he said: "If your spirit was manifested in other organizations, this country would soon have less illiterates. I will mention your fine example to others to emulate."

Yes, Africa is indeed a fast-changing society. Many changes have been effected in the past decade, and many more are sure to be experienced in the future. Judging from the events of recent years, we can be sure that those changes will continue to have a deep influence on the lives of the women of Africa.

MARVEL OF REGENERATION

◆ The starfishes, which are not really fishes, often invade oyster beds and cause considerable destruction. Some decades ago a group of oystermen employed a man to wreak vengeance on their enemy by having him chop in two the starfish attacking their oysters. In a short time, however, the area had twice as many starfish. It remained for scientists to discover that chopping up a starfish is no way to reduce their numbers, since a starfish can regenerate all its missing parts.

YOU CAN SEW *Without a Pattern*

By "Awake!" correspondent in Bolivia

"DO YOU have time to cut me out a dress?" asked my friend's smiling neighbor from the gate.

"Come into the patio," she responded warmly. "What style do you want?"

"I haven't decided yet. Do you have any style magazines?"

After about ten minutes of poring over the various styles, the neighbor decided on one she thought would be practical and flattering to her figure. "May I watch?" I asked, curiously interested to see how they would copy a dress with only a picture to guide them. In many parts of the world patterns are readily available in standard sizes, but not so in all parts. Here, for example, in this Latin-American country I had heard of their improvised method and was anxious to watch an actual demonstration. "How are you going to do it—just by guessing?" I wondered out loud.

"This material is much too nice to guess," she replied. "We are going to be very exact. It will be simple because it does not have the kind of pattern that has to be carefully matched." My friend now had a large pair of shears in her hand as well as a tape measure and a thin piece of well-worn soap. "Patterns are a wonderful help," she explained, "but are not always of the same dimensions as your particular figure. Even with a pattern one must measure carefully to ensure a good fit."

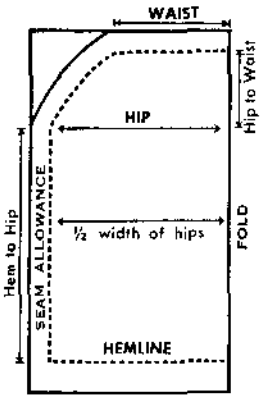
How true, I thought. How many times we buy or make a dress, only to find out that it really is not a perfect fit. A poorly fitted garment can make the loveliest fabric lose its effect; conversely, a good fit will add much to even the drabbest of materials.

As I was wondering just how she was going to approach the problem, she began cutting. After a quick measurement the skirt was separated from the rest of the material; then with one swift mark of the soap she had the hipline shaped and cut before I could see what was happening. "How did you do it?" I asked.

Measurements

"The measurements of the skirt are four in number. First, I take the hip measurement across the back and fold the material to one-half this width. To get the length, a simple measurement from the waist to the hemline is sufficient. Next, the waist measurement is

marked at the top of the piece we have just cut off. The last measurement is from the waist to the hipline. We now cut a sloping line from the waist to the hips, and that finishes this part of the skirt.



SKIRT DIAGRAM

"This is only one method of cutting a skirt. There are many variations, but generally the measurements are the same ones that we have been making. If you want darts in the skirt, allow for that in the waist measurement. Practice will make one more adept at the various styles. This one is relatively simple in construction." She was busy cutting the front part of the skirt in the same way.

"I didn't know you were professional at it," I remarked. "You must have studied for years."

"I'm certainly not professional at it. Their work is much more exact and they do it much faster than I. But it is handy to know the methods, as there is always something to sew for a large family like mine."

"With a talent like this, one could design her own clothes," I was thinking out loud, "and you make it look so simple."

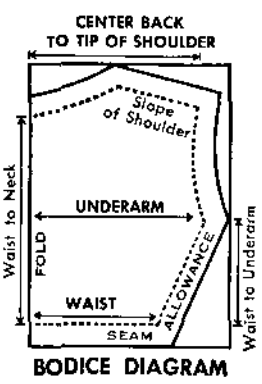
"It's not really so simple, but requires a practiced eye. I began by using an old dress that I had taken apart, measuring and comparing the shape of this pattern with the measurements I would make myself. Needless to say, they didn't always match at first, but after a while I felt confident enough to cut without a guide."

My friend was now measuring the length of her neighbor's back from the neck to the waist and also the width from one armpit to the other. Soon she was cutting again. "May I see what you are doing?" I asked, leaning over her shoulder.

"The procedure is much the same," she explained. "This time we fold the material to the width from center back to underarm instead of the hips. Of course, we always allow a little extra for movement and seams. Once again we use the waist measurement, and mark it at the bottom of the material this time. A measurement from the waist to a point under the arms gives us the point from which to draw a sloping line, shaping the bodice for us."

"What is this line for?" I asked, referring to the small line at the top of the material.

"That's the cut of the neckline. Another line from the neckline sloped downward slightly to the tip of the shoulder will give the line of the shoulder. From here it is easy enough to fill in the armhole. That finishes the back of the dress. The dress front is cut similarly, measuring from the point where the shoulder joins the neck down to the waist. Simple darts on the sides make the fit more comfortable.



BODICE DIAGRAM

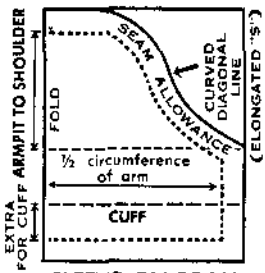
Advantages

"You certainly save a lot of time," I observed, "not having to pin and unpin."

"After one becomes accustomed to this method he can save much time. The body shape is quite basic and when one is accustomed to the various measurements it also helps in altering other pieces of cloth-

ing." Examining the model once again, she began putting some marks on the material. "This style calls for a small rounded collar," she explained, "so I'm marking off a more or less semicircle using the measurements of the neckline as a guide. A few marks will indicate the exact center and the side points of the collar in order to center it on the dress correctly."

Turning to her neighbor, she asked, "Do you want a cuff on the sleeve? You have more than enough material here." With her tape measure she was now measuring the circumference of her neighbor's arm. "We always allow room for movement in the arm so I am going to add an inch and a half to this measurement. On this folded piece of material one-half of this measurement is marked at the bottom. I generally use the bodice to get the measurement from the shoulder to the armpit. Next, we draw a diagonal line from the shoulder to the armpit, but this time we give it a distinctive curve. I think you will recognize the shape of the sleeve now," she said.



SLEEVE DIAGRAM

"I certainly do. I didn't realize how simple the cut of the sleeve is. From the top to the underarm is shaped like an elongated S, isn't it?" I remarked, watching as she began to cut. At the bottom of the sleeve she had added extra material for the cuff.

"There are two ways of making the cuff, depending on how much material is available. If you are short of material the cuff is cut as a separate piece and sewed on in the conventional way. The second method is to cut the sleeve and cuff all in one piece, as I am doing here. It requires a little more material but gives a better fit with less cutting and sewing. As you can see, this method is fast, requiring very little sewing and no cutting at all. This model calls for pockets and I am going to cuff them in the same way as the sleeves."

"That about finishes it, doesn't it?" I observed.

"Not quite, but almost. We lack the facing. Some materials stretch and require a lining throughout. Others shrink. This material does not shrink, but if it did we could wash it before cutting."

Approaches

"I would like to try this method," I said, "but I'm afraid I would only end up ruining some nice piece of material."

"Why not try some simple style, using perhaps some cheap material or an old sheet? Or you could try the method I used of taking an old dress apart. Then you wouldn't be disturbed over your first attempt," she added laughingly. "Still another method is to use a pattern as a guide to accustom yourself to the various shapes of the parts. I wouldn't expect to be an expert at once. I certainly wasn't and still lack much. But with practice you can develop it to a degree where it will help you in fitting clothes even with patterns."

"Do you think I could measure myself correctly?" I wondered.

"It might be better to have someone help you with your own measurements, as it is easier to measure someone else than oneself. But once you have your own measurements you can use them over and over without measuring again. I often cut myself a dress now without taking a measurement."

"You are probably very much accustomed to your own measurements by now and your children's too," I mentioned.

"Children grow so fast that I measure

almost every time for them. But for myself much depends on the style. Some require different measurements from the ones that we have been making this afternoon or additional ones. Then I generally enlist the help of one of my neighbors."

"I've noticed that most women here start at an early age learning this method, some schools even specializing in it."

"Yes, we start in at an early age because later in life we must practice it much in the home. Ready-made clothes are not always available or the most practical for the pocketbook. And, too, many women who must work find this an ideal type of employment, especially if they have a family to care for also."

"Yes, it's ideal, because I know of many women here who have set up their shops in their homes. And so practical too," I observed, "because it has so many uses. I can certainly see that you do more than guess. Thank you so much for letting me be the observer. I hope I haven't held up your work."

"Not at all. I enjoyed your questions and I hope you can make use of the information," responded my friend, gathering together the various pieces and handing them to her neighbor.

Glancing at my watch, I was very much surprised to note that only an interval of twenty minutes had passed since she began to cut. "It certainly didn't take long," I said, "but now I'm anxious to see the finished result."

They Appreciate "Awake!"

A SCHOOLTEACHER

A man in Elkhart, Indiana, writes: "As a teacher in two public schools, I must express my deep appreciation for your many publications, especially the *Awake!* journal. The October 22 issue was excellent, for example, and I try to use as many points from the journals in my classes as possible. I also pass the magazines which contain pointed articles on to my colleagues. Again I thank you."

A STUDENT

A schoolgirl in Texas who is one of Jehovah's witnesses reports: "Recently my class was given the assignment to prepare oral reports on superstition. Since these reports were to be given on a Friday the 13th, everyone was especially interested to know why Friday the 13th was supposed to be an unlucky day. Even my teacher did not know. To prepare my assignment, I used the *Awake!* magazine article, 'Who Says the Space Age Is Superstitious?' This article explained the origin of many superstitions, including Friday the 13th. When I gave my report before the class, they listened very closely. Many of them afterward came to me and told me how glad they were to learn those things. My teacher said it was the best report she had ever heard. Since I had brought the *Awake!* with me, she took it and read the article to her other classes and then passed it on to the other teachers to read. As a result of using the *Awake!* in my schoolwork, many persons were set free from the superstitious fear of Friday the 13th."

SCHOOL REGISTRAR

A subscriber for *Awake!* in a little village in the Netherlands wrote concerning the special *Awake!* "The Bible Triumphs in a Scientific World": "I want to tell you that your magazine *Awake!* is too little known by thousands of Christians. Take, for example, your special issue on the Bible and science. For years I have looked for a Scriptural refutation of all the nonsensical scientific theories about origin and development, etc., of the earth and man. In my education I have been compelled to swallow so many disagreeing 'theories,' and look! here at last a thorough refutation and this from the scientific standpoint supplemented with Biblical evidence. I sincerely thank you for the clear explanation as found in *Awake!*"

USING THE "NW WORLD TRANSLATION"

THEY LIKE THIS BIBLE

While calling at the homes of his neighbors to share the Word of truth with them, a Witness in Canada had this experience: "The householder at my first call answered the door with: 'I'm busy and I have my own church.' As I saw the door being closed, I knew even a short sermon would be too long, so I just held up the *New World Translation* and said, 'Lady, *this New World Translation of the Holy Scriptures* is what I am offering to all the good people in this neighborhood for only a $1.00 contribution.'

"She always wanted a new translation, and so she said she would take it. At the next door her neighbor was not interested. Unknown to me, that same morning, the busy neighbor found she was not too busy to show her *not-interested neighbor* her newly acquired translation. So while I was presenting the sermon to a gentleman, a lady came down the street, stopped at the gate and said, 'Excuse me, Mister, but could I talk to you? You called at a green stucco house?' 'Yes.' 'Would you mind calling back? My mother wants one of those Bibles if you have any left.' I told her I would be glad to call back after placing the Book of Life with the gentleman. I went back to the green stucco house, went through the sermon and placed the *New World Translation* with the lady who had not been interested, but whose neighbor aroused interest by sharing good news."

STIMULATES DESIRE TO STUDY

One day a Canadian Witness stopped to compliment the cleaning lady in a department store *on the fine job she was doing.* "'It is funny you stopped to talk to me,' she said. 'Nobody ever stops to talk to me.' So I said to her, 'I have something really good to talk about.' When she asked, 'What is it?' I replied, 'About God's kingdom,' and I was able to leave her some Bible literature.

"From time to time, as I called in the store, I went to see if I could find her and would *place magazines with her. One afternoon she* was able to sit down for a couple of minutes. There was no one around so I tried to make arrangements for a back-call, but she worked every day of the week except Wednesday afternoons and Sunday, so she thought she could not make room for anybody to call *on her. Then December came, with the offer* of the New World Translation of the Bible, and I wrapped a Bible up and gave it to her as a gift. She said to me, 'I guess this is a Christmas gift.' I said, 'No, this is not a Christmas gift, but this is a Bible that I would like you to have as a gift.'

"The next time I was in the store, she came running after me to tell me how much *she was enjoying the Bible and* asked me if I would come over to tell her why this Bible was so different from hers. She was quick to make an appointment for a back-call. The first time I called she kept me for two and a half hours answering questions. She asked me if I would come back and study each week with her."

SKILLFULLY OFFERING THE WORD OF GOD

Feeding sheeplike persons with the Word of God takes preparation, knowing both the superior value of the publication presented and its practical application to their lives. This is seen in the following experience of a Witness in Tennessee: "Calling back where a woman had promised to take a Bible, I was told by the householder that she had changed her mind; she no longer desired to obtain the *New World Translation.* She claimed we had added to the Bible. I asked her exactly what scriptures she had found to be additions. She looked while we waited without a word, and finally admitted that she could not find any additions. 'But,' she exclaimed, 'it is different from the Holy Bible!' I agreed that the *New World Translation* is different from the commonly known King James Bible, mainly be*cause it is written in modern English.*

"We waited while she found her King James Bible and directed her attention to Romans 8:8. Asked if she could explain the idea that 'they that are in the flesh cannot please God,' she admitted it was very confusing. Of course, when she read the more accurate rendering, 'Those who are in *harmony* with the flesh cannot please God,' she was *pleased and readily admitted the superiority* of the *New World Translation.* After a few more comparisons, she was beaming with her new-found knowledge. She gave one of her children a $20 bill and sent him to make change and responded enthusiastically to a Bible study started right then and there."

Taking Salt from the Sea

By "Awake!" correspondent in Brazil

IF YOU were to travel along the coast of Brazil you would see an unusual sight. Areas of beach are divided by embankments to form ponds of varying size and shape. At first thought, you might conclude that they are rice paddies, but this could not be. Rice does not grow on a hot, dry beach. Then you notice a few windmills pumping seawater into some of the ponds. That convinces you that these are not rice paddies. Rice could never grow in salty seawater. Upon inquiry, one of the workers tells you that these many ponds are used in extracting salt from the sea.

Solar salt extraction is an important industry in Brazil. The dry, hot climate of its coastline from the northern border down to the city of Rio de Janeiro is ideally suited for salt production. The process depends upon evaporation of the seawater, and that requires a hot sun and dry atmosphere for the best results. With the help of a constant wind blowing over the ponds, the water is evaporated rapidly, which is important for a high production rate.

The several factors necessary for this industry are all present in this coastal region of Brazil. The low rainfall is important, because rain hinders the evaporation process by diluting the seawater in the ponds and dissolving the salt that has been crystallized. The lay of the land must be right so that the seawater can flow naturally from one tank or pond to another. The Brazil coast also has a hot sun and a satisfactory wind for the solar process of taking salt from the sea.

The extraction process begins when the windmills pump seawater into a main reservoir, known as the "cooker." It is generally around twenty inches deep. Here the water begins its first evaporating stage. Upon leaving the reservoir the water still has only a small salt concentration.

By gravity the seawater flows from the reservoir to another pool known as the evaporator. Here, where the depth of the seawater is much less than in the reservoir, the less soluble salts such as calcium carbonate, gypsum and anhydrite are removed. As the water evaporates, the salt concentration in the seawater increases.

Moving from the evaporator pond, the brine is spread out in crystallizing ponds to a depth of four inches. This shallowness of the brine facilitates rapid evaporation. Evaporation is allowed to continue until the salts in the solution crystallize. The process continues for sixty days, with water being added to the pond from the evaporator pond every six days. At the end

of sixty days a compact layer of salt about four inches deep has been formed. In some operations the brine is passed through a series of crystallization ponds, usually three in number. In the first pool the finest grade of salt is produced. The brine moves to the next pool, where the second grade of salt crystallizes as the sun evaporates more of the water. In the third pool the coarsest salt is deposited.

Because the remaining brine in the last stage of the process is rich in chemicals, it is processed to remove those chemicals. The brine, incidentally, is called the "mother water." When it comes from the last stage, it is called "bitterns." Some of the chemicals extracted from the mother water are bromine, iodine, magnesium chloride, potash and Epsom salts.

With spades and wooden scrapers workers, known as *salineiros,* remove the salt. This is done in a series of operations that requires hundreds of workers. Usually the salt is scraped into rows and allowed to drain for a few days. Finally it is heaped in mounds on the walkways between the ponds. These mounds of salt are formed according to certain predetermined dimensions so that the volume of each can be easily calculated.

The harvesttime for salt in Brazil is from August to the end of May. During the between-harvest months the earth-embanked ponds or tanks are cleaned and prepared for a new harvest. Waste substances are removed. Cleaning the various tanks is considered important for obtaining a good grade of salt.

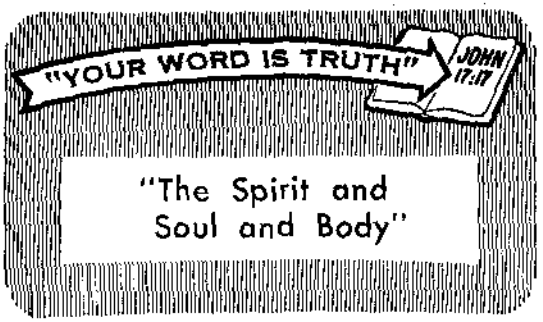
Before marketing the salt it must be put through a curing process and also refined to eliminate impurities. At the time it is removed from the crystallization ponds it is called "green salt," because of these impurities and offensive bacteria. The curing consists of exposing the salt to the atmosphere for from four to six months, after which it is then refined, packaged and marketed.

It may be that the salt you use at mealtimes came from the sea, perhaps even from the sea off the coast of Brazil, but whatever its source, you should recognize how vital it is to your needs. It keeps all the chemical fluids in your body in proper balance. All the tissues of your body are bathed in salt water. When your body loses salt through perspiration, it must be replaced or you will experience weakness. This has been found to be the case with workers who work where high temperatures cause them to perspire heavily. Whether the body gets enough salt from natural foods for usual working conditions is a question about which there are differing opinions. Some persons think the body does not require salt added to food, whereas others claim that salt should be added when one's diet is heavy on plant products. It seems, however, that considerably more salt is used on modern foods than the body requires. This, no doubt, is due principally to the flavor salt gives foods. But whether your body needs salt added to its diet or not, salt most likely is placed on your table at mealtimes as it is on other tables the world around.

The popular use of salt creates a demand that makes the laborious extraction of salt from seawater economically profitable. Its popularity is important to the economic welfare of the hard-working *salineiros* of Brazil.

ARTICLES IN THE NEXT ISSUE

- The Bible, a Matchless Historical Record.
- Red Russia's Crusade Against Religion.
- Who Are the Doukhobors?
- The Effects of Employee Dishonesty.



AT 1 Thessalonians 5:23 appears a prayer of the Christian apostle Paul for his brothers: "May the very God of peace sanctify you completely. And sound in every respect may the spirit and soul and body of you brothers be preserved in a blameless manner at the presence of our Lord Jesus Christ." To what was Paul here referring by "spirit and soul and body"?

The words of Paul call to mind the description of the creation of man as found at Genesis 2:7: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." Here we also have three factors, and they are apparently quite similar: the physical body that was formed from the earth, the breath of life that God blew into the nostrils, and the living soul that resulted from the combining of the two. (Note, man did not *receive* a soul; he received the breath of life and then *became* a living soul.)

While the two foregoing Bible texts appear to be quite similar, and Bible commentators generally apply the words of Paul to individual Christians, a little reflection will make it quite clear that the apostle Paul could not have been referring to the individual spirits, souls and bodies of his brothers, and that for a number of reasons. In the first place, the pronoun "you" that Paul uses twice in this text is in the plural form, showing that Paul was addressing, not an individual "you," but a composite, plural "you." This is made clear by the *New World Translation*, for it puts the plural "you" in capital letters and further adds the word "brothers" in brackets to show this. Then, again, we note that Paul uses the words "spirit," "soul" and "body" in the singular form. If it had been the individual spirits, souls and bodies that Paul had in mind, he would have used the plural forms. But the way he wrote shows that what he had in mind and was praying for was not that 'the spirits, souls and bodies of each of you be preserved,' but rather that 'the spirit, soul and body of you all be preserved.'

That Paul could not have meant the individual bodies of Christians is further to be seen from the fact that the individual bodies of those Christians to whom he wrote have not been preserved. Their bodies have returned to the dust, even as we read: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it." In the resurrection such anointed Christians will not have their fleshly bodies restored to them, but 'a body such as it pleases God to give them.' Concerning their reward at the presence of Christ we read: "It is sown in corruption, it is raised up in incorruption. It is sown a physical body, it is raised up a spiritual body. . . . flesh and blood cannot inherit God's kingdom." No question about it, Paul at 1 Thessalonians 5:23 was referring to a composite spirit, soul and body.—Eccl. 12:7; 1 Cor. 15:23, 38, 42, 44, 50.

What spirit did Paul have in mind? Among the various uses of the word "spirit" in the Scriptures (there are seven of them), it appears that Paul here meant, not a spirit person, not God's holy spirit or active force, nor the spirit or force of life. Rather, he was here referring to the mental disposition, the heart attitude, the

motivating impulse of the Christian congregation. In secular literature this is often referred to as the *esprit de corps,* meaning "the common spirit pervading the members of a group. It implies enthusiasm, devotion, and jealous regard for the honor of the group." It is this spirit that Paul prayed to have preserved.

And what about the "soul" for which Paul also prayed? This word "soul," *néphesh* in the Hebrew, *psykhé* in the Greek, has the basic thought of personality or individual existence. A soul is a sentient person or animal, that is, one having sense perception. So we find in the Scriptures that not only humans, but also Jehovah God, far above humans, and the brute creation, far below humans, are all termed souls, for they all have individual sentient existence: "Jehovah of armies has sworn by his own soul." "The first man Adam became a living soul." "Every living soul died, yes, the things in the sea."—Jer. 51:14; 1 Cor. 15:45; Rev. 16:3.

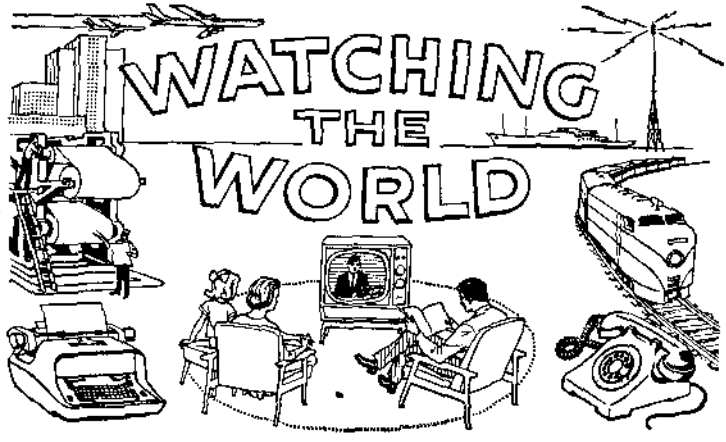
However, time and again in the Scriptures these words, *néphesh* and *psykhé,* are used in the sense of *life as a person.* Thus we at times find such expressions as "the soul of every sort of flesh is its blood," meaning the life of an individual is in the blood. Not that blood apart from an individual is a soul; a pool of blood would not be a soul; it has no existence as an individual. So at 1 Thessalonians 5:23 the apostle Paul prays that the existence or life of the Christian congregation as a corporate body or soul, or personality, may be preserved until the presence of Christ. —Lev. 17:14.

Now, what about Paul's use of "body" at 1 Thessalonians 5:23? Since, as we have already noted, it could not refer to the individual bodies of the Christians in the congregation, it must refer to the composite body of Christians. Thus the anointed Christian congregation is repeatedly referred to in the Scriptures as a body, the body of Christ. Particularly is this truth brought home to us at 1 Corinthians, chapter twelve, where, among other things, we read: "For just as the [human] body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body." (Verses 12, 13) It is this composite body of Christ that Paul prayed to have preserved at the presence of Jesus Christ.

A comparison might well be made between Paul's use of "spirit and soul and body" and the command Jehovah gave by the mouth of Moses as recorded at Deuteronomy 6:4, 5: "Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force." To underscore the completeness of the devotion Jehovah exacts, he commanded that they love him with all their heart or affection, with all their soul or life as a soul, and with all their vital force or their bodily strength.

So also the apostle Paul, for the purpose of underscoring his concern for the Christian congregation, prayed not just that it might be preserved but that its "spirit and soul and body" might be preserved at the presence of Jesus Christ. This intense concern of his is further to be seen from his petition that God might sanctify them "completely" and that they might be preserved sound "in every respect."

The prayer of the apostle Paul for the preservation of the spirit and soul and body of the Christian congregation has been answered. These three things have been found preserved in this day of Christ's presence, even as the facts and fulfillment of Bible prophecy show.



World's Fair Opens

◈ The 1964 New York World's Fair opened officially on April 22. Civil-rights demonstrations, bad weather and arrests marred the occasion. The attendance was not up to expectations; 92,646 were on hand, with 63,791 paid admissions, but it had been predicted that somewhere between 225,000 and 500,000 would be present. President Johnson opened the fair with a speech, which was sometimes drowned out by demonstrators shouting slogans. Later the president said that he felt sorry for the demonstrators. On the weekend, when the weather cleared, attendance came much closer to expectations.

Crime Marches On and Up

◈ Crime seems to have no ceiling. It continues its trend upward. The Department of Correction in New York state reported on April 6 that 65,748 persons were arrested for major crimes in the state in 1963. This represents an 8.4-percent increase over 1962. More shocking was the fact that arrests among youths 16 to 20 years of age leaped 24.1 percent! And in New York City youth crime rose 100 percent in the past decade!

Nations Merge

◈ On April 26 Tanganyika and Zanzibar merged into a single sovereign state. Tanganyika's president, Julius K. Nyerere, became the president of the joint state, while Zanzibar's president, Abeid Amani Karume, became the new state's First Vice-President. This reduced the number of independent states in Africa to 32. Tanganyika desired a merger with Zanzibar to bring the island state back into the mainstream of African nationalism.

Landslide in Russia

◈ A huge landslide dammed the Zeravshan River in the mountains of Central Asia on April 24. Soviet officials feared that unless a 1,500-foot-long channel were blasted through the fallen land mass, some 20,000,000,000 cubic feet of water would burst forth, devastating villages and historic cities in its path. The mass of earth choking the river was reported to be about a mile long and a third of a mile wide. It rises 250 feet above the valley floor at one end and 1,300 feet at the other end. Russian engineers stated that they had at most four days to blast the channel through —a job that normally would take at least 20 days by conventional methods.

The U.N. in Summary

◈ When the League of Nations reached its twentieth birthday it was on its way out. The United Nations is 19 years old. It, like the League, has had its share of troubles. At one time the French president, Charles de Gaulle, called the U.N. "the leaning tower of Babel." The Russian premier banged his shoe on U.N. furniture and labeled the world organization the tool of colonial powers. A critic in the United States described the U.N. as a "Communist-dominated rat nest." Recently the president of the United States, Mr. Johnson, said the U.N. is "the best instrument yet devised to promote the peace of the world and the well-being of mankind." No member has yet quit the world organization. In fact, nations press for enrollment. The total has risen from 51 to 113. As for the veto, Russia has used it a grand total of 101 times. The U.N. has been called both toothless and ambitious, both weak and powerful. Its orders have been defied. More than half of its 113 members are delinquent in paying their assessments. The present U.N. deficit is $134,000,000.

Firefly's Secret

◈ The tiny firefly never went a day to school in its life, yet it is baffling scientists with its know-how. One of its secrets is how it changes chemical energy into light energy. Two years ago Professor Emil H. White of Johns Hopkins University identified the light-producing element in the firefly as "luciferin." Dr. White wants to know what happens to luciferin when it is acted on by the enzyme luciferase. So far the firefly refuses to tell.

Neurosis

◈ The health services correspondent for the *Daily Telegraph and Morning Post*, February 21, stated that a pamphlet, *Anxiety and Fear*, published by the Mental Health Research Fund, says that a

quarter of Britain's adults are socially handicapped by psychiatric symptoms. "Probably more than five percent of the population are suffering from fairly severe neurotic disorders. The commonest is anxiety neurosis," the paper said. Appeals for more research into the cause and treatment are now being heard. A theory is that the threat of imminent annihilation in a hydrogen war produced anxiety that became displaced onto other things.

The Toronto *Daily Star*, March 12, declared that 100,000 mental patients are treated each year in Canada. "It's estimated that about 1,000,000 more Canadians need professional help for mental disorders not serious enough to require hospitalization," the report said.

Drug Abuse

◈ A published Reuters report stated that the congress of the Australian and New Zealand Association for the Advancement of Science was told that the abuse of certain weight-control drugs could lead to addiction and insanity. Specifically, drugs of the amphetamine group were mentioned.

Rail Strike Ends

◈ For five years union and railroad officials in the United States have disputed over work rules. The situation deteriorated rapidly in April and the nation was heading for a strike that would have put some six million workers off their jobs. It might also have cut the gross national product by some 13 percent and forced a rise in prices throughout the country. On April 9 President Johnson intervened. He invited the people involved to Washington to work out their differences. After many tedious sessions an agreement was reached on April 22, which provides for a raise in pay for about 100,000 workers along with other benefits. The agreement also granted carriers the right to eliminate gradually 90 percent of the firemen on diesel engines along with unneeded trainmen, including some brakemen and switchmen. This reduction of up to 40,000 employees would save the carriers about $325,000,000 a year. The settlement was viewed as a triumph for mediation and as a personal triumph for President Johnson.

Go-It-Alone

◈ In a nationwide radio-television broadcast President Charles de Gaulle of France stated clearly that France would hang on to her nuclear force because, he said, there is no guarantee that the United States power would save France in the event of an attack by the Soviet Union. The general emphasized "the ambition" of the Soviet Union, which "threatens" the free world. While this threat lasts, he declared, France is "in danger of invasion and destruction without having the certainty that her American allies, themselves directly exposed to death, would be able to save France from invasion and destruction."

Nylon Concrete

◈ Concrete structural material can now be impregnated with nylon fibers. Tests show that the fibers add flexibility and toughness to the material. It reportedly will not crumble when stretched and will not shatter when hammered. Impact strength of the nylon concrete is described as twenty-seven times that of the unreinforced variety. It was also said to be 83 percent by weight and 36 percent by volume stronger than any other material tested.

The Car-Battery Problems

◈ What annoyance when wanting to travel in a hurry and the car will not start! It happened at least 31,000,000 times last year in the United States and Canada. Many motorists are quick to blame the car battery when this happens. But investigations have shown that one out of every 5,000 cars in these two countries did not function properly, not because of the battery, rather, because of poor maintenance habits. Tests on recent-model cars have revealed that six out of ten cars needed spark plug replacement or service. About three out of ten vehicles required work on the ignition system. In addition, faulty heating systems and other factors were behind the stubborn engine that refused to start, and not the battery. A simple tune-up would remedy most of these conditions, but, says *Science News Letter* for February 1, 1964, many motorists plan to tune-up their engines but few follow through until they get into serious trouble. That is human nature for you.

Chesapeake Bay Bridge-Tunnel

◈ One of the wonders of modern technology, namely, the Chesapeake Bay Bridge-Tunnel, was opened for business on April 15. The 17.6-mile-$140,000,000 crossing for the first time in history links the remote eastern shore of Virginia with the rest of the state. The trip that once took 95 minutes by ferry now takes about 25 minutes over the new route by automobile. The passenger car toll is $4. Trucks pay $7 to $22 to use the crossing. The ferry rate was $3.85 for car and driver.

Women Workers

◈ The percentage of women workers in Canada has doubled in 50 years. It increased from 16 percent of the female population 15 years of age and over in 1911 to close to 30 percent in 1961. The Toronto *Daily Star*, March 11, stated that "over the same period male labor force participation has decreased from almost 90 percent of the population 15

years of age and over in 1911 to 78 percent in 1961."

Transfusions and Death

◈ Dr. Jean E. Paquin, senior attending physician in obstetrics and gynecology, and his two Providence Hospital associates, according to *Look* magazine, stated that "the American Medical Association *in 1960 reported 3,000 deaths* in one year directly attributable to whole-blood transfusion. It calculated that the risk of a blood transfusion is about equal to that of uncomplicated appendectomy. In addition to those who lose their lives, a very appreciable number develop nonfatal hepatitis, which may be disabling for long periods and leave varying degrees of hepatic impairment."

Away from War

◈ Simultaneous statements were made on April 20 by the Soviet Union and the United States that the two nations would make cutbacks in the production of nuclear material for war purposes. *President* Johnson stated that the United States would reduce its production of uranium-235 by as much as 40 percent during the coming four years. The Soviet Union promised to discontinue construction of two big new *reactors for producing plutonium.* These moves were interpreted as "definite commitments to steps toward a more peaceful world." Time will tell whether the announcements result in any lessening of international tension.

The Aspirin

◈ After some 65 years of research, comparatively little is known about how the aspirin actually works. But it is one of the cheapest drugs on the market. According to *Time,* April 10, every year American manufacturers make some 27,000,000 pounds of aspirin, "enough to fill four 100-car freight trains, enough for the 16 billion straight, five-grain *aspirin tablets that Americans* swallow each year, plus an even greater amount for the children's miniature aspirin and such formulations as Bufferin, APC tablets, Coricidin and Alka-Seltzer." The drug is now made synthetically from *coal tar.*

Killer Diseases

◈ The medical statistics branch of the Ontario Department of Health in Canada listed heart disease as the top killer in all age-groups. Cancer is second worst. The report stated that cancer is the leading cause of death for women between 25 and 54 years of age. The cancer death rate among males has increased by 36 percent over the last 27 years, according to the report. For females, it has decreased by three percent.

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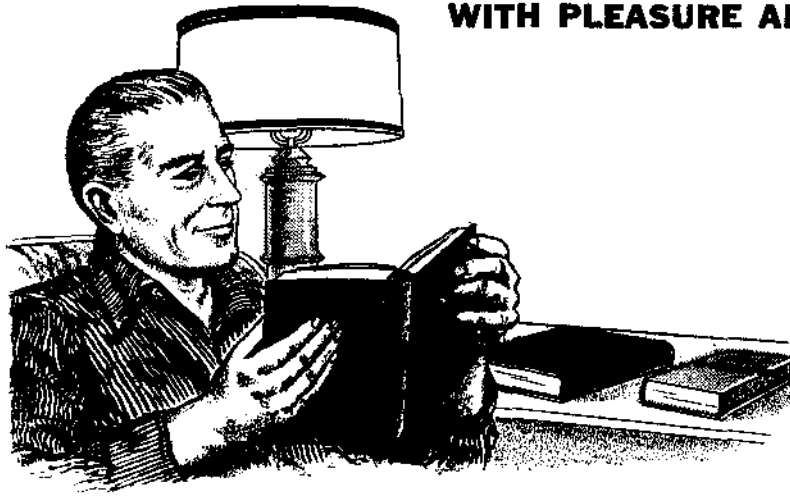

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Awake!

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Red Russia's Crusade Against Religion PAGE 9

Letter from Alaska PAGE 17

Understanding the Cyprus Problem PAGE 21

JUNE 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not* bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Why WORRY?

MOST likely you have at this moment one or a number of things in the back of your mind about which you have been worrying. They may be things that happened today or perhaps months and even years ago. On the other hand, they may be things that have not happened but that you fear will happen. In either case you probably play these worries through your mind over and over again like a broken phonograph record. When you do this, do you realize what you are doing to yourself? You are ruining your health.

In his book *How to Live 365 Days a Year*, Dr. John A. Schindler states: "If you become ill tomorrow, or if you are ill today, the chances are a little better than 50-50 that you are ill with E. I. I. [emotionally induced illness]." Worry is one of the principal causes of such illness. When you worry about something you build up tensions in your body and upset its functions. An example of how worry can do this is given by Dr. Schindler. He tells of a man who developed a severe dizziness whenever he sat upright. Although he stayed in bed under the care of a physician for a number of days, there was no improvement. Then one day it disappeared. It seems that this man had backed a friend on a loan of a large sum of money. Later he learned that this friend was seriously hurt in an accident that had kept him in the hospital for several months. It appeared that his business venture was certain to fail, and that would affect this man who had backed his loan. It was the intense worry about this situation that brought on the man's dizziness. After his remarkable recovery he told his doctor: "When I was in bed, feeling my sickest, this friend of mine for whom I had signed the note came to visit me, and told me that he had just been over to the bank and had paid off the note in full. From that moment, I started to recover."

Worry can affect your body in a way that is just as dramatic as the way it affected this man, or it can break it down gradually. It can slowly tear down any part of your physical organism. Considering the upsetting effect worry can have on you, is it worth it?

Absolutely nothing good can be accomplished by worry! What has happened in the past you cannot change. Worry will not correct mistakes. Instead of worrying about a mistake, determine what you did wrong and then strive not to repeat it. The

unpleasant past is gone. Do not try to keep it alive in your mind by going over again and again what happened. Shut it out of your mind! Concentrate on the present!

As you cannot live yesterday over again so you cannot live tomorrow until it becomes today. You can live only one day at a time. Why make yourself sick worrying about what might happen tomorrow, next week, next month or next year? You cannot be certain of what actually will happen. Plan for the future, but do not foolishly worry about things that have not happened and perhaps never will. Do not try to live the future as well as the present. There is only one moment you can live and that is right now.

Instead of worrying about what might be, face what is. Because your employer did not give you his customary hello, do not worry that you may have lost his favor. Because you have a sudden ache or pain, do not worry that you may have cancer or some other dreaded disease. Rather than worry about what might be, search for facts. When you have them and it seems evident that a certain thing is going to be, lay plans for the course of action you will take. With this done, there is no sense in worrying about it.

Perhaps you worry when you see your work load stacking up until it seems mountain high. Worrying will not get it done. No matter how big the mountain of work is, you can get over it by taking one thing at a time, just as you can get over a literal mountain by taking one step at a time. Instead of worrying about the amount of work you have, regard it as a problem to be solved. Think of ways you can increase your efficiency and output. This will accomplish much more than worry. If you permit yourself to worry about it, your ability to concentrate will be ruined and your efficiency lowered.

If something has happened that causes you to worry about the ultimate outcome, force yourself to face and accept the worst that is likely to come from it. Then make plans to adjust to it. This will help to remove vague imaginings of what might be. If the worst does not take place, as so often is the case, you are that much better off. A definite plan of action is much better than useless worry. If the result of something that has happened appears inevitable, then accept the inevitable, planning ways to adjust to it.

Do not weakly contend that you are just naturally a worrier and there is nothing you can do about it. If you want relief from worry, you can discipline yourself to think and act constructively. You can do it if you really want to.—Phil. 4:8, 9.

Good advice is given in the Bible. By following it you will not endanger your health by worry. It tells us: "Never be anxious about the next day, for the next day will have its own anxieties." "Throw all your anxiety upon [God], because he cares for you." (Matt. 6:34; 1 Pet. 5:7) Thus the Bible itself wisely advises you against trying to live the future as well as the present at the same time. Make plans for the future, but do not worry about things that have not happened, and do not worry about the past, about things that have happened and cannot be changed.

No matter what happens or threatens to happen, refuse to worry. Face your problem, plan ways to solve it and then try to keep your mind occupied with other things. Remain calm and cheerful. This you certainly can do if you throw all your anxieties upon God and dismiss them from your mind. You will find this practice to be much more productive and healthful than useless worry.

HISTORY is written to enlighten and instruct. If it also entertains, so much the better. Of course, for history to enlighten and instruct it must be accurate; it must tell the truth. But arriving at the truth is not an easy task, for not only are the facts often hard to come by but there is the factor of human frailty. Because of this, one authoritative history states: "It would be too much to suppose that any historian, even of the most modern school, has written without prejudice of race, of station or of religion."*

The problem of writing history, therefore, fittingly has been likened to fishing. Even as the results you get from fishing depend upon your skill, where you fish, the kind of bait you use and the kind of fish you want to catch, so the results of the historian depend upon his skill and equipment, where he looks for information and his motive in writing.

Thus there was a time when men wrote history for the purpose of extolling or glorifying some ruler. Histories written about and at the instance of such rulers as Rameses, Sennacherib and Darius tell only of their achievements and victories. Historians such as Herodotus and Thucydides made their theme a nation or a people rather than some individual. In more modern times some historians have written with the idea of expounding a certain philosophy. Toynbee appears to be one of these. Others make their chief concern the getting at the causes of events, and this quest influences their presentation of facts.

Among the latest trends has been the writing of history from a technical standpoint. In the interest of what is called "science," historians endeavor to present the facts just as they have found them without passing any moral judgment and without getting emotionally involved in them. But such historians overlook the fact that the most important part of man is his moral nature and his concern with what is right and wrong. Ignoring these, they write history that is incomplete. No wonder it has been stated that, because of this, today the writing of history is in a state of turmoil.

Facts in Human History Distorted

From the foregoing it is apparent that the facts in human history as authored by humans are often shaded. They are ever qualified by the personality, the times and the environment of the historian. An interesting discussion on this aspect of writing history appeared recently in the New York *Times*. Among those quoted was the modern French poet Paul Valéry, deceased some twenty years. According to him, "History is the most dangerous product the chemistry of the intellect has ever invented. It endangers dreams, it intoxicates people, it begets false memories, it exaggerates their reactions, keeps their old wounds open, disturbs their sleep, leads

* *The Historians' History of the World*, Vol. I, pp. 1-4.

them to delusions of grandeur, and makes nations bitter, arrogant, insufferable and vain."

While historians of all nations have been and are more or less guilty of writing biased history, either consciously or unconsciously, those in the employ of totalitarian governments have been especially notorious in prostituting their art by deliberately tampering with the facts of history; Red Russia providing one of the most glaring present-day examples. Says a recent survey of the problem of rewriting German history, as published in *The Saturday Review:* "In East Germany school books are written in accordance with the Soviet propaganda line to serve the interests of the Communist state. All historical references in this context become political weapons and cannot be taken at face value."

That the facts in human history are at times distorted can nowhere be better seen than in the record of German history during the past half century. In the days when the Hohenzollerns ruled Germany it had one kind of history. With the fall of the German Empire and the establishment of the Weimar Republic after World War I came the need of rewriting that history. When Hitler and his Nazis came into power, German history as they found it did not suit them and so they rewrote it. The collapse of the Third Reich again required changes to be made in German history. It appears that there was some laxness on the part of the educational authorities in this matter, but the resurgence of anti-Semitism and the trial of Eichmann, among other things, have spurred the authorities to yield to the clamor of schoolteachers and others for a new approach to German history.

As a result, a tremendous revision of history is going on today in West Germany involving hundreds of history books, and the study of modern history is compulsory in all types of schools. The crimes of the Nazi regime are explicitly stated and condemned. Typical is the statement appearing in one of them: "The terror and crimes of the National Socialist regime are without parallel in modern history . . . No German can escape responsibility for the crimes committed in the name of the nation."

Yet even in this statement there is betrayed a trace of human frailty. What about all the Germans that preferred to go to the concentration camps, if not also to certain death, rather than support the Nazi regime? Certainly such Germans did escape responsibility for the terror and crimes of the National Socialist regime; most conspicuous of whom, incidentally, were the Christian witnesses of Jehovah.

Yes, because of human frailty the facts in human history are at times distorted and, therefore, must be taken with the proverbial "grain of salt." All that is stated may be true and yet may present a distorted picture because of what is stressed and what is omitted. The same must be said about the historical records appearing in such authoritative works as encyclopedias. True as this is of secular histories and encyclopedias, it is even more true of religious historical works.

In particular are works dealing with Bible history to be viewed critically. The contents of such works invariably depend upon whether the author is a "higher critic" or one that believes in the inspiration of the Bible. Thus a greater contrast could hardly be imagined than between that which appears in *The New Bible Dictionary* by J. D. Douglas and that which appears in *Harper's Bible Dictionary* on such subjects as who wrote the book of Deuteronomy; the latter work presenting the speculations of "higher critics" as sound sense and truth. Even such an extensive

and scholarly work as M'Clintock & Strong's *Cyclopœdia* errs when it comes to presenting the historical facts regarding the Trinity because its compilers believed in that teaching.

The Bible's Matchless History

In modern times archaeologists have uncovered a wealth of facts that stamp the Bible as accurate history. As the author of *The Bible as History* so forcefully observes, the Bible "is a book about things that actually happened." The events recorded "themselves are historical facts and have been recorded with an accuracy that is nothing less than startling." "In view of the overwhelming mass of authentic and well-attested evidence now available," this author became fully convinced that "the Bible was right after all."

While accuracy regarding times, places, events, things and peoples, such as can be verified by archaeology, is indeed a sterling quality for Bible history to have, it is not in this respect alone that the Bible shows itself to be such a matchless historical record. It also shines, in fact, shines chiefly by reason of the impartial, objective writing of its penmen. The Bible writers nowhere betray a bias because of religion, position in life or race or nation. The facts of their record are not distorted but absolute, truly representative, presenting an impartial picture of persons and events. This was not because they were perfect or were supermen but because they were honest men who wrote under the guidance of God's holy spirit.

The very record of how sin entered into the world, the slaying of Abel by Cain, the wickedness of the antediluvians is flattering to no one, and even appears to reflect unfavorably upon the Creator unless one has an understanding of his will and purpose. Noah lived 350 years after the Flood, but, apart from what took place immediately after he left the Ark, the only incident of his life recorded during that time is in relation to his getting drunk on one occasion, not to downgrade him, but because it was pertinent in connection with the prophecy he uttered regarding his descendants.—Gen. 9:20-29.

In particular, note the history of the nation of Israel during the lifetime of Moses and as recorded by him under the direction of God's spirit. Obviously he could not have begun to record *all* of it and so could have used that fact as a pretext for presenting only a part of it, only a favorable record. But did he do so? Far from it! It almost seems as though the opposite were true; that he leaned over backwards to present the failings of his people!

Moses tells of the ingratitude of his people, how they complained time and again; how they made a golden calf and worshiped it; how they rebelled against his leadership; how they were overtaken in gluttony and gross immorality, resulting in the execution of many thousands of them. More than that, he spares neither his own tribe nor the members of his own family, not even himself. How different all this from the way in which men customarily write the histories of nations and individuals!—Ex. 15:24; 16:3; 32:1-6, 28; Num. 11:31-34; 12:1-16; 25:1-9.

In his official history book Moses even recorded his unflattering prophecy about what his people would do after his death: "I well know that after my death you will without fail act ruinously, and you will certainly turn aside from the way about which I have commanded you; and calamity will be bound to befall you at the close of the days, because you will do what is bad in the eyes of Jehovah so as to offend him by the works of your hands."—Deut. 31:29.

The rest of the Bible history of the Jews is equally as impartial and unflattering. To note just one of the many examples

that might be cited, there is one that was written some 850 years after Moses died: "Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling. But they were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his people, until there was no healing," and Jehovah permitted the nation to be taken into Babylonian captivity.—2 Chron. 36:15, 16.

Do the charges by Paul Valéry, that history endangers dreams, intoxicates people, leads them to have illusions of grandeur and makes them arrogant and vain, apply to the inspired history of the nation of Israel as contained in the Bible? Absolutely not! Rather, the Bible record gives ample reasons for humility. If the Jews do manifest any such vain characteristics, it is not because of what their inspired history contains but in spite of it. The Jewish Apocrypha and such historians as Josephus may give them grounds for boasting, but not their inspired Bible history. In fact, the inspired history of the nation of Israel presents such a sorry picture that it should not be difficult for any Jew today to comprehend how it could have been possible for his nation to have missed its greatest opportunity, which came with the appearance of Jesus of Nazareth as their Messiah, the Son of their God Jehovah.

The same frankness was manifested by the writers that recorded the inspired history of the founding of Christianity. They tell how the apostles quarreled among themselves as to who would get the chief seats in Christ's kingdom, how the apostles all fled when their Master was taken, how Peter, the spokesman among the twelve at Pentecost, had denied his Master three times, and how one of their number, Judas, betrayed his Master for thirty pieces of silver. Further, after Pentecost, does their record not tell that there were dissension and discord among the early Christians, materialism and immorality and the beginnings of apostasy? Certainly here again we see impartial, objective, yes, matchless history written; history not written to suit certain ideas, but impartial history free from human frailty, because its writers were aided by God's holy spirit. —Matt. 20:20-27; 26:14-16; Luke 22:24-27, 39-62; Mark 14:50-52; 1 Cor. 1:11; 5:1-6.

Today history is in a turmoil; history is contradictory, depending upon the philosophy, or the nationality, or the religion, or the race of the historian. It is being used as a propaganda medium. Human history keeps changing, as noted in the record of Germany's history—four distinct and often radically different and conflicting histories of a nation and people in the course of fifty years. History is supposed to enlighten and instruct, but to what extent can it do so when it is so contradictory and unstable?

Bible history stands in striking contrast to other history written by men. It bears the stamp of truth, of accurate, honest history. It is verified by various lines of external evidence, chief of which is archaeology, and by the internal evidence of the candor, honesty and objectivity of its penmen. But the Bible is not only divinely guided or inspired *history*. It is also, in fact, primarily, the revelation of the Creator's will for man, guiding man in right conduct and informing him of the purpose of his existence and his destiny. To help sincere seekers of truth find this in God's Word is one of the chief purposes of the publication you are now reading.

AGAINST RELIGION

"NO PEOPLE has ever been discovered which, in the strictest sense of the term, is 'atheistic.' Individuals may be atheists; but a people, never," said philosopher C. N. Bittle. Why that observation should be true is not hard to understand. As has been noted by not a few psychiatrists, psychologists and psychoanalysts, such as Jung, Frankl and Slesinger, man has an imperative need for religion. They testify that religion is vital to mental and emotional health and that man is driven "by an overriding need for God."

Red or Communist Russia denies this need. She insists that "religion is the opium of the people."* Lenin, the father of Red Russia, was an outspoken foe of religion, even as was Stalin and as is Khrushchev. Lenin preached that religion was an invention of the rulers to keep the masses in subjection, and that the fight against religion was one of the chief goals of communism. He claimed that communism needed neither a belief in God nor a morality based on such a belief.

* While this slogan is generally credited to Karl Marx, it appears that Charles Kingsley, popular author and an Anglican clergyman as well as one of the founders of "Christian Socialism" in England, was the first to use this statement, in a sermon. Not, however, that Kingsley himself believed religion to be the opium of the people. —*Visions Rise and Change*, by Pierre Van Paassen, p. 43.

But it may well be questioned whether Red Russia is so strongly opposed to religion only because of its having been used to oppress the masses. Could it be that faith in and devotion to the Communist ideology is itself a religion, even though few of its devotees may be aware of that fact? Does it not have its 'inspired utterances,' its 'saints,' its shrines, its missionaries and its calendar of 'holy days'? In fact, Communists from time to time tacitly admit this, as can be seen from what appeared in *Youth of Esthonia*, an official journal, in its issue of June 1958: "As masters of the earth and creators of history, we must not betray our convictions, for our faith is faith in Communism, which in its sincerity is the only true faith."

Red Russia's crusade against religion has not been uniform nor consistent, but keeps fluctuating according to what seems to be the best policy under the circumstances. It has been carried on in waves or offensives, as it were. The first was from 1917 to 1923, the second from 1929 to 1932, the third from 1937 to 1939 and the last or present one began about 1959. However, during the years in between these offensives Russia has kept up her atheistic propaganda war, she being officially committed to atheism.

Red Offensives Against Religion

In keeping with their atheistic policy, Lenin and his associates at once initiated an offensive against religion. On December 4, 1917, they confiscated all church property; on December 11, closed all theological schools; on December 18, made civil marriages obligatory, and on January 19, 1918, ordered the separation of church and state.

Many of the clergy were imprisoned, others were exiled or deported, and many others were even executed, as at Kiev, and in 1922 the head of the Russian Orthodox Church, Tikhon, was imprisoned.

Tikhon had at first taken a strong stand against the Red Russian government, excommunicating all those who persecuted his church. But after a year in prison he did an about-face. He found it expedient to admit having been mistaken in his previous position and pledged his allegiance and that of his church to the Russian government. With his release in 1923 and the reversal of his position came a letup in the persecution of the Orthodox Church. During this time the government aided and abetted a schism in Orthodoxy known as "The Living Church," which was pro-Red in its politics and liberal in its theology. However, the common people refused to support it and so it came to nothing.

The second offensive began in 1929, several years after Stalin took over the reins of the government. Up until this time religious propaganda was legal, but now a law was passed permitting only atheistic propaganda and allowing religion only limited freedom. From now on to preach against atheism or to try to convert anyone was a criminal offense. The activity of the League of the Godless was stepped up, it being now called the League of the *Militant* Godless. At one time it boasted 5.7 million members and had as its goal the turning of every last man, woman and child away from religion. But then economic problems became so pressing that in 1932 this offensive slowed down, an indication of this being the restoring of the rights of citizenship to the clergy.

The third offensive came in 1937. It appears to have been the bitterest of the three. In fact, it was so intense that in it many heads of the Communists themselves fell because of the poor showing they made in turning Russians away from religion and to atheism. It resulted in large-scale closing of churches and deportation of even local priests to Siberia. It was the most devastating blow Red Russia had yet given to religion and all but demoralized the Orthodox Church in Russia. But it was not to last long, for with World War II and particularly with the German invasion of Russia, the government saw fit to do an about-face. It was fighting with its back to the wall and was highly grateful for the stand the Orthodox Church took in calling on all Russians to fight for their fatherland.

Red Russia's fourth and present offensive against religion has been going on for several years now. She has greatly stepped up atheistic propaganda, publicizes all misdeeds of the clergy and indulges in official harassment of the Orthodox Church, as when she decreed April 29, 1962, Easter Sunday, a workday and the following day a day of rest. Mob tactics, such as used in the early days of Russia's crusade against religion, are being smiled upon, as when in 1961 a group of howling atheistic snake dancers invaded a large Easter service and for an hour and a half disrupted the program.

While Red Russia's crusade against the Russian Orthodox Church has fluctuated through the years, her offensive against the smaller religious groups, and in particular against Jehovah's witnesses, has been an unrelenting and bitter one. Concerning her offensive against the Witnesses *Everyman's Concise Encyclopedia of Russia* states: "Jehovah's Witnesses . . . are extremely active in proselyting, and . . . are the most harshly persecuted community in the Soviet union."

Weaknesses of the Crusade

The weaknesses of Red Russia's crusade against religion are seen in the changes

she has had to make. Lenin had boasted, "We deduce our morality from the facts and the needs of the class struggle of the proletariat." Thus from 1917 to 1936 their morality discounted the family institution and made divorce easy to obtain. But then Red Russia found that this morality of expediency worked against the interests of the State, and so in 1936 she did an about-face and made divorce difficult to obtain and tried to save marriages. In 1944 she put still more obstacles in the way of divorce, so determined was she to save the family institution. In brief, Red Russia found that the morality that worked the best was the one that most closely resembled that found in the Bible.

Another reversal that Red Russia had to make in her crusade against religion was in connection with her substituting the "permanent work week" for the seven-day week with its one day of rest. In her "permanent work week" work never stopped. Five-sixths of the population worked every day, and every day one-sixth rested. The Reds thought they were certain to succeed, for were they not giving the worker sixty-one rest days in the year instead of fifty-two? Although stubbornly hanging onto their "permanent work week" for twelve years, from 1929 to 1940, they at last had to admit defeat and to return to the seven-day week with a general rest day. Needless to say, there were many reasons, both religious and practical, why Red Russia found it expedient to reverse her policy in this matter.

Perhaps nowhere has the weakness of Red Russia's crusade against religion been more manifest than when she took her census of believers and nonbelievers in 1937. After twenty years of antireligious legislation and government action, after twenty years of atheistic propaganda by Godless Leagues and all the avenues of communication, press, radio, theater, the arts, not to say anything about tolerating widespread mob action against religion, what were the results? In the 1937 census 57 percent of the population claimed to be believers. Since it took not a little moral courage to admit to a godless census taker that you were a believer, without a doubt there were many more that at heart were believers but just did not have the courage to admit it. No wonder that not a few heads fell among those responsible for the campaign against religion, that Russia stepped up her crusade against religion to an all-time high and that since then Red Russia has not dared to take a religious census! Now she gives merely round figures: 50 million Russian Orthodox, 26 million Moslems, 2.3 million Jews, 500,000 Baptists and an unspecified number of Roman Catholics, Lutherans and others.

Admitting Weaknesses

Not only does Red Russia, by reversing herself, tacitly admit weaknesses in her crusade against religion, but time and again her spokesmen come right out and complain about its weakness. Thus her high officials lash out against the poor quality, the inaccuracies and the ineffectiveness of much atheistic propaganda. Complains *Science and Religion:* "Atheistic propaganda is continually the weakest sector in all our ideological educational work." And no wonder, for atheists are prone to underrate the intelligence of the religious man. This frequently causes their propaganda to boomerang, as when a workman, upon leaving the Moscow planetarium where he had heard a lecture on astronomy, was heard to exclaim: "Well, well, who would have believed that God organized all things so well!"

The fact is that the party officials in Russia can never be certain who is a believer and who is not. Thus an outstanding professor of physiology working at the

Academy of Medical Sciences who had been a party member for twelve years was discovered to be a believer only upon his being given an assignment to speak on the incompatibility of religion and science. He did not consider the two incompatible! Others, with more moral courage, resign from party organizations, giving as their reason: "I am a Christian." Currently their publications complain of hundreds of thousands of young people in the cities and many more in the country attending church services.

Why So Ineffective?

Clearly, Red Russia's crusade against religion has been most ineffective. Why? One reason is that she has not been able to produce a just and equitable order of things. Another is that her propagandists, not being bound by morality *per se,* take such liberties with the truth as to appear ludicrous. Says W. Kolarz in his book, *Religion in the Soviet Union:* "Truth and fiction are closely intermingled in the Soviet accusations, but one is outstandingly ludicrous, namely, that the 'Jehovah's' were racialists who accepted the nazi philosophy of a master-race. . . . In fact, far from being racialists, the 'Witnesses' are more internationally-minded than the communists, for they do not recognize any national and racial barriers among themselves."

Ludicrous also must be termed such statements as the following that appeared in the Soviet publication *The Jehovist Sect and Its Reactionary Character:* "Jehovah's Witnesses were always faithful servants of the oil king millionaire Rockefeller. Rockefeller several times gave these 'servants of God' tens and even hundreds of millions of dollars in order to carry on their reactionary propaganda against the USSR." When propaganda goes to such ludicrous extremes it defeats its own ends, for people see through it and so are not swayed by it.

However, perhaps more telling than any other reason for the ineffectiveness of Red Russia's crusade against religion is the fact that man has a basic need for religion. As one of America's leading newspapermen, who spent many years in Russia, put it: "The plain truth was that the Party had never devised a means for replacing the Church in those great hours of a man's life—birth, marriage and death." It is not surprising, then, that after forty-five years of war against religion more and more marriages are being performed in the Russian churches and that today the majority of infants are baptized.

Red Russia's crusade against religion is doomed to failure. Why? Because in taking on all religion, she has attacked also the worship of the one true God Jehovah. As already noted in the foregoing, the Christian witnesses of Jehovah are the most severely persecuted of all religious groups in Red Russia. Although they are among the smallest religious bodies, Red Russia has gone all out in attacking them over the radio and in the newspapers, has produced a moving picture "exposing" the Witnesses and keeps publishing books and booklets to arm her propagandists in their fight against the Witnesses.

Her campaign against the Witnesses is bound to fail, for Jehovah God promises his people: "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah." Red Russia would be wise to heed the advice given by Gamaliel in apostolic days to persecutors, namely, to leave the work of Christ's true followers alone, for if it is of God it will succeed and those opposing it will be found fighting against God.—Isa. 54:17; Acts 5:35-40.

WHO ARE the Doukhobors?

By "Awake!" correspondent in Canada

THIS has been an oft-repeated question about a people of whom so much is heard and so little is known. They periodically break into front-line news with burnings, pilgrimages and nude parades. Those who know them say they are friendly, industrious and generally kindhearted and honest. But who are they? Where do they come from? What is their purpose?

Complications beset the inquirer, and no single account will suffice. No one can uncover all the facts involved, because the Doukhobors kept no written record of their own movements and all information about them must be gleaned from outside writers, many of whom were biased. However, in one way or another answers to the first two questions are traceable but the third one packs a headache.

They came from Russia. Some historians trace their ancestry back as far as Wycliffe, from whom their basic doctrines seem to stem. The movement developed as a revolt against Russian church and state, whose moral corruption evidenced rejection of the teachings of primitive Christianity.

Their name Doukhobor means "spirit-wrestler." They believed that Christ is reborn in each individual and gives direct revelation through "the voice within" without need of church, clergy or the Bible. Therefore, they acknowledged no human leadership. Schools, governments and man-made laws were rejected as part of this world along with every form of exploitation and war. They held that God had made men free and that all races and sexes were equal and no one should exercise authority over another.

Their objection to killing anything included killing of animals for food, so they became vegetarians as well as pacifists. They refused to record statistics, take oaths or own private property. They maintained that all things should be held in common and they wanted to remain separate so as to live as a nation within a nation.

These ideas did not suit the Czars, who set about to reform the *Mujiks* ("common peasants"), first by persuasion and later by the ruthless heel of force. Detachments of Cossacks charged and cut the nonresisting peasants to pieces with whips. Confiscations, separation of families, prison, dispersion and banishment followed. But if the Czars hoped for success they were disappointed, for the stolid peasants faced the persecution without surrender. Thousands perished.

A New Deal

In 1899 a new deal brightened their horizon. Canada, with vast areas of virgin land,

needed settlers, and an invitation was extended to the Doukhobors as immigrants. Military exemption was granted and each man was to receive 160 acres of land free, if, within three years, certain nominal homestead duties were performed. It looked like the promised land. Thus about 7,500 crossed the Atlantic and established themselves on the prairies as the Christian Community of Universal Brotherhood. *"Slava Bohu!"* or, "Praise the Lord!" was their cry.

With light heart and unequaled zeal they faced and overcame obstacles. Community buildings were soon erected and homes established. In summer the men hired themselves out and pooled their earnings. In lieu of horses the women hitched themselves to plows and broke the tough prairie sod for the coming crop. The industriousness of these new Canadians was amazing.

But it was not to last. All went well for three years, and then trouble struck when it was learned that the government required each person to sign for his own land and take an oath of allegiance. This they refused to do. They wanted land *en bloc*. Time passed. Counsel, investigations and discussions deadlocked as neither side gave in. Finally the government delivered an ultimatum: "Sign or be dispossessed."

Thus the first break in Doukhobor solidarity came about when segments of the communities signed the Homestead Act. The rest refused to budge. Nude parades broke out and pilgrimages to a new promised land began. No one knew where this was to be, but they picked up and marched until rounded up by the police. A battle of wills ensued and prison terms followed. The Doukhobors wanted community land, the government stood firm, and the public abhorred nude parades.

Those who had not signed berated their brothers for compromising. They disassociated themselves and formed the Sons of Freedom organization, and theirs has been the voice from which so much is heard.

Strange Reasonings

In explanation it should be said that Doukhobors saw nothing wrong in nude parades and burnings. It was their form of protest, to show their complete disregard for all things worldly. However, once they discovered that it embarrassed the government and occasionally brought concessions, they used these as weapons to impress their demands.

They had always decried human leadership, claiming to follow only Christ, but they were ever dependent upon strong personalities whom they sometimes exalted as Christ incarnate and whom they followed with blind tenacity. In their present emergency they sent to Russia for Peter Vasilivich Verigin, known as Peter the Lordly (who had just been released from a Siberian prison), to stave off encroaching obscurity.

Verigin, an able man, arranged to purchase a huge block of land in the mountains of southern British Columbia to which all the dissidents flowed, and again the struggle for a fresh start began. Again Doukhobor industriousness came to the fore. Timber was turned into homes, land was cleared and irrigated, crops were planted, industries established. Under sound cooperative leadership the project flourished. It appeared as though the Doukhobor problem was dissolving.

But the Sons of Freedom balked. There was too much prosperity; the brothers, they felt, were being endangered by encroaching worldliness. Children were taking to school, integration was making inroads and such gradual infiltration could only mean eventual capitulation. Verbal objections having failed, more drastic action followed; so once again the nude parades. Only this time there were punctua-

tions of more serious nature when scores of schools were suddenly set ablaze, bridges blown up and buildings dynamited. In October 1924 Peter Verigin himself was killed in a railway explosion.

Three years later Verigin's son Peter Petrovich arrived from Russia to take over his father's reins, but Peter the Second was a poor substitute. While flailing the Sons of Freedom, his own failings mounted as he squandered the communities' hard-earned funds and lacked the ability to pull their bursting seams together. He died in 1939. But despite his idiosyncrasies the Doukhobors stuck with him and lamented that he had suffered so much on their behalf. "Poor Petushka," they exclaimed.

Militant Action

What to do now? Other leaders rose, but by this time various independent factions had split the communities and the Doukhobor movement was cracking. Nude parades returned. Damage pyramided and creditors, fearful of their investments, foreclosed. Thus, while the independents were safe, the communal Doukhobors, for the second time, were dispossessed of their holdings. That was a bitter pill. In retaliation every mill, bridge, powerline or public building not under constant guard became a target. But when a $300,000 jam factory went up in smoke the situation took on the proportions of a war.

As tension mounted such experiences boded ill for the future. In 1950 and again in the sixties such epidemics of violence erupted that public and official patience was exhausted. But what to do? Jails, fines and banishment had failed. In 1963, after burning their own homes to the ground, 1,300 Sons of Freedom staged a march on Vancouver. Those who were imprisoned went on a hunger strike. As winter approached, hastily constructed squatters' huts provided flimsy shelter. They considered it all "suffering for Christ."

Thus the Doukhobors are again on the move. Some say an ancient prophecy urges them to move every forty years until they reach the promised land, and it is suspected that their purpose is to create so much trouble that the Canadian government will finally move them elsewhere. But where is the promised land? Representations to other countries, including Russia, failed, for no one will permit them entry.

For the present all plans are stalemated. Social assistance and costly investigations prove unavailing and discussions with the Sons of Freedom result only in endless word marathons to no purpose. No one knows what to do. But these people are Canadians and cannot be deported, so the government will need to use much wisdom and patience and the Doukhobors will likewise need to show increased understanding and balance.

Not All Guilty

In fairness to Doukhobors in general it must be said that they have many admirable qualities. They are industrious, scrupulously clean and mind their own business. They raise their children under the firm hand of parental discipline where obedience is demanded, and they feel that integration would break up their close-knit communal life and open the way to delinquency.

However, by now there is little left of the original movement, for the majority have become thoroughly Canadianized. Many own fine homes, send their children to school and live in harmony with their neighbors. Numbers of the younger generation attend university. Some have become ministers in declaring God's kingdom under a new order of things. It is only the

radical Sons of Freedom minority group that continues to spearhead the opposition.

As for the Sons of Freedom, their desire to live in Christian unity is commendable. However, the way of its attainment is not by rebellion and destruction. Neither Christ nor his disciples became insurrectionists. Fire and sword was the pagan way. Likewise, fire and nude parades bring no credit to Christians.

It appears that the root cause of all Doukhobor troubles lies in their refusal to accept the Holy Scriptures as an inspired guide (2 Tim. 3:16, 17) and in their teaching that Christ is reborn in each individual so that the "voice within" becomes the supreme authority, nullifying all government and regulation. In this way each person's private conclusions, or those of their leader, become the infallible guide regardless of all evidence to the contrary. Could this be the difficulty? Let us see.

ARTICLES IN THE NEXT ISSUE

- Should the Christian Church Be a Tool of the State?
- Comfort for the Lonely.
- The Effects of Employee Dishonesty (Held over to make room for report from Cyprus).

Delegated Authority

Of some Jews, Paul wrote: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." (Rom. 10:2) That strikes right at the core of the Sons of Freedom's problem. Their sincerity stands beyond question, but their misplaced zeal brings them endless suffering to no purpose. A further Bible record reads: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God." (Rom. 13:1) So it would be well to recognize that human governments do have relative authority permitted by God to them, to be exercised in harmony with his righteous principles pending the time of their removal by God's kingdom.—Dan. 2:44.

By the same Word we are informed that in due time all wrongful authorities, exploitation and wars will disappear and the illusive blessings so often promised but seldom enjoyed at the present will become the inheritance of all integrity-keepers worldwide.—1 Cor. 15:25; Isa. 2:4.

If all Doukhobors can bring themselves to accept this inescapable situation, their unswerving determination will stand them in good stead and the Doukhobor question will disappear. So why not face the inevitable, even though it may seem disagreeable, and ride it out in patience in view of the good things to come when God will cause men to "sit, each one under his vine and under his fig tree, and there will be no one making them tremble"? (Mic. 4:4) God's Word sets the time for this within this amazing generation. It will come true, and it stands out as the only hope for fear-stricken humankind, including all Doukhobors and any others who feel moved to revolt against the secular authorities under which they live.

Nylon's Uses

Twenty-five years ago nylon stepped before the American public. In 1938 women's hose gobbled up all the nylon. But today dress fabrics eat up 75 million pounds of nylon, carpets take another 100 million pounds, automobile tires use 210 million pounds, while hosiery uses only 45 million pounds.

Letter from Alaska

YOU have probably heard many reports of the earthquake disaster by now, but I think you will be interested in what we and others have seen and experienced. Here is how the earthquake hit us.

We were just finishing dinner, and I was sitting in our living room. Our house here in Anchorage is built back into a southeast-facing hill. After the first few seconds of the quake, I realized the movement was picking up momentum like a rolling stone. I yelled to Ann to get the children outside quick. I threw the main electrical breaker switch on my way through the kitchen as I went out. By the time I got to the door, I had to duck to get through it; it was moving so far one way and the other. Our dog practically went out of his head—just like a hysterical person.

When I got out, which took only about fifteen seconds, the children were falling to the ground. I told them to sit down in the snow, but they could not even sit up. All the time the quake kept picking up momentum. I yelled over the noise for everybody to hang on; then I looked around.

The trees were bending over as if there were a fifty-mile wind, but there was not even a breeze. After being grotesquely churned in one direction, the trees would be whipped back in the opposite direction. Still no wind. The ground was rippling from ten to twelve inches high and jerking back and forth rapidly. We could really appreciate the comment of a young child we heard about later: "I remember that a mud puddle was bouncing up and down in our yard. I thought it was funny." It was not so funny, though, the way my car would go clear down on one spring and then clear down on the other spring. This kept up for about six minutes. When it stopped, I told Ann that Anchorage would probably be wiped out. The main part of town was.

Although we all kept calm, the dog shook for an hour afterward. The first thing I did was to start the car so as to get the children, all of them without coats and some without shoes, into a warm place. It was about 28° F. and snowing lightly at the time. After getting everybody safe from the elements, I ventured back into the house to see if I could get our transistor radio and to see if the house was damaged. There was nothing on the radio. What a mess in the house! But there was no apparent damage to the structure. There was a broken water pipe on the hot-water tank and water was running down the pipes, but this soon stopped.

After I got everything organized as best I could, I went to the neighbor about 200 yards away to see how he and his family were. He also is one of Jehovah's witnesses. His house was not destroyed, but about three hundred yards away a neighbor lost his garage.

Damage in Anchorage

Later we learned the extent of the damage and heard many experiences. Civil Defense authorities have listed 215 homes destroyed and 157 commercial buildings either destroyed or left unusable. One of those ruined buildings was the new five-story J. C. Penney store. Scores of people still in the store when it groaned under the twisting heaving of the earth groped their way out to an unbelievable view of ruin about them. In one of Anchorage's nicer residential districts, Turnagain-by-the-Sea, homes were heaved up. Others stayed upright and just moved out toward the water. Fissures appeared, separating homes and streets—fissures that resembled furrows from the plowshares of some giant plowman. Here $30,000 homes were destroyed by the scores.

In our downtown area block after block crumbled. Buildings and pavement in some places dropped as much as twenty feet. Fourteen-story buildings such as the L Street apartments and the McKinley buildings were still standing, but they had angry X's marked all over them where the concrete had broken away. Steel girders buckled like drinking straws. One brand-new, still-uninhabited five-story apartment building crumbled like a miniature dry mud model that had been stamped on. The only sizable piece left that we could notice was the elevator shaft. We can understand why a city councilman here said: "I'd hate to think how many hundreds of people in Anchorage are bankrupt right now."

Many persons riding in autos could hardly grasp what was happening. This is understandable. One motorist said: "It started with a moderate rocking motion: I was sitting in my car and at first I thought the engine started to miss. Then I looked at my employer standing beside my car; he was standing with feet planted wide apart, hands held out for balance—and I knew we were on a moving, pitching earth."

A young woman said: "I came out of the Ben Franklin store and was about to get into my car when it started to bounce up and down. I thought some pranksters were rocking the car. About the same time I saw an old lady running out of the store, her hands outstretched, her face was white, she threw her arms around me and I held on to her. In this way we both rode out the quake. After the earth stopped rolling the little old lady went her way and disappeared around the corner. I had never seen her before and haven't any idea who she is. But for a brief moment we had a common interest—survival."

In a downtown area people tried to get their cars started when the quake began, but the autos bounced around slamming into one another. Other people were clinging to parking meters and lampposts. Some were running and falling down; getting up and falling down again. We heard that a man darted out of the Athletic Club steam room stark naked. People were forming a human chain to protect themselves in case a fissure opened up in the street; and this man, fresh from the steam room, grabbed onto the last man, nobody concerned over the fact that he was unclothed. At a Fourth Avenue jewelry store the window was broken and a passerby started to pick up a diamond ring. The store owner, amid the wreckage, spoke up: "Do you want to buy that ring?" The man put the ring back and walked away.

Airports for miles around reported buckled runways. At the Anchorage International Airport a policeman said the first shock did not faze him. "We get them frequently." he explained. "But when I felt it twist, I went under my desk and stayed there. I could see the walls twisting away

from the floor and I thought the whole building was coming down." As it was, the control tower collapsed, killing one man. More than a million gallons of jet fuel swirled across the ground.

Tidal Waves Bring Ruin

Outside of Anchorage, as you know, much of the damage came from tidal or seismic waves that followed the quake. The town of Kodiak on the northeast corner of Kodiak Island was swamped by a seventeen-foot wave, washing buildings out to sea. One person said that where the sky and the ocean had previously formed the horizon, there were now buildings. It was an ever-changing picture as the buildings drifted here and there, with some coming back as debris on the shoreline. An old fisherman was found wandering along the waterfront. "Looking for your wife?" asked a friend. "No, my boat!" It had been washed out to sea.

Another town hit by tremendous waves is Seward, named after Abraham Lincoln's secretary of state who arranged for Alaska's purchase from the Russians. When the quake began, a seaman from a tanker started to run for his ship: "I couldn't get back. All of a sudden a corner of the dock just lifted up ten feet. The ship went up —or maybe I went down. All the hoses parted and there was a spray of gasoline in every direction. The dock just fell in and I saw this big comber wave full of timber roll in 'way above me." In some strange way the seaman was washed aboard his ship; he woke up with a broken leg.

Three men who were about a mile and a half south of Seward saw the huge wave. One said: "It must have been a hundred feet high. It sloshed around inside the bay like water in a basin. We saw it hit Seward—the other side of the bay—and then start back our way." They sped away in autos, but "we hadn't got far when the wave picked us up. The car went like a boat. We just went sailing. It left us in the trees up on higher ground."

We had a scenic seacoast town known as Valdez, which called itself "The Switzerland of Alaska." The quake and the waves left it a pile of rubble, everyone having to be evacuated. A man in Valdez related this experience:

"I had just gotten home from work and was sitting in the kitchen drinking coffee with my wife when the quake started. We ran to the doorframe and watched. The house pulled completely apart. We don't think we can rebuild it. It is completely demolished. The first wave hit about ten or fifteen minutes after the quake. It was a good five to six feet higher than our usual fourteen- to fifteen-foot-high tide. My wife and children and I came through it all right. I think staying in the doorframe saved us."

At the dock in Valdez the freighter "S.S. Chena" was being unloaded. A longshoreman, who was in the hold, later said: "The ship seemed to whip up and down like it was in an elevator shaft. All of a sudden we were higher than the two-story warehouses next to us. Then the next minute we were far below them. Twice we hit the bottom of the harbor with a heavy thud. I heard three blasts of the whistle. Somehow the captain had gotten up some steam and was trying to put to sea. We crashed through logs, wrecked boats and huge chunks of ice from the beach as we made our way out of the harbor."

Thirty-one persons perished at Valdez. Here in Anchorage there were seven dead and two missing and presumed dead. Loss of life turned out to be relatively small. There were only eighty-two dead and thirty-three missing and presumed dead in all of Alaska.

Powerful and Far-reaching

A fifty-page report published here in Anchorage called "Alaskan Earthquake" points out that the quake began a few seconds before 5:36 p.m., on March 27, 1964, and that it was "one of history's greatest earthquakes—the strongest ever recorded in North America." It says the quake exploded with a force 10,000,000 times greater than the power of the A-bomb that devastated Hiroshima. It also points out that seismologists do not quite agree in measurements of the quake on the Richter scale. Ratings range from 8.4 to 8.6; some instruments just went off the scale. In comparison, the San Francisco quake of 1906 registered 8.25 Richter points.

We were impressed by the far-reaching effects of the quake, felt around the world. You have no doubt read how seismic sea waves crashed into Crescent City, California, smashing the business district and killing several persons. Near Los Angeles ten-foot-high waves damaged the coast of Santa Catalina Island. In Hawaii inhabitants of the city of Hilo fled to high ground as six huge waves lashed the shores. Tidal rises were recorded in Japan, as well as in Texas gulf ports. In Sweden scientists measured more than a hundred aftershocks in the first seventy-two hours. And as for Alaska, the quake literally changed the south-central coastline over a distance of more than a thousand miles. Kodiak has sunk six to eight feet, Valdez about five.

Getting back to us, Saturday morning another Witness and I ventured eight miles to the Kingdom Hall of Jehovah's Witnesses. We hardly expected to see it standing —happily it was. The damage was slight. The Alaskan branch servant of the Watch Tower Society and his wife were in their car on the way to the hall when the quake hit. They said their car bobbed around like a cork on the ocean. The road to the Kingdom Hall was broken up badly, but we were able to cross all the fissures. We had planned to have the Memorial of the Lord's evening meal that Saturday evening at a high school but it was damaged by fire. So we had two services in our Kingdom Hall, with attendance excellent despite the difficulties. The total attendance was about 250. We used three lanterns as emergency equipment so when the electricity would go off the program could continue.

We have heard from all the congregations of Jehovah's witnesses, and there has been no loss of life among the brothers. One sister in Anchorage lost her home—it sank into the earth. In Kodiak the Kingdom Hall was washed out to sea along with the home of the Witness on whose land it stood. Another Witness family lost their trailer.

To have ridden out this earthquake and seen what it has done certainly brings our mind close to the wisdom of Jehovah's warning against materialism or trusting in one's material possessions. The rich were the hardest hit. We sold our property on the inlet to a very rich family seven years ago for $5,000. Friday morning it was worth $12,000; now it is not worth 12 cents. The house they built was in the $80,000 bracket; now it is in a great chasm thirty feet deep broken into a million pieces. Our brothers in Alaska are grateful that we have put our trust 'not in uncertain riches, but in God, safely treasuring up a fine foundation for the future.'—1 Tim. 6:17-19.

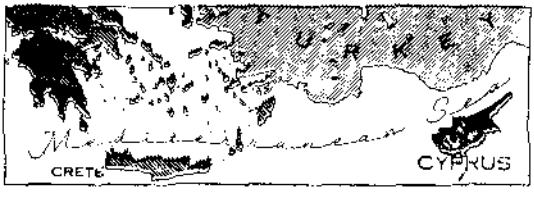
From Your "Awake!"
correspondent in Alaska

Understanding THE CYPRUS PROBLEM

ARMED conflict erupted on the small island of Cyprus last December when Greeks and Turks, who represent 98 percent of the population of about 600,000, permitted their differences to reach the breaking point. The violence attracted world attention to their problem, but to understand it something must be known about the people on this 140-mile-long island.

Under normal conditions the Cypriots are sincerely hospitable, showing warmth to visitors coming to their villages and towns. Customarily they want such persons to feel at home. Generally speaking, they engage in conversation very easily. Although they may never have met the person next to them, when riding on a bus they will talk with one another enthusiastically and loud enough for all on the bus to hear what is said.

Over the centuries the Cypriots were ruled by a number of conquering peoples—the Persians, Egyptians, Romans, Franks, Turks and British. Turkey controlled the island for three hundred years, from 1570 to 1878; then Great Britain took over. Finally, in 1960, after a violent four-year struggle, Cyprus was granted independence. The terms of independence were discussed in Zurich, Switzerland, and London, England, and on the basis of the agreements reached in these conferences Cyprus was granted independence. Not only Cyprus and Great Britain, but also Greece and Turkey signed the agreements, because 80 percent of the Cypriots are of Greek origin and 18 percent of Turkish origin.



Difficulties Resulting from the Agreements

When the Republic of Cyprus was established in 1960 by the Zurich-London agreements, certain privileges were granted to the Turkish minority that were intended to safeguard their interests. The privileges were incorporated into the constitution of the Republic, and, among other things, granted the vice-president of Cyprus, who must be a Turk, the right of veto. They also gave Turkish members of the House of Representatives the right of a separate vote. At times this privilege of a separate vote has been used by them to overturn decisions made by the Greek members and for which the Greeks had voted unanimously. Because the Greeks form the majority in the House, thirty-five of its fifty members being Greek, they were far from pleased by the actions of the Turkish mi-

nority. The bad feelings created in the House of Representatives aggravated the strained relations between the Greek and Turkish communities on the island.

Ever since the establishment of the Cyprus Republic, Cypriot political affairs have had a stormy time. The Greeks have contended that the Turks are misusing their right to a separate vote and, as a result, have been blocking the smooth operation of the government. As an example, some will point to a decision pertaining to a law on taxation that was approved by two-thirds of the Greek members of the House of Representatives. The Turks quashed it by voting against it, resulting, the Greeks claim, in a loss of revenue to the government.

The Turks, on their side of the dispute, have had complaints against the Greeks, contending that the Greek majority have not taken into consideration Turkish views when making decisions in the House of Representatives. On a number of occasions prominent members of the Turkish community said that they were disregarded by the Greeks. These and other differences have been stressed in the public press, building up greater feelings of animosity.

Matters were made still worse when the president of the Republic, Archbishop Makarios, presented the vice-president, Dr. Kioutchouk, with a list of thirteen points to amend in the Constitution, to eliminate the causes for the continual friction. Reaction was strong. The Turks feared that their rights would be affected. The Turkish government not only rejected them but threatened to intervene militarily in Cyprus if the Greeks attempted to make the amendments part of the Constitution without the approval of the Cypriot Turks.

As provided in the Treaty of Alliance that was signed by the Republic of Cyprus with Greece and Turkey, Turkey maintains a contingent of 650 officers, non-commissioned officers and men on the island. Greece maintains a contingent of 950 men. Turkey threatened to use these men as well as reinforcements she would send to the island. Her right to intervene in the dispute is, of course, a subject of dispute. With this background on the problems confronting the Cypriot people, we can better understand the reason for the violence that broke out in December.

Intercommunal Clashes

On Friday night, December 20, a police car was patrolling near the Turkish quarter of the capital city, Nicosia. The car stopped and the policemen requested the identity cards of a few young men of Turkish descent. A quarrel started. Suddenly someone in the crowd that had gathered shot at the policemen, and they returned the fire, with the result that a man and a woman were found dead after the clash was over. That was all the explosive situation in Cyprus needed to set off an eruption of violence.

Several incidents broke out the next day involving the police and individual Turks. By Sunday night fighting had opened up on a larger scale. The rattle of automatic weapons could be heard in several parts of the city. By morning the city was in an uproar. Buses coming to Nicosia that morning with people who work in the city had to turn back. Gradually, by the erection of barricades where the Turkish and Greek sections of the city joined, the city took on the appearance of war. Police cars loaded with weapons raced through the streets to trouble spots. Word passed around that severe fighting with light weapons had broken out in a suburb of the city where Turks and Greeks resided. By Monday evening the situation had grown worse.

Many women and children were trapped where fighting was going on, not being

able to get out of the area. In densely populated sections some were shot by mistake. For those people who were not able to get to their homes or to stay in them because of the fighting, schools and other buildings were opened up as shelters.

As the morning of December 24 dawned, the city was still in a state of utter confusion, and sporadic fighting was still going on. The president and the vice-president of Cyprus appealed to the people by means of radio to lay down their arms and stop fighting. After repeated appeals, the shooting gradually slowed down.

In an effort to bring peace to the troubled island, the British government dispatched the secretary of Commonwealth Relations to Cyprus. He arranged, with the consent of the Cyprus government, to have 7,000 British soldiers flown in to help the government. While this was being done, representatives of the Greek and Turkish communities met with British, Greek and Turkish officials in London in an effort to find a solution to the island's problems. After several weeks of fruitless talks, the London conference came to a complete standstill. One of the main reasons for its failure was the insistence by the Great Powers that NATO should send troops to Cyprus on a peace-keeping mission while officials of the countries concerned in the dispute try to find grounds for settling it. The government of Cyprus refused to permit NATO troops on the island, because it is a member of the United Nations and is entitled to the services of the Security Council.

Because Turkey made repeated threats to intervene militarily in the island's troubles to support the Turkish community there, the government of Cyprus charged Turkey with aggression before the Security Council of the United Nations. It was due to such threats that people in Nicosia and Kyrenia were filled with fear when Turkish military aircraft flew low over these cities on December 25. Further concern over Turkey's intentions was caused by the moving of Turkey's army contingent on Cyprus from their barracks to the Turkish quarter of Nicosia. In a countermove the Greek army contingent moved to the Greek sector.

After several days of debate a draft resolution was passed by the Security Council in which its members agreed unanimously that all countries should respect the territorial integrity of Cyprus and that they should refrain from military action against the island. The Security Council recommended that a mediator be appointed to help resolve the difficulties and also that a peace-keeping force be sent to Cyprus to restore peace and order. Britain, Ireland, Sweden, Finland, Canada and Denmark were to provide the soldiers. As liaison between the international force and the Cyprus police there would be a limited number of Austrian policemen. To help finance this operation, several countries contributed sums of money.

Finding a solution to the Cyprus problem is not a simple task. The Turkish community insists on a federal system, but the Greek community calls it partition of the island. In an effort to prevent partition at the time the Republic of Cyprus was formed the Treaty of Guarantee was signed by the Republic and by Greece, Turkey and Great Britain. The treaty also prohibits a union with any other state or country, such as with Greeee or Turkey. The treaty is incorporated in the Cyprus constitution.

Turkey supports the federation idea of the Cypriot Turks, whereas Greece has declared unequivocally that she will support the Greek Cypriot side for an inseparable, independent Cyprus Republic in which the majority will rule. That, of course, means the Greeks, who are in the majority. The

rights of minorities would be safeguarded, they say, by international law and the provisions of the United Nations' Universal Declaration of Human Rights. For her part, Great Britain wants to continue maintaining military bases there as already agreed on by treaty, but the Greek Cypriots are opposed to this. Finding a solution that is satisfactory to all who are concerned will be a difficult task. If the United Nations' mediator fails in his efforts to get a satisfactory settlement of the difficulties, the Cyprus government plans to take the whole matter to the General Assembly of the United Nations.

As might be expected, the violent clashes between the opposing factions on Cyprus have created distrust among the people as well as a chain of violent retaliations. Many homes have been burned, property has been stolen and people have been murdered in cold blood. Thousands of Turks have crowded into certain towns and villages because they believed that their lives were endangered by the Greeks. Those who have left their homes are creating a housing problem. Some are living in tents, others in schoolhouses and still others are crowded into markets and private homes. While away from their homes, their fields are not being worked and their livestock are not receiving care.

Greeks who have homes near Turkish neighborhoods have moved elsewhere for the sake of safety. Wherever there are mixed neighborhoods, green lines now separate the Greeks and Turks. These lines indicate a no-man's-land that is guarded by troops of the United Nations. With the cooperation of these forces the Cypriot government hopes to make travel safe on all public highways.

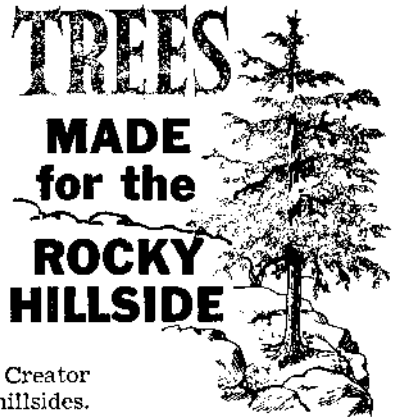
During the four-day Eastern Orthodox Easter holiday in May there were no serious acts of violence, and hope was being expressed that the dispute would soon end in a negotiated settlement. The United Nations' mediator, Sakari S. Tuomioja of Finland, said: "I do not know yet what kind of a solution there will be, but I am confident there will be a negotiated settlement and not war. Each party has its own ideas on how to solve this problem, but no one is going to get his own way."

The basic cause for the Cyprus problem is the same as for the disputes, lack of trust and acts of violence that are tearing at the vitals of Africa. It is the root of the cold war between the big powers of the East and the West, and it is at the bottom of the shooting wars that have plagued mankind continually from the beginning of the twentieth century. That cause is lack of neighbor love. Peaceful living comes from obeying the Scriptural command: "You must love your fellow as yourself." —Lev. 19:18.

HEMOGLOBIN IN NATURAL IRON PRODUCTS

The corruption of food by the use of blood or blood fractions now extends to some "natural health food" vitamin-mineral supplements. One product with vitamins and minerals, called "Wonderola Plus," lists 67 all-natural ingredients, but the small print shows that the source of its iron is: "*Hemoglobin*, Peptonized Ox Bile and Reduced." Another product, "Hemol," is advertised as: "The all-natural iron tablet 100% from Food Sources: liver, *hemoglobin*, molasses, green grass concentrate, dried yeast." Any products containing hemoglobin as their source for iron would be objectionable to Christians wishing to abide by the Bible's commandment to keep themselves 'free from blood.' (Acts 15:20, 29) Especially when a statement is made that a product comes from a "natural" or "natural organic source," it is well to read the fine print on the labels to see whether iron is being derived from blood.

TREES MADE for the ROCKY HILLSIDE



SOME trees can be very fussy about where they grow. Take, for example, the cone-bearing tree called the hemlock, which is found in Asia and North America. Though certain hemlocks may be found along roadsides, they seem to be especially made for hillsides. Often tall hemlocks form imposing groves on the sides of steep ravines. Yes, these lovely, lofty evergreens seem to have been designed by the Creator for decorating the cool, rocky hillsides.

The hillside-growing hemlocks like to embrace rocks with their ruddy roots. Even though they sometimes lift their heads higher than a ten-story building, they enjoy having rocks hugging the ground near their base. If no rocky soil is available, they still seem to thrive if they can have their roots in cool, damp earth near the clear water of a rushing stream or a waterfall. Slow-moving water or warm muddy pools are not to their liking.

Hemlock trees seem to grow equally well in the shade or the sunlight. To begin with, however, they prefer the shade. They are not pioneers. They are content to wait until other trees have prepared the way by carpeting the ground with a thick leaf mold. When the shade becomes so dense that other trees' own seedlings cannot compete with their parents, then it is that the hemlock family will move in. They grow painfully slow at first. Inch by inch they work their way upward until at last their heads are above all the other trees. Sometimes their branches will reach out like outstretched arms above the crowns of other trees, allowing no more light and heat than a glancing sunbeam to penetrate through to the forest floor. Among their own kind, they can live to a ripe old age of more than five hundred years.

The hemlock family, made up of about ten species, has been much too useful for man to ignore, largely because of the tannin in its cinnamon-red bark. Long before the white man came to the United States, Indians extracted tannin from the scaly bark of young hemlocks to use as a remedy for burns and sores. Hemlock oil, used in medicine, is distilled from the tree's needles and twigs.

When men found out that the tannin from hemlock trees would give a beautiful red tone to leather products, they raided the forests and stripped the trees of their bark. So many trees were spoiled that people were soon predicting that the hemlock would go the way of the dodo bird and be lost forever to mankind. But somehow this stately member of the evergreen family survived the onslaught of the ax.

The hemlock is no longer needed for the leather industry, but the wood is still in demand for certain types of construction and for making wood pulp for paper manufacturing—its chief use today. The wood itself is cross-grained and full of knots.

The animal creation has not ignored the hemlock, either. Deer like to nibble on hemlock twigs in the winter when their other food supply is short. Squirrels eat the seeds from hemlock cones. The crossbill and other birds feed on the tiny seeds. Crows and owls make their nests high in the trees' dense upper crowns. The grouse often nests warm and dry beneath the sheltering, low-swinging branches weighted down by snowdrifts. Even the tiny chickadee likes to swing upside down from these same branches to get its own peculiar bird's-eye view of the world.

Besides the family trait of preferring the cool, rocky hills, hemlocks possess a beauty asset in common: They have refined, well-tailored foliage. This is especially so with the mountain hemlock, whose rounded "needles" are so closely packed together in small clusters that they look like miniature brushes pointing toward the twigs where slender cones grow. The mountain hemlock's limbs sweep gracefully toward the ground, whereas other hemlock species show the horizontal or upward-growing habit. Though various species of hemlock are often planted by man for ornamental purposes, the mountain hemlock is specially partial to high rugged country. If planted at low altitudes, mountain hemlocks do not thrive so well nor do they grow into such marvelously picturesque trees as they do in their 5,000- to 9,000-foot-high natural mountainside homes. Yes, hemlocks just seem to be made for the cool, rocky hillside.

They Found True Faith

A LONG WAIT FOR GOD'S TRUTH

◆ At a circuit assembly of Jehovah's witnesses in Kentucky, this experience was related: "A young man was searching for the right kind of minister to answer his questions on the Bible. So one evening he came to the Kingdom Hall. After the meetings he had so many questions concerning the work of Jehovah's witnesses that I invited him to spend the evening with me. We discussed the Bible until 2:30 a.m.; then all the next day, until 7 in the evening. During our discussion he expressed amazement that there was one organization that Jehovah God was using and that unity in doctrine and worship existed. He told me that he had attended a theological seminary for some time, but was disappointed in how they tear down Christian faith. He left the seminary in search of someone who would discuss the Bible with him. The first town he visited was about nine miles from Danville, Kentucky. In this town he visited four different churches. These are the reactions he received: (1) When he asked the first clergyman, 'Do you know anyone that would have joy in discussing the Bible with me?' the reply was 'I am sorry but I do not know anyone like that.' (2) The second minister laughed at his question. (3) The lady secretary was preparing for a rummage sale, and so was too busy for his questions. (4) This minister used thirty minutes for discussion, but it was nonproductive.

"Continuing his search, he walked to Danville. The only building in town that caught his attention was the Kingdom Hall of Jehovah's witnesses. After his visit to the Kingdom Hall and our long discussions, he returned to his hometown in Illinois with a large supply of Bible literature. Since his departure, I have received letters from him telling of his attending the meetings at the Kingdom Hall, of his going in the house-to-house ministry, and of his strong hope to be a full-time preacher of the good news. 'Surely nothing must stand in my way,' he wrote. 'I have waited so long to know the truth!' "

'PRAISE FROM THE MOUTHS OF BABES'

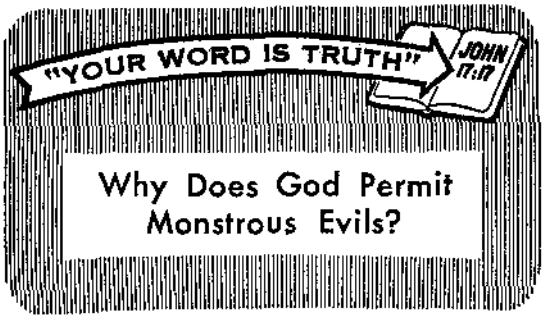
◆ In Curitiba, Brazil, a four-year-old boy whose parents are Jehovah's witnesses was invited to have dinner in his playmate's home nearby. Before the meal the little boy said that he must first pray to God, much to the surprise of the family that he was visiting. This aroused their curiosity, and the small child invited the family to go to the Kingdom Hall. The couple accepted the invitation and enjoyed the public talk so much that they regularly attended the meetings thereafter. The little boy's parents started a home Bible study with the family.

SPIRITUAL REMUNERATION

◆ Some time ago the Watch Tower Society's branch office in Brazil received a letter from a prisoner that said, in part: "Several times I have solicited free booklets, books, etc., from you to spread the work under the pretext that the prisoners could not acquire them from their allowance and, in fact, the greater number really can't; truly, proving my point, you are not dominated by money. I give thanks to Jehovah today to be an adept of a religion that does not have monetary gain as its ultimate object."

SEARCHING FOR THE TRUTH

◆ On the island of Jamaica, Jehovah's witnesses endeavor to cover territory as often as possible to find sheeplike people. Yet there are times when interested persons find the Witnesses. One such person tells of his search for truth. He says that he was always inclined to be religious and kept searching for the true religion. After spending years going from one religious organization to another, he found that in all cases their appeal was to emotionalism and to human traditions. Being disappointed so many times all these years, he finally thought that the only thing to do was to read the Bible on his own and find satisfaction in that. Finally he moved out of the city to a suburb where he noticed a Kingdom Hall. His curiosity got the better of him and he decided at least to see what went on in the Kingdom Hall, although he was dubious about the teaching of Jehovah's witnesses. To his surprise, he found the meetings thoroughly enjoyable and was amazed to see that Jehovah's witnesses have a teaching organization. He said, "My one regret is that I had not visited a Kingdom Hall before." His long search for God's truth made him realize that others may also be searching. To accommodate them, he now regularly shares the Kingdom good news from house to house.



Why Does God Permit Monstrous Evils?

GOD'S Word, the Bible, shows the Creator, Jehovah God, to be matchless, peerless, incomparable. It reveals him as being infinite in wisdom and power, perfect in justice and the very personification of love.—Gen. 18:14; Deut. 32:4, 35; Rom. 11:33; 1 John 4:8.

Since this is so, why does he at times permit widespread injustice and even monstrous evils to afflict innocent and helpless creatures on earth? As the prophet Habakkuk put the question: "You are too pure in eyes to see what is bad; and to look on trouble you are not able. Why is it that you look on those dealing treacherously, that you keep silent when someone wicked swallows up someone more righteous than he is?"—Hab. 1:13.

Doubtless that was what Noah and his family wondered about before they learned about Jehovah's purpose to wipe out that violent and ruined antediluvian world. (Gen. 6:5-13) Without doubt, it was also what the Hebrews in slavery to Egypt wondered about, and especially when Pharaoh decreed the death of all male infants. (Ex. 1:11-22) Certainly the God-fearing Israelites during the reigns of such wicked kings as Manasseh, who shed "innocent blood . . . in very great quantity," must also have wondered why. (2 Ki. 21:16) And what about the time lustful and bloodthirsty King Herod the Great "had all the boys in Bethlehem and in all its districts done away with, from two years of age and under"? Surely the parents of those boys must have wondered why God permitted it. —Matt. 2:16-18.

No doubt many in modern times likewise wondered as they saw Hitler carry out his policy of genocide, especially those who were his victims. But among his many victims were thousands of witnesses of Jehovah who did not grow weak in faith under the pressure of persecution. They took all that the Nazi persecutors had to offer in their concentration camps—often treatment worse than that accorded to the Jews —with such fortitude that Dr. Eugen Kogan in his book, *The Theory and Practice of Hell,* tells that "somehow it seemed that the Nazis never were able to meet the psychological challenge presented by Jehovah's Witnesses." Why was this? Because their faith in Jehovah God included an understanding of why God permitted these evils. They also knew just whom to blame for them and that in God's due time he would make an end of all of them. This information is all in God's Word, the Bible, only men need help to see it there.

Why has God permitted monstrous evils? Because of a challenge hurled in his face based upon the disobedience of our first parents. God had been perfectly within his rights when he made continued life in Paradise for our first parents dependent upon obedience. Only in some such way could they have proved their appreciation for what God had done for them. Failure to show appreciation would stamp them as not deserving of the blessings they were enjoying.—Gen. 2:17.

By their disobedience our first parents betrayed that they did not appreciate what God had done for them and so they justly were sentenced to death and driven out of Paradise. (Gen. 3:1-24) Their disobedience was then used by Satan the Devil, who had induced Eve to disobey in the first place, to issue a taunt, a challenge, a boast, that

he could turn all men away from God. Of course, God could at once have destroyed Satan together with Adam and Eve, but this would in no wise have disproved Satan's challenge. To let Satan try to prove his challenge, God permitted him as well as the imperfect human race to continue to exist.—Ex. 9:16; Prov. 27:11.

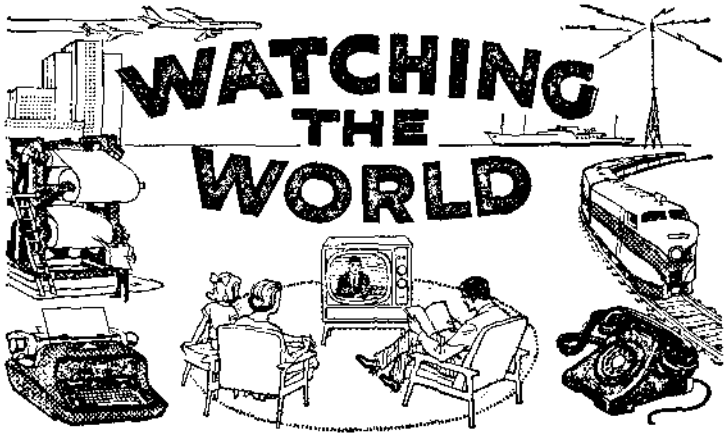
This is no fanciful theory but a key truth that is made known to us by the Bible account of Job. From it we learn that Job was a man of integrity and that Satan taunted God by saying that Job served God for selfish reasons and that Satan could turn him away from God if given the opportunity. God granted that opportunity, but in spite of all that Satan was able to do, Job did not turn against God. He maintained his integrity and so proved Satan a base liar and God true and worthy of being worshiped. "In all this Job did not sin with his lips." It might be said that no Jew in modern times suffered more than Job, for Job lost all his material possessions and his children, his wife and friends turned against him and he was smitten with a dreadful disease.—Job 1:1 to 2:10.

Not that Job was the only one who kept integrity. A long line of witnesses of Jehovah, from Abel onward, have likewise proved God true and Satan a liar, chief of whom has been Jesus Christ himself. And in modern times there have been and are right now many, many thousands of faithful witnesses of Jehovah keeping integrity. Satan, having miserably failed to prove his challenge, will soon be put out of existence, even as fulfillment of Bible prophecy shows.—Luke 18:7, 8; Heb. 5:8; 11:1-40; Rev. 1:5; 11:18; 12:12.

Do not think that all this has taken place without cost to Jehovah God. No one has been tried by it more than he, no one has had to exercise more long-suffering and endurance. And did he not give his own Son to die because of this issue? Surely his Fatherly heart was deeply wounded as he saw his Son suffer thus! So, far from blaming God for their wretched lot, men should blame those who are responsible: Satan the Devil, our first parents and selfish men in our day.

We might liken mankind's lot to that of the offspring of a man and wife that had turned traitor, but who instead of being executed were sent to an inhospitable island. While on this island they bring forth children and these children might want to curse the government because of their lot. But it was a mercy that their parents were not at once executed, and so were able to bring forth children. If those children were wise they would make the best of their lot and prove themselves loyal citizens, hoping some day to be permitted to get off the island and back to their parents' homeland.

This is just what the Bible shows will take place in God's due time. Humankind today is living in a wicked system of things, on a penal island, as it were, because of the sins of our first parents. God, being love, has made provision for permitting the offspring of those first parents, that is, those who are amenable to righteousness and show they are deserving of the opportunity, to return to the homeland of our first parents, the earthly Paradise. That earthly Paradise will be established right after the rapidly approaching battle of Armageddon has taken place and Satan and his demons have been abyssed. Even to those of humankind who have gone down into death this hope is held out, by means of a resurrection, a hope that sustained Job, even as it has sustained faithful witnesses of God since his day. All those who in that Paradise prove God true and Satan a liar will enjoy it forever, and they will fully understand how a God who is all-wise, all-powerful, perfect in justice and wholly unselfish could have permitted monstrous evils.—John 5:28, 29; Rev. 21:4.



Africa Quakes

◈ On May 7, shortly after 8:46 a.m., East Africa began to shake. An earthquake, described as the worst in many years, rocked the continent for about a minute. The area most severely affected by the quake was in northern Tanganyika. Many houses were damaged, foundations were disturbed and at least one life was lost. At Babati in Tanganyika many people were reported homeless. The earthquake was followed by an afternoon of unusually severe thunder and lightning along with hail.

Apathy to Crime

◈ Law-enforcement authorities in the United States have for some time been worried because of public apathy to crime. Many persons will not even put forth the effort to notify the police when they see a crime being committed. The same indifference to crime is now being noticed in Great Britain. Five times a woman grappled with a thief, begging for public assistance without getting it. Only one man stepped forward to help, but then suddenly he looked at his watch. "Oh, I'm awfully sorry, I've got a bus to catch," he said. And away he went.

More Smoking

◈ When the Royal College of Physicians in Britain indicated that cigarette smoking was the cause in eight out of ten lung cancer deaths, smokers appeared to reflect on the announcement with some concern, but only momentarily. For statistics show they soon went to puffing their cigarettes with greater gusto than ever before. Cigarette sales in Britain are 5 percent higher now than they were two years ago. A survey disclosed that 20 to 50 percent of the British children over 12 years old are steady smokers. All this in the face of the most intensified antismoking campaign in British history. How do you explain something like this? It appears that people today just do not care whether they live or die. Britain, by the way, has the highest lung cancer death rate in the world.

"Adult Delinquency" in Senate

◈ Inaction on the civil rights bill caused U.S. Senator Hubert H. Humphrey to lash out against the Senate on May 11. Fifty-two days have gone by so far with nothing accomplished. "The whole procedure is disgusting," Humphrey said. "All that is being accomplished here is a display of adult delinquency." He urged the American public to write in and demand that their Senators act like Senators and start earning their wages.

Life Five Miles Below

◈ Five miles below the surface of the Atlantic Ocean life was seen. The French scientist Pierre Drach in the French bathyscaphe Archimede went down 27,510 feet to the bottom of the Puerto Rican Trench. Drach said the trench, which is about 100 miles north of San Juan, Puerto Rico, is "relatively full of things." He said that he had seen fish from one to five inches long swimming past the bathyscaphe's portholes.

U.N. Membership Drops

◈ For the first time since its creation in 1945, the United Nations membership went down instead of up. The reason for this was the unification of Tanganyika and Zanzibar in a single government.

Khrushchev in Africa

◈ Not long ago Red China's Premier Chou En-lai was touring Africa making friends and influencing people. In mid-May Premier Nikita Khrushchev of the Soviet Union was being given the red-carpet treatment in Abdel Nasser's United Arab Republic. To assure a good reception for Khrushchev, the Soviet Union announced a new $128,000,000 loan to Algeria just before Khrushchev set foot on African soil.

An explosion set off by Premier Khrushchev and President Abdel Nasser of Egypt marked the completion of the first stage of the Aswan Dam. The blast opened a channel that diverted the waters of the Nile River. The billion-dollar power and irrigation project is designed to bring new agricultural and industrial life to this ancient and undeveloped part of the world.

Volcanoes Rumble

◈ Seventeen times since 79 C.E. Mount Vesuvius has erupted. In 79 C.E. it covered nearly all the nearby cities

with ashes and lava. An eruption in 1944 claimed 26 lives. On May 11 of this year several seismic shocks from the mountain were felt. These were described as medium, but they were large enough to alarm residents of communities in sight of the mountain. About 200 miles to the south, Mount Etna was sending a stream of lava 600 yards wide toward the town of Bronte.

Panama's Election

◈ The election in Panama that took place on May 10 gave that nation a new president—Marco A. Robles. Dr. Arnulfo Arias, the leader of the Panamanian party who was defeated in the presidential elections, however, challenged the returns. Robles, the government's candidate, said that he had no doubt that he would take over rule of the government from President Robert F. Chiari on October 1.

World's Fair Problems

◈ Since the opening day of the World's Fair in New York City, it has had no end of problems. It rained the first day. There were race demonstrations. Then one concession had nearly $10,000 worth of baby strollers stolen. Several of the representative nations have complained about the high rents and union troubles and have threatened to quit the fair. Officials fear that this might cause a chain reaction. Notwithstanding, on May 11, the 3,000,000th visitor passed through the Fair gates to behold the extravaganza.

Hydrofoil Service and Ships

◈ A published Reuters report dated May 2 tells of a new high-speed hydrofoil service in operation between the Channel Islands and the English coast. The British say that service may revolutionize sea transport. The hydrofoil has a hull and a superstructure of a conventional ship, but eliminates water resistance by rising from the sea on its foils. The foils act like giant water skis. Within a half minute of getting under way, or when its speed reaches 16 miles an hour, the "skis" beneath the hull lift it from the surface. Once above the surface it cruises along at a speed of 35 miles an hour. The Guernsey-based Condori is Italian built. It is 91½ feet long, displaces 60 tons and carries 140 passengers. It operates principally between Guernsey, Jersey and St. Malo. The only unusual effects from the rise is that "roller coaster" feeling one gets when the craft drops into the troughs of an especially high wave. The Condori is the first British-owned ferry of its kind.

The Soviet Union recently launched a hydrofoil that is capable of speeds up to 70 miles an hour. It has a capacity of 150 passengers. Japan, on the other hand, is building the longest and largest merchant vessels in the world. Three 1,065-foot tankers, with a cargo lift of 150,000 tons, are scheduled to begin operating next year.

Lenin Peace Prize

◈ The Lenin Peace Prizes are awarded every year shortly before the first of May. On April 30 President Ahmed Ben Bella of Algeria was awarded the prize. The Soviet citation for the prize praised the Algerian as an "ardent champion of peaceful coexistence" and an "opponent of war and of the nuclear arms race." Among past winners were Premier Fidel Castro of Cuba, President Kwame Nkrumah of Ghana and President Modibo Keita of Mali.

Auto—A Killer

◈ The Public Health Service in America warned car drivers that the death rate for motor vehicle accidents is climbing despite all safety precautions. The death rate from vehicle accidents was 21.5 for each 100,000 population during January, 1964. This figure is almost 30 percent higher than for the first month of 1963. The increase in the motor vehicle death rate for all of 1963 was about 4 percent over 1962. Be careful when you drive. The life you save may be your own.

Religious Decree Eased

◈ A new National Solidarity Act abolishing political parties and requiring religious organizations to register with the government was relaxed in Burma. Moslems, Christendom's religions and other groups agreed to comply with the order. But the Buddhists reportedly were opposed to it. The 20,000-member Association of Young Buddhist Monks threatened to form suicide squads to demonstrate their opposition to the measure. On May 5 it was learned that Burma's military government had relaxed its registration rules.

Suicide Attempts

◈ On May 4 Dr. Ronald S. Mintz, psychiatrist, told the annual meeting of the American Psychiatric Association in Los Angeles, California, that about 5,000,000 people now living in the United States have tried to commit suicide, not simply thought about doing it, but actually tried to kill themselves. This figure represents almost one in every forty persons. Dr. Mintz stated that his conclusions were based on studies made in Los Angeles, but he felt that his estimate would stand up and even be surpassed when corrections were made statistically for the entire population. In some communities 50 percent of self-inflicted gunshot deaths are certified as suicide, whereas in Los Angeles the figure is 95 percent. Dr. Mintz said that data is lacking because there is no way of telling how many automobile ac-

cident deaths are in reality suicides, or how many alcoholic deaths are.

Strike in Spain

◈ In Spain strikes are illegal. Nevertheless, some 35,000 miners, or more than 75 percent of the mine workers employed in the Asturian coalfields, walked off their jobs in demand of better conditions. In 1962 over 100,000 miners struck. That strike set the Spanish economy back seriously.

Boating Safety

◈ The United States Coast Guard reported the following regarding recreational-boating accidents in 1963. There were 850 fatal accidents. The leading causes were: boat capsized, 323; occupant fell overboard, 234; boat sank, 172. There were 770 accidents that caused nonfatal injuries. The principal reasons given were: collision with another boat, 219; hit by boat or propeller, 123; fire, fuel explosion, 107. Let these statistics be a warning to you. Wear a life jacket at all times when boating. You never know when you may need it.

The N.S. Savannah

◈ After almost a year's delay because of a strike of the ship's engineers, the world's first nuclear-powered merchant ship began her maiden voyage on May 5. From Houston, Texas, it is scheduled to go to New Orleans, then to Baltimore, from there to New York and then to Bremerhaven. Sixty passengers were on board, about half of them nonpaying government officials and atomic experts. To get the ship moving, the old crew of engineers was dismissed and a whole new crew was trained to operate the Savannah. The new crew gave its word not to strike.

U.S. Business Gaining

◈ The American people are spending at a rate of $608,000,000,000 a year, and there appears to be no limit in sight. Personal income is above $480,000,000,000, and it too is headed up. Prices are being held firm, with only a slight sign of inflation. The automotive industry is having its fourth boom year. Now more than 8,000,000 cars are being sold yearly. *Newsweek* for April 27 attributes the present business growth to the following factors: "Money supply: up 9.2 percent. Bank loans: up 32 percent. Investments by banks: up 16.3 percent. Private debt: up one third. Federal debt: up 8.2 percent. Debt of State and local governments: up 36.8 percent. Interest rates all the while have been held down. It's been a policy of easy money, and there is unlikely to be much change there before election."

Faith does not come automatically with age. As with physical strength, it needs proper nourishment and exercise. Go to the source of true spiritual sustenance. Read the Bible daily. Then use this strength to build your faith.

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Awake!

Should the Christian Church Be a Tool of the State? PAGE 5

Comfort for the Lonely PAGE 12

The Effects of Employee Dishonesty PAGE 16

Waves—Complexion of the Sea PAGE 20

JULY 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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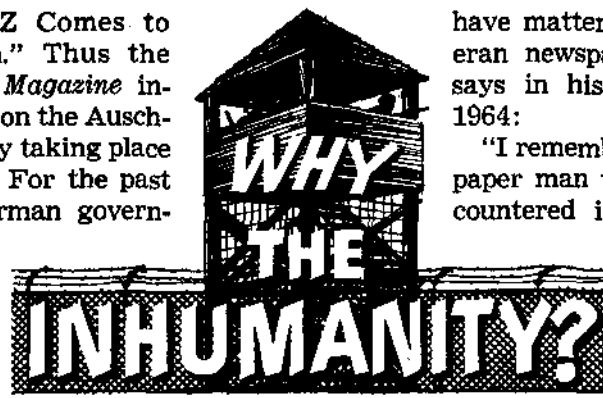


"AUSCHWITZ Comes to Life Again." Thus the New York *Times Magazine* introduced its report on the Auschwitz trials currently taking place in West Germany. For the past five years the German government had been collecting evidence against twenty-one German SS men and one trusty or inmate who became an aide, and now was bringing them to trial. "The charges range over every imaginable crime and some beyond imagining," the report said.

But might not the entire Nazi program for the "Final Solution," the extermination of the Jews of Europe, be termed "beyond imagining"? That the Nazi regime should have built a veritable city at Auschwitz, factories and all, to exploit Jewish labor and to exterminate Jews by the million does indeed stagger the imagination. And what about the industrialists who so readily cooperated with Hitler in this diabolical business, as so graphically portrayed in Hochhuth's *The Deputy*?

However, this incomprehensible inhumanity was not limited to those who accepted the Nazi ideology either voluntarily or under compulsion. Not only were there some, such as the Vatican, that remained silent about it all, but some preferred to have matters that way. As veteran newspaperman I. F. Stone says in his *Weekly*, March 9, 1964:

"I remember as a young newspaper man the coldness one encountered in the [U.S.] State Department on the subject of refugees and the inhumanity with which the British turned away from Palestine boatloads of Jews fleeing from Hitler's ovens; two, the Stroma and the Patria, sank with their human cargoes. Last October 12 [1963] the State Department released a volume of diplomatic papers from the year 1943 (Vol. 1: General) in which two painful stories are disclosed. One (at page 134) is a British Embassy memorandum expressing fear lest the Germans 'change over from the policy of extermination to one of extrusion [sending Jews out of the country], and aim as they did before the war at embarrassing other countries by flooding them with alien immigrants.'" In the other painful story Stone relates how the U.S. Chiefs of Staff objected to moving 4,500 from Spain to North Africa lest this "cause resentment on the part of the Arab population." Comments Stone: "In all the great capitals, political expedience came before humanity."

Just how far political expediency can come ahead of humanity was nowhere more shockingly portrayed than with the bombing of the city of Dresden, Germany. Because of its being without military installations, it had become a haven of refugees, swelling its population to 1,250,000. After the bombing the city had less than one-third as many inhabitants, and German estimates of the number killed ranged between 120,000 and 150,000, or about as many as perished by atomic bombs in Nagasaki and Hiroshima put together. Eleven square miles were wiped out and more than 24,000 of Dresden's 28,000 houses in the heart of the city were destroyed.

Regarding this incident Chester Manly in *The UN Record* states: "On the night of February 13, 1945, Dresden, in eastern Germany, a city of museums, cathedrals and hospitals, was devastated by 2,000 American and British heavy bombers. The city, containing no important military targets, was swollen with refugees from the Russian armies advancing from the east and from the mounting intensity of the bombing attacks in the west."

The bombing was carried out in three waves: the first at nine at night, the next three hours later, and the third about noon the next day. The heavy bombers, loaded with incendiary bombs, poured a veritable Gehenna on the hapless population. And not content with dropping liquid fire on the population, fighter planes swooped down to machine-gun fleeing victims, women, children and all. No wonder that one British official in telling about it within the past year, in November 1963, entitles his article "Apocalypse at Dresden, The Long-suppressed Story of the Worst Massacre in the History of the World." According to him, "if the British Commonwealth and the United States last a thousand years, men may say that this was their darkest hour."

And what was the purpose of it all? According to some authorities, to impress Stalin; according to propaganda reports, to break the morale of the German people, but this it failed to do. However, it did create such a public uproar that Churchill and his advisers announced that no more such bombings would take place.

Why all such incomprehensible inhumanity? Because of political expediency? No doubt that does account for most of it, for expediency is defined as "conducive to special advantage rather than what is universally right." But how is it possible for men to go to such extremes? Because of the tendency of fallen man to evil unless checked by the enlightenment and motivation provided by the Word of God. Without divine guidance men readily become "like unreasoning animals born naturally to be caught and destroyed."—2 Pet. 2:12.

Goading men on in their inhumanity is none other than Satan the Devil, especially since 1914. Fulfillment of Bible prophecy shows that since that time Satan and his demons have been cast down to the earth. With what result? "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." But take cheer, for that also means that before long the prophetic words will apply: "Come, you people, behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth."—Rev. 12:12; Ps. 46:8, 9.

Even now there is a class of people who have kept themselves clear of inhumanities. They are the ones who are seeking instruction from Jehovah and who are walking in his ways. They have already 'beaten their swords into plowshares and their spears into pruning shears.' It might well be that you received this copy of *Awake!* from one of these.—Isa. 2:3, 4.

SHOULD THE *Christian Church* BE A TOOL OF THE STATE?

How far should Christian subjection to the State go? Who decides its limit?

AS A lover of what is right you prize highly the freedom to follow the dictates of your conscience. And if you happen to have strong religious convictions you may value your religious freedom even more highly. However, the fact that at present you may be enjoying these freedoms does not of itself make certain that you will enjoy them tomorrow.

Why not? Because today autocratic and often Godless governments are spreading and are making ever more demands. In their lust for power they seek to coerce religious organizations to compromise their principles and to make them subservient to the State. Is a church justified in thus yielding for the sake of its continued existence?

That Christians have obligations both to God and to their governments Jesus made clear when he said: "Pay back Caesar's things to Caesar, but God's things to God." But suppose there is a clash between the two, as when Caesar or the State demands what God explicitly claims for himself, or the State demands that one do what God plainly forbids, then what? Who is to determine just what belongs to the State and what to God? Whom is one to obey? Scripture and logic would seem to dictate that Jehovah God is the one to determine what belongs to whom. This is the way the apostles understood it, for, when faced with this issue, they replied: "We must obey God as ruler rather than men." —Mark 12:17; Acts 5:29.

However, since the time of so-called Constantine the Great, professedly Christian organizations have yielded and given to Caesar or the State that which belongs only to God, thereby becoming Caesar's tools. Perhaps no more glaring example of this can be found today than that of the leading branches of Christendom residing in the Soviet Union. In particular has the Russian Orthodox Church become the veritable tool of not only a Caesar but an avowedly atheistic Caesar, the Godless Russian Communistic government. And painted with the same brush are the satellite Orthodox Nationalist churches. The role all these play is well symbolized by the Kremlin with its cathedrals and fortresses.

The fact is that ever since 1721, during the rule of Peter the Great, the Russian Orthodox Church has been the abject tool of the Russian government. Beginning with that year, it was the czar that appointed from among Orthodox prelates the handful of men that made up the Holy Governing Synod of the Russian church, which body replaced the office of Patriarch abolished by Peter the Great. More than that, the czar also had a 'lay' representative on the Synod, the Ober-Procurator, and no action of the Synod could receive the czar's ap-

proval without the intermediation of this official. Peter thus made doubly certain that the Russian church would be run according to the czar's wishes.

For almost two hundred years the czars held this viselike grip on the church. Its hierarchy rolled in wealth and was even more reactionary at times than were the czars, while drunkenness and other misconduct on the part of the priests were common. Remember Rasputin.* As a young Russian professor of literature, himself a "believer," put it to a *Life* correspondent: "In the old days Orthodoxy fought every liberal movement in Russia, from the emancipation of the serfs to the democratic revolutions of 1905 and 1917. It even excommunicated Tolstoy, that man of God." (September 14, 1959) During this time crass ignorance and superstition were fostered and especially the worship of holy pictures known as "icons."

The Patriarchs Tikhon and Sergei

Then came the revolution of 1917. The downfall of the czar and the establishment of the provisional government made possible the return of patriarchal church government and the election of a patriarch, Tikhon. But then the Soviets, who were a minority, seized the government and at once took drastic action against religion, secularizing marriage, grabbing church property and nationalizing the schools.

The patriarch Tikhon at first condemned these acts as "the work of Satan" and excommunicated the perpetrators, telling them that for it they would "suffer the fire of Gehenna in the life to come"; at the same time warning his people to have nothing to do with the Communists. When it appeared the Communists were here to stay, Tikhon changed his position from opposition to strict neutrality, and then, after having been imprisoned for a year, did an about-face, acknowledged his "errors" and pledged his allegiance and that of his church to the Soviet regime. Thereby he took the first step toward making his church again a tool of the State.

Patriarch Tikhon, who had been elected in 1917, imprisoned in 1922 and released in 1923, died in 1925 and was succeeded by Sergei, but not as a patriarch, no election being possible. Sergei started out well, for in a letter to his clergy he stated, among other things:

> "One of the results of the Revolution consists in freeing the Church from all political and national tasks, and we assuredly cannot surrender that advantage. . . . We firmly promise that to the degree it depends upon our authority, we will not henceforth permit the Church to find itself involved in any political adventure whatever, and will not tolerate anyone to hide his own political aspirations under the Church name."*

Truly a high-sounding statement that Sergei did not intend his church to be Caesar's tool. But when the State applied pressure on the one hand and made an attractive offer on the other hand, Sergei did an about-face. As a result, a year after writing that bold letter, he issued a Declaration* in which he expressed the very opposite sentiments:

> "Let us raise our grateful prayers to the Lord who has been so gracious to our holy Church. Let us also express, in behalf of the entire nation, our gratitude to the Soviet Government for this attention to the spiritual welfare of the Orthodox population . . . We wish to remain Orthodox and at the same time to recognize the Soviet Union as our civil Fatherland whose joys and successes are our joys and successes, and whose misfortunes are our misfortunes. Every blow

* According to *The Encyclopedia Americana* (1956), Vol. 23, p. 222, "Rasputin" is "from the Russian word rasputny, dissolute, profligate, libertine, licentious: an opprobrious nickname conferred upon a notorious Russian monk. . . ." And concerning Rasputin *The Encyclopædia Britannica* (1959), Vol. 18, p. 988, states that he was responsible for the "wildest orgies," which gained him immense popularity in high circles, that the Holy Synod servilely followed his wishes and that even the empress, the wife of the Czar, came under his influence.

* *The Church in Soviet Russia*—Spinka, pp. 159-162.

directed against the Union, . . . we acknowledge as a blow directed against us."

Many of the bishops in exile as well as some within Russia protested this Declaration whereby so obviously the church became the tool of the Soviet Caesar. Those protesting inside Russia were gradually apprehended by the secret police and their places filled by bishops willing to cooperate with the Soviet regime. That Sergei clearly appreciated the alternative that faced him is plain from the following statement that also appeared in that Declaration: "Only arm-chair visionaries can suppose that such an immense community as our Orthodox Church, with all its organizations, may peacefully exist in this country, hiding itself from the government." But did Christ promise his followers a peaceful existence, or that they would have tribulation?—John 16:33.

How total this sellout to the State was can be seen from the fact that from this time on all official Russian Orthodox Church history conforms to Soviet policy. An example of this is Sergei's denial, as reported in the Russian press, of there being any religious persecution in Russia: "In the Soviet Union no religious persecution has ever occurred, nor does it now exist. Churches are not closed by governmental order but because of the will of the people. The reports concerning cruelties of the agents of the Soviet government in relation to certain priests . . . are lies." Another example is its zealous support of the 'Stalin cult,' referring to him as "The Defender of the Faithful," "Our Common Father," and so forth.

Shortly after Germany invaded Russia in June 1941 the Orthodox Church rallied to the cause of the Soviet, declaring: "The Church of Christ blesses all Orthodox who are defending the frontiers of our Fatherland." Its head, from then on until he died in 1944, issued twenty-three proclamations urging his people to support the war. He and other church leaders collected large sums of money to help finance the war. For all this support Stalin permitted the calling of the Russian Council or Sobor, which permission he granted at a historic meeting of Stalin, Sergei and two other prelates and which resulted in a far-reaching "concordat." The Council, which elected Sergei patriarch—something he had been in fact but not in name all the time—was but a rubber-stamp affair consisting of only a handful of prelates favorable to him.

Alexei's Role

Sergei was succeeded by Alexei, under whose rule the Orthodox Church of Russia has continued as a Soviet tool, wholeheartedly supporting the war until its close. The Soviet regime still passes on the qualifications of every holder of an office in the Orthodox Church, from the patriarch on down to the lowliest priest; exceeding even the demands of the Nazis, who concerned themselves with the politics of only the higher church officials of the Roman Catholic Church. Every church service still begins with a prayer for the blessing of the Presidium of the Communist party of the U.S.S.R. With the coming of peace the church has given all-out support to Red Russia's "peace movement" in pulpit and church press. In fact, the church echoes the Soviet propaganda line on every major international issue. And the fiction of no religious persecution is still dutifully mouthed.

Recent evidence that Russian Orthodoxy is a Soviet tool appeared in the New York *Times,* October 2, 1963, under the heading, "Soviet Eye on Vatican." It told that "Orthodox Moves for Reconciliation with Rome Parallel Political Line. The Orthodox

Church's offer to enter into a dialogue with the Roman Catholic Church is an ecclesiastical counterpart of Moscow's recent 'campaign of smiles' aimed at rapproachment with the West."

Even as the Soviet regime has expansionist ambitions, so the patriarch of Russia has ambitions to become leader among the dozen and more Eastern Orthodox Churches and to have Moscow become the "third Rome," and it is in the interest of the Soviet regime to support him in these ambitions. He has already coerced the Orthodox heads in satellite countries to look to him instead of to the ecumenical patriarch at Constantinople, who is "first among equals." Thus the Russian delegates to the first Pan-Orthodox meeting at the Isle of Rhodes in 1961 tried, though in vain, to have the honor given the ecumenical patriarch bypassed and to inject political peace appeals, Soviet inspired, into the resolutions.

All the Eastern Orthodox Churches, except the Greek, met again in 1963 at the same place. In reporting on that meeting a press report stated: "The most serious rift in Orthodoxy divides the Russian and Eastern European Churches from the other Orthodox Churches. The Russian Church appears to wish to restore the position of pre-eminence it enjoyed in the days of the czars." The report also stated that the real problem of the Middle East churches, small but ancient, is their penetration by the Russian Orthodox Church. —New York *Times*, September 27, 29, 1963.

Most fittingly, therefore, Matthew Spinka, an authority on Russian church affairs, wrote:

> "The present Patriarch Alexei has voluntarily continued the policy of cooperation with the state. He has deliberately made his Church the tool of the government. This is particularly evident from his service rendered to the state in the expansion of its political power into satellite Orthodox countries. It has become the significant and conspicuous feature of his term in office."

The Russian Orthodox Church is indeed the tool of the Godless Communist Soviet regime. True, its former heads, Tikhon and Sergei, at first struggled against having their church play this role, but in the end each did an about-face because of pressures and inducements. What good is a professedly Christian organization when it becomes a tool of Caesar, and a Godless Caesar at that, one whose goals are world conquest and the wiping out of all religion? God and Christ can use only those bearing right fruits.—Matt. 21:43; John 15:2, 6.

Witnesses in Russia No State Tools

According to reports, the leading Protestant organizations in Russia follow the same course of cooperation with the Communistic Soviet regime that the Russian Orthodox Church does, even as do the Roman Catholic Churches. They have the benefit of being registered by the government in return for repeating Soviet propaganda, such as that there is no religious persecution in Russia and that the Soviet regime is sincerely advocating world peace. Evidently all these agree with the former Orthodox patriarch Sergei that only armchair visionaries would try to carry on in Russia without coming to terms with the Soviet regime. But there are exceptions that are proving that even in Godless Communistic Russia sincere worship can be carried on. In particular have Jehovah's witnesses there demonstrated that a religious community can carry on without becoming a Soviet Caesar's tool, and they have done so by going "underground."

Even as Jehovah's witnesses refused to compromise or come to terms with Hitler, the Godless Nazi Caesar, so they have refused to come to terms with Stalin and Khrushchev, the Godless Communistic

Caesars. While they have had to suffer much for taking this course and have had to carry on underground, they have kept a clear conscience and can hope to be rewarded by their God Jehovah in his due time. As Jesus foretold: "Shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?" —Luke 18:7, 8; see also John 15:17-19.

What is more, even at the present time their course of action has not been without rewards, as can be seen from what Walter Kolarz says about them in his book *Religion in the Soviet Union*. While obviously not impressed with the beliefs of Jehovah's witnesses, he does accurately tell how they were able to breach the Iron Curtain, by Russian prisoners in German concentration camps becoming converted by Witnesses also in these camps and by Russia's taking over lands in which there were Witnesses. In regard to their activities and persecutions he has, among other things, the following to say:

"In 1957, the Soviet authorities started a nationwide campaign against the 'Witnesses.' The body primarily in charge of it was the Committee for State Security, the notorious KGB, the successor of the MVD which carried out the anti-Jehovist operations in the forties . . . Specifically, political charges against the 'Witnesses' concerned their refusal to participate in elections or serve in the army, . . . and their boycott of the appeals of the World Peace Council. They assert that no international body in the world could prevent war nor bring universal peace against God's will, and so the peace movement is a wicked thing.

"Truth and fiction are closely intermingled in the Soviet accusations, but one is outstandingly ludicrous, namely, that 'Jehovists' were racialists who accepted the nazi philosophy of a master-race. . . . In fact, far from being racialists, the 'Witnesses' are more internationally-minded than the communists, for they do not recognize any natural and racial barriers among themselves. They consider themselves part of 'Jehovah's Nation of Worshipers' to which their undivided loyalty belongs. . . . Only the future will show whether Khrushchev has been more successful in fighting the 'Jehovist' danger than were either Hitler or Stalin."

What a contrast the course of Jehovah's witnesses in Russia presents to that taken by the Orthodox, Roman Catholic and major Protestant churches, such as the Lutherans and the Baptists! If the few thousands of Jehovah's witnesses have been able to accomplish all this, what could these others have accomplished with their many millions if their leaders had taken a fearless, uncompromising and integrity-keeping stand and kept separate from this system of things, if they had refused to yield to Caesar's demands to give him what belongs to God alone, if they had refused to become tools of the Godless Soviet Caesar?

According to the Word of God, all religious organizations that thus become political tools, as were the religions of ancient Babylon, are a part of "Babylon the Great," the world empire of false religion. More than that, God's Word at Revelation 17:15-18 shows that all such religious organizations, as part of Babylon the Great, will perish at the hands of the very Caesars with whom they consort.

Has your church compromised its principles for the sake of popularity, convenience or to avoid persecution? Has it come to terms with Caesar at the cost of failing to pay back to God what belongs to God? If so, then it is part of Babylon the Great and the call also applies to you: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." —Rev. 18:4.

They LOVE BIBLE TRUTH

By "Awake!" correspondent in Sierra Leone

DO PEOPLE in your neighborhood enjoy listening to Bible teachings? Do they welcome a discussion of God's Word with their neighbors? If you live in the so-called "progressive" lands of Christendom, particularly in certain parts of Europe or North America, it is very likely that the majority do not. While so many in those areas profess to be Bible lovers, so few will even take a few moments to discuss the Bible with their neighbors. You may therefore be surprised to learn that the situation is quite different in Africa.

In many parts of Africa it is not unusual for most of the people in a small village to gather around to listen to a visitor who has come to speak to them about the Bible. Yes, many Africans welcome a discussion of God's Word, and allow its truths to sink into their hearts. Their love of Bible truth has resulted in many of them becoming dedicated, footstep followers of Jesus Christ.

While it is true that many Africans are Christians in name only, which is so of people wherever you go, others make many sacrifices and endure much abuse in order to remain faithful to Christian principles. This is true of many persons who have recently been contacted with Bible truth in the small West African country of Sierra Leone. Their faith has often proved exemplary.

Bible Truth Taken Seriously

For example, not long ago one of the missionaries of Jehovah's witnesses started a Bible study with an African tribesman who lived in a small village about seven miles outside the town of Makeni. Since farm work was urgent, the Bible study was arranged for seven o'clock each morning. However, due to his keen interest the study was soon extended to two hours in length instead of just one.

After a few studies it was explained to this interested man that congregation meetings were held in a town seven miles away. What a joy it was to see him at the public lecture the following Sunday afternoon! He had walked the seven miles to attend. Afterward, different ones remarked how they enjoyed themselves in the ministry that morning. To their amazement this newly interested person was present at the meeting for field ministry the following Sunday. He had left his home at five o'clock in the morning in order to share in the house-to-house ministry!

Soon this interested person expressed his desire to attend all the meetings. He was even willing to give up farming in order to be near the Kingdom Hall. He learned a new trade, baking, which occupation enabled him to leave the farm and be closer to the meetings.

After completing studies in the Bible-study aid *"Let God Be True,"* he expressed his desire to be baptized. After baptism he enrolled as a vacation pioneer minister, and six months later he entered the regular full-time ministry. He is now conducting seven Bible studies of his own, and one has already started to share in the ministry with him.

Responsive Hearts

Especially have persons of the Kissi tribe shown response to Bible truth in Sierra

Leone. In 1959 a Kissi-speaking minister and his wife were sent to the small town of Koindu in Kissi-speaking territory, and it was not long before a handful of interested young men started attending the weekly Bible studies arranged in the home of this minister. Due to his zeal and enthusiasm the town chief began to show considerable interest in the work. He not only attended some of the meetings, but even gave a plot of land for building a Kingdom Hall.

In course of time literacy classes were arranged to help these humble folks to read and write, and eventually upward of 300 were attending them. During this time a new congregation was formed, and about twenty of the Kissi people took up the ministry. In the next three years the increase came by leaps and bounds. More than fifty ministers are now associated with the original congregation, and two other congregations have also been formed. Many of those who are ministerial servants in these congregations learned to read and write in the literacy classes.

The love of these people for Bible truth is shown by their zeal in sharing the wonderful things they have learned with others. More than fifteen of those in the original congregation in Koindu are full-time ministers, and more than twelve others are serving as full-time ministers in nearby congregations. That their love is genuine is evidenced by the courage these people have manifested in the face of bitter persecution.

Exemplary Courage

When a group of men in a village not far from Koindu became interested in the Bible and started attending meetings regularly, the headman of the bush society led an assault against them early last year. Although these newly interested persons had long been members of this bush or "poro" society, they now refused to take part in its demonistic rites. Because they chose instead to obey the true God Jehovah, they were beaten, tied in chains in the bush, and in other ways physically abused. In addition, their homes were burned down and their property was confiscated. During all this the paramount chief not only did not interfere, but even encouraged his people in their abuse of these men. Yet despite all that they suffered, these Christians remained steadfast in their stand for true worship.

When their Christian brothers learned what had happened to them, the matter was immediately reported to the police and a group of policemen were sent to investigate. Upon arriving, the police found that the culprits had run away and taken cover in the bush. However, the paramount chief and other influential ones who were largely responsible for all the trouble were taken into custody and held several days pending trial. Later, they were released on bail.

At the trial those responsible were severely reprimanded, and the paramount chief was deprived of his position. The people in the entire district became acquainted with what happened and, as a result, they all have great respect for Jehovah's witnesses. Meeting attendance in the large new Kingdom Hall in Koindu has zoomed to amazing new peaks. Although there are only a few more than fifty of Jehovah's witnesses associated there, due to the faithfulness shown in the face of opposition more than 300 have been in attendance at the meetings.

What a grand witness is being given to the praise of Jehovah God due to the love that many African people are showing for Bible truth! Certainly there are many persons living in the Western lands of Christendom that can learn from the example of these Bible-loving Africans.

COMFORT For The Lonely

NOT many years ago a young couple with their two children moved from a small town in Minnesota, where they grew up together, to a suburb of Chicago, Illinois, in America. How thrilled they were over the prospect of living in a city! But being isolated from old friends and familiar places, the unexpected happened. The wife became terribly lonesome. "I was so lonely," she says, "I hated to wake up in the morning. . . . I'd sit in the kitchen all morning and drink coffee and cry so much that I'd use up five handkerchiefs. I was really disorganized."

For some reason many small town and country folk seem to believe that the very size of a big city and the versatility of its life are guarantees against loneliness. But nothing could be farther from the truth. The cold steel and concrete canyons of the big cities practically echo with loneliness. Their beer halls, taverns, restaurants and theaters are quite literally packed with lonely people. In 1960 there were 2,000 bodies of adult New Yorkers that went unclaimed at the city morgue. There is much truth in the old cliché that the loneliest place on earth is New York City's Times Square on a New Year's Eve. Big cities can be lonely places.

What is loneliness and what are its effects? Why do people get lonely and what can be done about it?

Loneliness is a longing to be with a loved one, to be understood, to be loved, to feel wanted, needed and cared for, yet without anyone or any way to feed these very basic appetites. It leaves one frightfully empty inside—all alone and without hope.

Loneliness is no respecter of persons. It afflicts old and young alike. Most people have the inner strength to face the affliction and to throw it off, at least to some extent. But a few need help. And it is the privilege and duty of a Christian to offer to such persons comfort and aid. The Christian apostle Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God." (2 Cor. 1:3, 4) So there is comfort for the lonely.

However, many people are lonely and are not aware of it. Yet often their loneliness causes them to behave in a manner that is disturbing to others and to themselves. Some of these lonely people retreat into a shell of dreamy self-concern; others put on a protective armor of critical hostility and bitterness. Some become impostors; they pretend to be somebody else. Others develop obsessions, not only compulsive eating and drinking, two of the most familiar devices used to compensate for loneliness, but sometimes compulsive sleeping or reading.

At present the effects of loneliness as an emotional disease are not fully known. Doctors do know, however, that it can serve as the hidden cause of all sorts of depression, panic, anger or vague uneasiness. It is often an underlying cause of alcoholism, drug addiction, juvenile delinquency and marital unfaithfulness. Dr. Eric P. Mosse, prominent New York psychoanalyst, said: "I think all mental disease as a whole stems very much from the problem of loneliness." The Salvation Army noted that loneliness is sixth on the list of reasons for suicide. Perhaps even more shocking is the fact that most of the other reasons are directly or indirectly related to loneliness.

Cause of Loneliness

Why do people get lonely? Because they were not made to live by themselves, or to be by themselves for any great length of time. Isolation in a physical and spiritual sense brings on loneliness.

Solving the problem of loneliness, however, is not simply a matter of surrounding oneself with people. If this were the case, there would be no lonely people in big cities, but the reverse is true. Some of the loneliest people in the world are right in the middle of the crowd. The problem is not simply people, but the need to communicate. Failure to communicate is one of the basic reasons for loneliness.

Loneliness may stem from other factors, too—from a sense of not being loved or cared for. Old and young delinquents, as many social workers know only too well, are generally unloved and thwarted people. What many of these lonely people want is simply a sense of belonging somewhere or to someone.

Loneliness is one of the greatest problems among the aged. The most common cause is neglect, even when living with relatives, but more often when living in an institution. Older people tend to feel outdated, deliberately cut off by those from whom they expect love and friendship. The changed attitudes of families toward parents and grandparents in recent years has resulted in increased loneliness among the aged. In too many cases older people no longer occupy a place of affection and respect in the family circle as they once did.

Dangers of Loneliness

With young people loneliness altogether too often leads to immorality. A lonely girl returning night after night to her one- or two-room apartment becomes desperate for companionship. At first she may try watching television or listening to the radio, but in time the loneliness presses in again. She may dash out into the street in search of a familiar face, or wander off to an airport to watch people. Loneliness might drive a young man into a bar, where lonely people generally gather. Night after night these same people sit side by side on rows of stools, chatting together, exchanging boredom for loneliness. The danger is that once lonely people find a listening ear, or get a taste of friendship, they will do almost anything to keep it. Thus they become easy targets for seduction.

But sex is not the answer to loneliness. Sex is being used, nevertheless, as a tranquilizer by too many anxious, lonely and depressed souls.

Frequently the lonely are maneuvered into a hurried marriage. "Have you tried marriage?" someone will say. "It's the sensible thing to do. No more returning to an empty room." So, many marry whoever comes along just to keep from being alone, but even married persons do not spend all their waking hours together. Marriages based on nothing but a desire to escape from loneliness seldom bring

real contentment. Having someone with whom to live can definitely help to conquer loneliness—if that someone is the right sort of person. But more is needed than simply being with someone.

Solving the Problem of Loneliness

The first thing for a lonely person to do is to make up his mind that he does not have to be lonely. The second thing to do is to stop pitying himself for the state that he is in and start doing something about it. Black thoughts only sadden, not gladden one. The way to enjoy life is to share it with others and not to engulf it with sorrows.

Altogether too often lonely people do what they should not; they withdraw timidly into isolation. This only brings on greater loneliness. Or they think they can wash away their affliction with alcoholic beverages. But when the effect of alcohol wears off, the person usually finds himself lonelier and more depressed than ever.

What can and should be done? Rather than being an isolationist, avail yourself of opportunities to be with people. Not just any people, but people whom you know, people with whom you have something in common, so you will feel free to converse. If others do not at first invite you to join their company, take the initiative and invite them to join yours. Of course, this is not the whole answer.

There are persons who are constantly with others, even with persons with whom they have much in common, but they fail to communicate and so suffer loneliness. Are you one of such persons? If so, you have only yourself to blame. But rather than bemoaning your loneliness, remedy it. Show an interest in those around you. Listen to what they have to say and share in the conversation. Remember worthwhile things that you read and see, and share them with others. Be willing to give a little and the loneliness will begin to go.

A lonely wife told about her loneliness after having moved to a new neighborhood. Her husband's work kept him away from Monday to Friday. It took this woman six unhappy months to learn that a sense of belonging is something she had to create for herself. "It dawned on me at last," she said. "So I got on my feet and stopped thinking about myself and started to work hard . . . I've been working hard ever since." Work helps.

Having nothing to do can bring on loneliness. To enjoy life, keep active. What especially counts is if we do satisfying work. Just running around and looking busy does not bring satisfaction. An old adage says: "A windmill twirling its arms all day is admirable only when it has corn to grind." Useful activity has a way of curing loneliness. Those whose work benefits those around them rarely find that they are alone and unloved. Active people, those who are busy helping others, seldom are lonely.

Now, you may be a person who does not suffer from loneliness. Nevertheless, there is much that you can do to be a comfort to the ones who are lonely. You can give them a big boost by creating in them a feeling of usefulness, a sense of being needed and wanted. These emotions maintain and intensify the desire to live. You can share a little friendly conversation with those who appear to be withdrawn; it will add a bright spot to their day. Watch for opportunities to invite older folks to do things with you. At first you may have to insist that they come along, because they may feel reluctant to do so. They may think that they are imposing on your privacy, but they will be grateful for your concern. Christian sons and daughters should bear in mind the command: " 'Honor your father and your

mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' "—Eph. 6:2, 3.

Spiritual Comfort for the Lonely

The most outstanding remedy for combating loneliness is faith and love of the true God Jehovah. Lonely people as a rule are filled with deep fear and distrust. They must learn to give and receive love. This all people can do once they come to appreciate what the Christian apostle John wrote at 1 John 4:16-21. He said that "God is love," that "there is no fear in love, but perfect love throws fear outside," that "as for us, we love, because he [God] first loved us," that "the one who loves God should be loving his brother also." When lonely people once learn and believe that God loves them, loneliness loses its grip. Christians can always turn to God in prayer with confidence that God will hear them, because he cares for them. —1 Pet. 5:7.

This does not mean that a devoted Christian may not get lonely at times. He may. But he does not have to succumb to loneliness, that is, prolonged periods of depressed aloneness. He has his Christian brothers with whom he can and should associate regularly. He has the most useful and satisfying work that can be done in the Christian ministry. (Heb. 10:24, 25; 1 Cor. 15:58) The truth is that a person with real faith in God and real zeal for true worship is helped to avoid any extended periods of loneliness because of his deep spiritual attachment to something outside of himself, namely, God and his visible organization of true Christians.

Of course, loneliness and being alone are not the same. Solitude is a state of being geographically alone, whereas loneliness is an emotional condition. It is not only good but necessary for people to be alone at times. Jesus Christ sought after lonely places. (Matt. 14:13; Mark 1:35; Luke 4:42) Being alone affords one the opportunity to open the heart to appreciations never seen in rushing crowds. It makes possible the quiet contemplation of our blessings. It gives man a chance to wash out the inside. Silence has a purging and restoring power. Aloneness is good as long as it is not an escape from reality, as long as it is not overdone, and as long as it is wanted.

But even when one is alone through no choice of his own, it is most comforting to know that those who are children of God are not without someone who loves them, someone to whom they can turn. For God has said: "I will by no means leave you nor by any means forsake you." —Heb. 13:5.

Church "Fallow" and Jehovah's Witnesses

● The religious magazine *Vartija*, issue No. 3, 1963, contained an article by Engineer Arvo Aho entitled "The Layman—the Church 'Fallow,'" in which the following was stated: "It is generally accepted that the duty of the Church is to be an ambassador for God. People used to come to the Church, but now the Church must go to the people. . . . so in the eyes of the layman the Church seems to be, if not living only to itself, at least surprisingly self-centered, self-warming and empty. . . . The layman must be trained for his service. In this modern world one has to explain the basis for what one believes, and it would be embarrassing if one did not know anything. . . . We laymen are strangely incompetent in this respect. We may have sat for years in Bible circles and know the Bible by heart, but still we come off second best in a discussion with Jehovah's witnesses."

THE EFFECTS OF Employee Dishonesty

AN ASSISTANT bank cashier, who was a lover of horses, was indicted in February of this year for stealing more than one million dollars from the bank that employed him. Obviously he was a thief who deserved to be prosecuted, but what about the employee in a department store, a factory or office who carries away merchandise from his place of work? Is that not also thievery?

Strange as it may seem, a growing number of employees do not think they are stealing when they walk off with company merchandise. They think of themselves as honest people who would never dream of burglarizing a store or a home. They would not countenance shoplifting. Yet they think nothing of carrying home from their place of work manufactured products without paying for them. Is there any real difference between taking merchandise or money that belongs to a corporation and burglarizing a private home, perhaps a home of a company executive?

In 1958 the president of an American firm said that his employees were taking home goods that were worth two and a half million dollars. Such noncash items make up 75 to 80 percent of all items that employees in the United States steal from their employers. The practice is carried on so extensively that American business is losing two billion dollars a year. This stealing is done, not by professional criminals, but by common people who, to all outward appearances, are honest, upright pillars of their communities. What is wrong with their moral standards that they can justify such thievery?

Employee dishonesty has manifested itself in many countries. In the Netherlands an official was arrested for embezzling about $56,000 while he was chancellor of the Dutch joint mission to the North Atlantic Treaty Organization. In the Soviet Union three store managers, two warehouse managers and the chief of the shoe department of a children's department store were jailed for embezzling $62,000 worth of shoes. In Yugoslavia the arrest of employees for thievery has become commonplace; all over the country managers and officials of commercial enterprises have been hauled off to jail. So the employee dishonesty existing in the United States is not peculiar to that country.

Crippling Effect

As a life-destroying disease works unseen within a human body, sapping vital energies until the body dies, so dishonest employees sap the vital strength of the business that provides them their liveli-

hood. They cripple its ability to operate at a profit, and this leads to its destruction.

In highly competitive businesses many companies operate on a very low margin of profit. Thieving employees do not have to steal much to reduce that margin to the vanishing point. For example, a company with a profit ratio of 2.5 percent must sell merchandise worth $4,000 to cover the loss of $100 in stolen goods. When the loss to employee theft runs into the thousands of dollars, the results can be disastrous to the company. This was the case with a company that manufactured television sets and radios. In a period of six months thieving employees made off with 100,000 radio and television tubes and about 700 complete television sets. When the thieves were apprehended approximately $100,000 worth of merchandise was recovered. But the company was hurt badly by this employee dishonesty, and it gradually died. The dishonesty of those employees not only put it out of business but put them out of employment.

Estimates have been made that employee dishonesty causes from 3 to 7 percent of all business failures. The figure is much higher for mercantile failures. In a recent 10-year period, it was estimated that one-third of such failures were due to stealing by employees.

The difference employee stealing makes in a company's profits was revealed by a large drug firm. It calculated that its drug inventory shortage came to $2 million, with 75 percent of the shortage being due to employee theft. By eliminating this theft, the firm claimed that its profits would increase approximately 6 percent.

By stealing, the employee harms himself as a consumer as well as an employee. To compensate for their losses, companies must charge the consumer higher prices. Reduced profits because of the thefts mean decreased earnings for the worker, perhaps even unemployment. When theft is eliminated by the management of a company, the consequent rise in profits can mean an economically stronger company, a raise in pay for the workers and better worker morale.

What Is Stolen

There is little that dishonest employees will not take from their employers. Every year department stores are relieved of $15 million in cash and $115 million in merchandise. Companies that manufacture electronic parts, cosmetics, drugs and other small items are particularly vulnerable to employee theft. But size does not stop the thieves.

A department store employee managed to steal twenty-eight refrigerators, fourteen gas ranges and other bulky kitchen hardware. A machinery plant was relieved of $16,000 worth of pipe, brass, copper and steel by trusted employees who sold the metal to scrap dealers. The manager of the carpet department of a large store stole carpets from the store and sold them to the store's customers at a reduced rate. Tin plate packed in large wooden boxes was stolen by the employees of another large company. The corporation calculated that its losses totaled about $250,000. Over a 14-month period in a Chicago meat-packing plant employees stole $30,000 worth of meat. So it goes in industry after industry and store after store.

In most instances small merchandise is carried away secreted in lunch pails, handbags and clothing of employees. In some instances it is thrown into bushes near windows and picked up later. A bowling-ball bag was used by one employee to steal brass ingots from his place of work. He publicized his enthusiasm over bowling and could be seen going home three nights a week with his bowling-ball bag, but the bag contained brass ingots rather than a

ball. He stole $15,000 worth of brass in this manner every year for five years.

When large items are stolen, several employees in different departments usually work together. It is estimated that 50 percent of employee crimes involve collusions.

Why They Steal

Most thieving employees rationalize their actions so they do not regard themselves as criminals. When an employee first embezzles money from his employer, he tells himself that he is not stealing but only borrowing the money. In due time, he tells himself, he will repay the money. Usually the money is never repaid. In one case a bank teller "borrowed money" from the bank to gamble in the hope of getting what he felt he needed to meet his living expenses. Gambling losses soon had him owing the bank $30,000. He became frightened and fled, but was soon arrested.

In some instances the trusted employee continues this "borrowing" for a number of years. A woman in a building and loan association who was highly respected in her community did this for twenty-three years. The amount she embezzled reached the astounding figure of nearly $3,000,000. This was a serious economic shock to her community. She injured herself, her employer and her friends who had their money in the association.

A common rationalization by thieving employees is that the firm "owes it to me." An employee might feel that he is worth more than he is being paid, so he salves his conscience by telling himself that what he steals is due him. Still other employees rationalize by saying, "Everybody else is doing it." So they think it is all right for them to steal from the company. This is certain to be their thinking when they see their superior helping himself to company property. In one instance the manager of a department store used company paint and its maintenance men to redo the interior of his home. Seeing this, the employees began helping themselves to merchandise. In a few years their thefts grew to the point where, in one year, the store lost $200,000 worth of goods.

Gambling and extravagant living standards appear to be principal factors contributing to employee dishonesty. Some companies blame gambling for 75 percent of their losses from employee dishonesty. An otherwise honest employee is pushed by gambling debts to the point where he feels forced to steal. Another employee who has "borrowed money" from his company resorts to gambling to replace what he took, but his losses mount, and he takes still more money. Taking increasingly large amounts of money also is done by the employee who seeks a life of affluence so as to impress his neighbors and associates.

Some dishonest employees rationalize that taking office supplies, merchandise and equipment from a company is all right because the company is rich and can afford to stand the loss. But no matter how rich the company may be, when a great number of employees have that attitude, the losses are damaging to it.

The chief reason for not taking money is actually a moral one. No matter how rich an employer might be, it is morally wrong for an employee to take what does not belong to him. He violates the trust that is put in him. The spread of his attitude among the working people of a nation can degenerate the morals of the nation, producing social disorganization. It acts like a destructive disease.

Usually the thieving employee lives in constant fear of being exposed. For this reason he manifests exceptional diligence in his work. Very often he is the first employee to be at work in the morning and the last to leave in the evening. He might even eat his lunch at his desk. If he has

manipulated financial or inventory records, he is fearful that someone might examine them too closely when he is not present.

Management Responsibility

A certain amount of responsibility rests upon company management. Too many employers fail to institute adequate controls to discourage thieving. They also fail to protect themselves fully by insurance. They might bond those who handle cash but not those who handle merchandise. On this point Norman Jaspan, who heads a company that specializes in uncovering employee dishonesty, states in his book *Thief in the White Collar:* "Despite the gravity of the situation, only between ten and fifteen per cent of the nation's manufacturers, wholesalers and retailers have bothered to bond their employees against theft. . . . It is not uncommon to find a firm's treasurer, a man who never stole a penny, to be covered by honesty insurance, while thirty other employees, none of whom are bonded, are systematically stealing $3,000 a week in merchandise."

Some managements take the attitude that employee theft is inevitable, so they write off such thefts as one of the costs of doing business. This attitude, of course, is an encouragement to employee dishonesty. It is best for the company and for the employees when a management takes an aggressive position toward employee dishonesty, making determined efforts to stamp it out.

Too many companies do no more than fire thieving employees, which may encourage dishonesty. A company should prosecute its thieving employees instead of turning them loose to prey upon other companies. Regarding this Charles Rudnitsky, a private investigator, stated in the booklet *How to Stop Pilferage in Business and Industry:* "By playing down the guilt of the industrial felon, by confusing company pride with duty towards society, Management has probably turned loose more thieves to prey on business than all the penitentiaries in the United States put together. . . . It is this impersonal approach to theft, this 'slap on the wrist' policy, which stamps Management as the real force behind the climb in industrial thievery today. . . . In 6 out of 12 cases the offenders are fired, but not prosecuted."

ARTICLES IN THE NEXT ISSUE

- Can You Accept the Whole Bible?
- The Imprint of Phallicism upon Christendom.
- What's Back of the Racial Strife?
- Refrigeration in the Tropics.

The spread of employee dishonesty reveals a degeneration of public thinking and morality. It reveals that a great number of people who profess to live by high religious standards of morality do not do so in actual fact. The effect of this dishonesty is entirely bad. It lowers employee morale; it creates distrust; it weakens a company's position in its struggle for economic existence; and it degenerates the employee so that he sees no wrong in doing other unlawful acts.

The economic health of a company and the continuance of employment for its workers depend in large measure upon the moral integrity of its employees.

Employee dishonesty cannot be justified under any circumstances. No amount of rationalization can make it right. Those who have been ensnared by it should give heed to the Bible's wise command: "Let the stealer steal no more." (Eph. 4:28) Honesty brings a clear conscience and is essential for having good relations with God. No matter what other people do, a lover of God cannot forsake Scriptural moral standards. He will refuse to succumb to the disease of employee dishonesty.

IT WAS just after 6 a.m. and the islands were coming to life. Most islanders were still sleeping, while women in the shore houses began preparing breakfast, their husbands on the beach getting ready for the day's work. Suddenly the men looked up, the women stopped moving in their kitchens—all was quiet. The sound of the surf had stopped! The unnatural void drew all open eyes to the sea. Why, it was withdrawing, uncovering beach that they had never seen, leaving stranded fish flopping on the sand! Gleefully, many rushed to explore this newfound beach and pick up the helpless fish; others ran the opposite direction to reach high ground, screaming *"Tsunami!"*

The ocean came back, not stopping at high tide, but coming on and on, higher and higher, swamping hapless people, buildings and trees hundreds of feet inland. The return of the waters to the sea basin was violent and destructive, making a loud hissing, roaring and rattling noise, sucking everything with it out to sea and leaving the land stripped. Hopes that rose when this monstrous wave subsided were soon smashed as a newer, bigger wave swept in, then another, and another, and still another.

This was the Hawaiian Islands on the morning of April 1, 1946. By midmorning the violent seas retreated and Hawaiians came out to inspect the damage—159 dead and property damage of at least 25 million dollars. Bridges were collapsed and carried far inland, boats smashed by the thousands, sugar mills destroyed, crops ruined; 8,800 tons of sugar had dissolved in the salty brine at the Hilo docks. Houses were smashed and carried out to sea by the same wave that gently lifted another house and carried it 200 feet inland, setting it down in a field with breakfast still cooking on the stove and dishes unbroken in the cupboards.

Seismic Sea Waves

Hawaii had been visited once again by a *tsunami* (Japanese for seismic sea wave), a wave caused by (1) an undersea earthquake or (2) an exceptionally great amount of water driven above high-water line by hurricane winds. This type of wave has often and erroneously been called a "tidal wave"; however, neither of these kinds of waves is caused by the tides.

The 1946 tsunami was the sea's reaction to an earthquake in the deep undersea trench off Alaska's neighboring Aleutian Islands over 2,000 miles from Hawaii. Here is what happens: Submarine landslides, faulting or slumping in the sea bottom, cause the displacement of millions of tons of water. Sometimes trapped gases under the ocean floor are released, forcing the surface of the ocean to rise in a great dome before bursting and sending destructive waves shoreward.

The Lisbon, Portugal, earthquake of 1755 sent a seismic wave that was still

20 feet high when it reached the West Indies, some 3,000 miles away. In 1883 the volcanic island of Krakatoa blew up and sent 100-foot waves onto neighboring islands, killing over 36,000 people. Small waves from this eruption traveled around the world to lap the shores of England. The Sanriku District, 300 miles north of Tokyo, Japan, received the aftereffects of an earthquake in the Tuscarora Deep, 700 miles to the northeast, whose 100-foot waves destroyed 13,000 homes and took 27,122 lives in 1896. The most destructive of all tsunamis, however, was caused by a hurricane in the Bay of Bengal in 1737, which drowned 300,000 persons! The tsunami is rightly the most feared of the waves of the sea.

Wind Sea Waves

The usual waves that mercilessly pound or harmlessly lap the shores of every coast on earth are born of wind and water. Storms at sea with their varying degrees of power send waves of corresponding might to near and distant shores. Though not all oceanographers are in complete agreement in their analysis of the wind wave, they do provide us with sufficient information to allow us to construct a picture of the birth, life and death of a typical sea wave.

Out in mid-Atlantic the sea is calm. A slight breeze develops, drawing erratic furrows in the glassy surface. Gradually the winds increase and a storm is in the making. Out of chaos the winds begin to set a pattern and direction, the aggravated water breaking into a rash of deepening trenches. The wind works into these troughs and begins to push the water. As it shoves, the trough gets deeper, giving the wind more surface on which to push. As it spills over the top of the rise the wind causes an eddy to form on the leeward side, which slight vacuum has the effect of pulling the wave up and forward in cooperation with the push. A wave is born.

The mechanics of wave movement go largely unnoticed. What appears to be water moving across the surface of the ocean is not that at all. There is actually no substantial flow of water whatsoever. Here is what happens: Wind exerts stress. When it activates the water it is actually transmitting energy to the water particles. Each energized particle of water moves in a slight upward forward motion, then falls and returns in a circular pattern until it is in appreciably the same spot it started from. This is similar to the undulating motion one sees in a field of wheat when a wind causes what looks like waves going over the surface, when actually it is each head describing a circular motion in rhythmic order. So with the water particles. The energy of one particle is transmitted to the next one. As the wind shoves the water faster and higher, more energy is absorbed and passed on, the orbit of the particles enlarges and speeds up, the wind-sculptured wave form continues its journey.

Wave action is largely a surface phenomenon. Layers of water beneath also take up the sympathetic circular motion, although this diminishes with depth, so despite storm waves riding overhead the deeper waters usually lie relatively unaffected.

Wave Dimensions

The energy of the storm that fathers the wave, the speed of the wind and how long it blows on the wave form, the condition of the sea when it began and the length of the area over which the storm rages all help to determine the wave pattern and form. Even the temperature and salt content of the water have their effect.

The *height* of a wave is the distance

from the bottom of the trough to the top of the crest. In mid-ocean wind waves can reach a height of as much as sixty feet. These can be heightened considerably by encountering another wave pattern, which causes the two systems to react violently to each other. Many a tale has been told by those who experienced the horror of such mountainous seas, stories that make it difficult to distinguish between fact and fiction. Such frustrated storm waves have been known to reach heights of up to 112 feet, as was reported by the U.S.S. Ramapo in 1933. Where winds are of hurricane force they actually blow the tops off the waves so that frequently waves are higher after they leave the storm area.

Wave *length* is the distance between succeeding crests. This can vary from inches in small wave systems to the unbelievable distance of 100 miles in the case of some tsunami waves. Imagine the amount of water this single wave 100 miles long can unload when it reaches its destination!

The *period* of sea waves is the time it takes between crests passing a given point. The *fetch* is the distance a storm has to operate in which to blow up waves. A small lake never has high waves, due to the short fetch. The Mediterranean Sea does not have storm waves over 16 feet high, while at open sea, where the fetch approaches 1,000 miles, tremendous waves are constructed.

Velocity means speed, which in a wave life changes constantly. Its speed continues to pick up until it may actually outrun the wind, traveling faster than its maker. Tsunami waves have been known to travel at jet-age speeds of up to 500 m.p.h.!

Wave Meets Land

Our wave, moving from the storm area, experiences a change. Its height diminishes, it broadens out and becomes a low heaving movement, a "swell." Though appearing very harmless, the swell can travel 7,000 to 8,000 miles without appreciable loss of energy and can spend its full force on the encountered coastline.

Suddenly the wave feels something it has never felt before—bottom. The lower layers of water begin to drag. The shoaling bottom impedes the circular motion of the water particles whose orbit now flattens out and becomes elliptical; the lower portion of the wave form, feeling friction, begins to slow down. Water as a fluid also reacts to pressure; its energy becomes concentrated, compressed. The following swells come crowding in, shortening the length of the wave. There is only one way the wave can go—up. It climbs skyward, its walls steepen; the crest moves ahead of the dragging bottom until it dives forward into its trough and dissolves in a seething confusion of foam.

Breakers

Is there any way of determining at what point a wave will break? Mathematical equations can be worked out taking into consideration numerous factors, such as temperature, salinity, speed, wave length and pitch of beach, that can predetermine the breaking point of a wave. Usually, however, in deep water the wave breaks when its height gets to be about one-seventh of its length. In shallow water breakage usually occurs when the ratio of wave height to depth is about 3 to 4. In other words, a six-foot-high wave would break in about eight feet of water.

The type of beach greatly affects the characteristics of a breaker. The steep beach usually plays host to the *plunging* breaker, the wave that is forced high and forward in a short distance. When it tumbles it encloses a pocket of air that explodes when it falls, completely destroying the wave form.

The gently sloping sandy beaches see the *spilling* breakers, where the wave crest advances as a line of foamy water and yet never completely loses its shape, just getting lower and lower as it dissipates. It is this breaker that is sought after by the daring surf rider who likes to match his wits with the giant of the sea.

Beauty and the Beast

In one hand the sea possesses matchless beauty, lending just cause for volumes of poetic expression. Many of our readers have doubtless braved the discomforts of a storm to be witness to the wild orgies of the sea. Countless pictures have been painted of the sea. Millions rush to a vacation rendezvous with this amiable friend, while many more would live nowhere else.

In the other hand lies the awesome destructive power, the beast, which can reduce men and nations into helpless victims who only return for more in exchange for the privilege of rubbing shoulders with the sea.

The dedicated lighthouse keeper, for example. At Tillamook Rock lighthouse on the Oregon coast of America waves have risen to 200 feet, breaking plate glass in the lantern. Once a rock weighing 135 pounds came through the roof of the lightkeeper's house, 91 feet from sea level. The lighthouse at Unst in the Shetland Islands had the sea break through its door, 195 feet above sea level. In 1872 Wick, Scotland, felt the force of storm waves that dislodged a 1,350-ton block of cement reinforced with 3½-inch rods from its breakwater. This was replaced with a bigger, stronger chunk weighing 5,200,000 pounds, and in 1877 it was carried away!

But the granddaddy of all known sea waves was felt in July 8, 1958, at Lituya Bay, a T-shaped inlet in southern Alaska. The crossbar section of the inlet was surrounded by mountains and glaciers. At ten o'clock in the evening two boats anchored in the bay began to rock. Unseen to the occupants but with an ominous roar, an estimated 90 million tons of rock cascaded into the north arm of the "T." The water, forced out of its bed, roared up the opposite cliffs and then out of the mouth of the inlet. One of the boats was pulled violently upward while its occupants hung on for their lives as they were catapulted high above the bay. Imagine their feelings as they looked down and saw they were passing high above the trees over land and out to sea. Amazingly, occupants of both boats survived. The wave that the avalanche caused removed every blade of grass to a height of 1,720 feet, higher than New York's Empire State Building, the highest building in the world, rode down the bay at 130 m.p.h. and in one scoop took over four million cubic yards of soil out to sea!

You and the Sea

Next time you are at the beach study the waves, watch them carefully, listen to them; they can teach you something. They bespeak the power of the One who created the seas. Often they can tell you where they have been and how far they have traveled. See the young waves only recently formed by the wind, those steep and whitecapped waves still well out at sea? These visitors from local storms make a prolonged and deliberate process of finally breaking into shore.—Job 38:1-11.

On another day see the swells from far out. "We have traveled a long way," they tell you, "from storms far out at sea." See them rise high on touching the sloping sands and then suddenly throwing themselves forward and down as if putting all into their last effort. See them die in a frothy maelstrom at your feet, only to be replaced by another—and another.

COOKS! Do You Do Justice to the Onion?

THE onion could hardly be said to be a beautiful vegetable. Yet it belongs to the lily family concerning the lovely flowers of which Jesus Christ, the Son of God, once said that "not even Solomon in all his glory was arrayed as one of these." If not beautiful to the eye, the onion is nevertheless a delight to the palate—at least, in many homes. —Matt. 6:28, 29.

Of course, onions do have some drawbacks. They are a vegetable that (unmarried) lovers avoid, and the pungency of onions does raise a problem when one goes out for a social or ministerial visit. There is also the problem of the tears cooks shed while peeling and cutting onions. The latter problem, however, can be easily solved, either by face shields or by peeling onions under water. And the use of mints can help disguise the fact that one has eaten onions.

But those disadvantages are slight compared with the onion's many virtues. For one thing, the onion usually is quite economical to use. And especially is this so in view of how much a little onion adds to the enjoyment of other vegetables, of meat, fish, cheese and egg dishes. Then, too, nutritionists tell us that the onion has many valuable minerals, such as iron, copper, potassium and sodium. It also has appreciable quantities of vitamins A and B, and is especially high in vitamin C. Because of its volatile oils, which give the onion its pungency, it has many medicinal uses, but that is another story.

Besides, there are many varieties of onions and ever so many ways of preparing them. There are the green onions of springtime, known as scallions; the tiny shallots, especially popular with the French cook; the medium-sized white, red, yellow and brown more or less strong onions, and the large mild or sweet Bermuda or Spanish onions. A German tradition tells of the cook that would rather try to prepare a meal without a stove than without onions. And do menfolk like onions? Opinions vary, but one says, "Serve onions and it doesn't much matter what else you serve!" Rightly one American cook observed that there is no vegetable that would be missed more if it were suddenly to disappear than the onion.

In fact, the onion has been popular for a long time. The Greek historian Herodotus reports that the onion was rated very high by the workmen that built the pyramids, and the inspired historian Moses also testifies to how fond his people were of onions. While on their wilderness trek they sighed and pined: "How we remember the fish we used to eat in *Egypt . . . and the leeks and the* onions and the garlic!" Incidentally, the onion tribe might be said to consist of those three vegetables together with chives; chives being the mildest, garlic the strongest, in flavor. —Num. 11:5.

You can use onions raw, boiled, browned, smothered in oil and baked. Raw onions chopped fine together with a French dressing can make a good winter salad out of canned green beans or cooked dried beans, and they greatly add to the flavor of any green salad. Four parts of apples to one part of onions, seasoned with mayonnaise, also make a good salad, as do onions, apples and sauerkraut, all three cut fine and in proportions to suit the cook or family. Onions chopped fine added to canned fish, such as tuna, make a quickly prepared and tasty as well as nourishing main dish, especially on a hot summer day. Raw onion slices can make almost any sandwich taste better as well as add to its food value. In particular is this true of the Bermuda or Spanish onion, which is so mild that you can eat thick slices of it as you would eat apples. And for a subtle onion flavor try rubbing your salad bowl with a cut onion before mixing the greens; also your souffle or other baking dish before using it.

For a main vegetable dish, boil medium-sized onions and add cream sauce or smother a frying panful in oil. Browned or simmered onions can do much for such vegetables as spinach, cooked sauerkraut and collards or kale. They also greatly add to the flavor of soups, in particular pea, bean and lentil soups. Small or medium-sized onions are good in stews and casserole dishes. For the sake of variety, you might make a hash with browned rice and plenty of onions. Small, whole onions can be baked with meat loaf and roasts, lamb, beef or fowl. And check your cookbook for scores of other ways to use onions.

No question about it, the onion is one of the cook's most useful vegetables, for variety, taste, nutrition and economy.

GREENLAND —A Challenge to Man

By "Awake!" correspondent in Denmark

MOST of Greenland is not green, but it was given its name by the Norwegian explorer Eric the Red so as to attract colonists for his expedition to settle the island, toward the end of the tenth century. But the fact is that its ice cap, more than a mile thick in many places, covers six-sevenths of its 840,000 square miles; not to say anything of the almost endless barren mountain ranges that dent its coastline from Cape Morris Jesup in the north to Cape Farewell in the south, a distance of some 1,600 miles as the crow flies.

Not to be overlooked are Greenland's great fiords through which its glaciers, vast continuously flowing ice streams, send out yearly about 200,000 million cubic yards of icebergs into the sea. No wonder that the surrounding waters of this, the world's largest island, are filled with pack ice or completely frozen over the greater part of the year, and that its average temperature, with the exception of its most southern parts, is below freezing. Truly, Greenland represents a challenge to man and has ever since its discovery and man's attempts to colonize it.

The challenge presented by the land itself and its climate has been well met by the people. The early Eskimo settlers hunted for seals, walruses, whales, white bears and reindeer. The meat provided food; blubber was used for heat and light; and the skins were used for the kind of clothing that this severe climate requires. Though the struggle for life's necessities was constant, the people were spontaneous and loved to sing and feast.

In 982 C.E. Eric the Red first visited the island, but it was not until 1721, when a Lutheran missionary settled in the country with his family, that a lasting connection was formed between Greenland and Europe. However, changes came slowly until recent years.

The Development of a Modern Society

Now anybody visiting Greenland during the short summer period will marvel at the hectic building activity going on. A new Greenland is in the making, and has been since 1950, due to the increased contact of the Greenlanders with the outside world during the second world war.

All kinds of difficulties have to be overcome while this construction work is taking place. All materials, apart from sand, gravel and stone, have to be shipped into the country. Because open and level places are few, there is much blasting through the rocks. The climate also makes great demands. Because of the very short building season everything has to be planned down to the smallest details. Nevertheless, the building program is progressing well and nearly all towns have been supplied with electric and waterworks, larger

wharves, elegraph stations, modern hospitals and schools.

The towns themselves have also undergone other changes. Many modern wooden houses and blocks of tenement buildings are replacing the old huts of peat that just thirty to forty years ago accounted for 75 percent of the homes, and well-stocked self-service stores and supermarkets are making an appearance.

Greenland's industry today is chiefly centered in fishing. In recent decades its climate has become somewhat milder, reducing seal hunting, which formerly came first, but increasing the supply of codfish. Ever larger quantities of fish are being salted, dried or frozen for shipping to countries in Europe, Africa and North and South America.

The Problems of the New Era

With all these economic changes have also come political and social changes. As a result of a plebiscite, since 1953 the Greenlanders have two representatives in the Danish parliament, and a local council exerts growing influence.

Great changes have also taken place along the lines of health. Before World War II life expectancy was twenty-five years; now it is fifty-five years. This is mainly due to the decrease of infant mortality and the incidence of tuberculosis, which before 1953 claimed every third Greenlander. Now medical help, hospitalization and medicine are free for everybody.

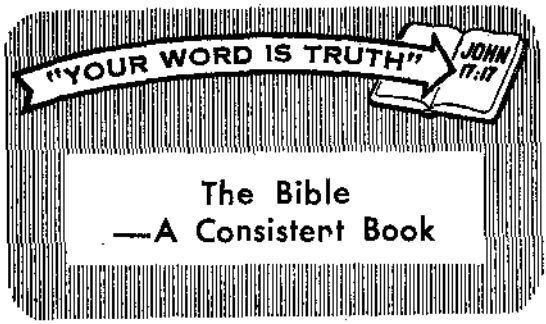
But the picture is not wholly bright. With these changes has come a certain restlessness in both old and young. Due to all the changes, family life is suffering, an indication of which can be seen in the fact that one-third of the children are born out of wedlock. Another alarming consequence of the problem brought by Greenland's new era is the spreading of venereal diseases, particularly among the young folk.

Still another problem the new era has brought with it is the increase in consumption of liquor. A survey indicates that 92 percent of all crimes of violence are committed under its influence. Crime is very much on the rise, having increased 400 percent in the last twelve years, and the shortage of police and prisons can already be felt.

Who is to blame? According to some voices in the press, the State is partly to blame. Others, again, blame the example set by the Europeans, which has often been far from upbuilding. Still others attribute it to the dissatisfaction with the differences in the pay that Danes working in Greenland receive when compared with what the Greenlanders themselves receive; the Danes being paid a high rate in order to get them to come to Greenland to work.

Nor are the churches without blame. Nearly all the Greenlanders belong to the established Church, and right up until 1953 it had the monopoly on religion. As the editor of the only paper of any size in the country, *The Greenland Post,* declared: "The Church in Greenland was very strict in cases of immorality in the old days, but now it remains passive in the present untenable situation, without concerning itself about how far down in the dirt we go." The established Church having shown itself ineffective, the State is trying to better matters by a series of social measures.

From the foregoing it might be said that the Greenlanders did far better in meeting the challenges that their land and its climate presented than they did in meeting the challenges presented by modern society. But there are among them twenty-four of Jehovah's witnesses who are helping their fellowmen to learn and apply Bible principles, which enable one to meet all the challenges of life with success.



The Bible —A Consistent Book

THE Bible a consistent book? Not so, said one of America's founding fathers and much quoted writer, the deist Thomas Paine. And, Not so, also says the American Association for the Advancement of Atheism of today and agnostics such as the British philosopher Bertrand Russell.

Of the same mind are ever so many of the professedly Christian clergymen throughout the world. Thus J. C. Wansey, a Church of England rector, is quoted as having said at a meeting of the clergy: "It is essential that our people be fed with food convenient for them and not with poison. There is so much spiritual junk in the Old Testament." An example of what rector Wansey meant by "poison" he indicated by quoting from Deuteronomy 32:42, which is a part of Moses' farewell song and which in powerful, graphic and poetic language tells of Jehovah's vengeance upon his enemies: "I shall intoxicate my arrows with blood, while my sword will eat flesh, with the blood of the slain and the captives, with the heads of the leaders of the enemy."

Another such clergyman is Dr. L. Weatherhead, a former president of the Methodist Conference. He is reported as having said he would like to use a blue pencil on the Bible to delete, among other things, "a lot of bloody massacres." According to him the "Old Testament is completely outmoded," for "we have learned much since those times."

By such expressions these clergymen would have us believe that the Bible is an inconsistent book, that its Hebrew Scriptures, the so-called Old Testament, present a different God and morality than do the Christian Greek Scriptures, the "New Testament." But not so. Both the Hebrew and the Christian Greek Scriptures present the same kind of God, a God omnipotent, omniscient, altogether righteous and the personification of love.

That the Bible in its two parts is consistent is also clearly indicated from Jesus' summary of the duties of man: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

As for the Bible's record of "massacres": Where a people or a nation was deserving of execution because of gross immorality or willful opposition to the God of the universe, Jehovah, He was perfectly within his rights to execute them as well as to choose the means for doing so, whether by fire from heaven, as in the case of Sodom and Gomorrah, or by human instrumentality, as in the case of certain cities and peoples in Canaanland. Even as governments today execute murderers by human agencies, so at times Jehovah God chose human agencies, his people, to serve in such a capacity. Of course, today the Christian's warfare is spiritual or religious rather than fleshly, but at all times what God requires of his creatures is in line with his wise, just and loving principles.—Gen. 19:13, 24, 25; Lev. 18:24, 25; 2 Cor. 10:4.

Those who find fault with the Hebrew Scriptures because of expressions of Jehovah's vengeance, such as at Deuteronomy 32:42, overlook the fact that the Christian Greek Scriptures contain similar forceful expressions. Thus Jesus, in his illustration of a nobleman who went to

a far country to receive a kingdom, speaks of himself as saying: "These enemies of mine that did not want me to become king over them bring here and slaughter them before me." (Luke 19:27) And what expressive language is found in the book of Revelation regarding God's vengeance upon his enemies! Regarding the destruction of the nations in the winepress of God's anger at Armageddon, we read that "blood came out of the wine press as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs." —Rev. 14:20.

Further supporting the Bible's consistency in this matter are the various Hebrew Scripture quotations regarding Jehovah's vengeance found in the Christian Greek Scriptures. Drawing on Deuteronomy 32:35, the apostle Paul writes at Romans 12:19: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'" Thus also a statement like that at Deuteronomy 4:24 is found at Hebrews 12:29: "For our God is also a consuming fire."

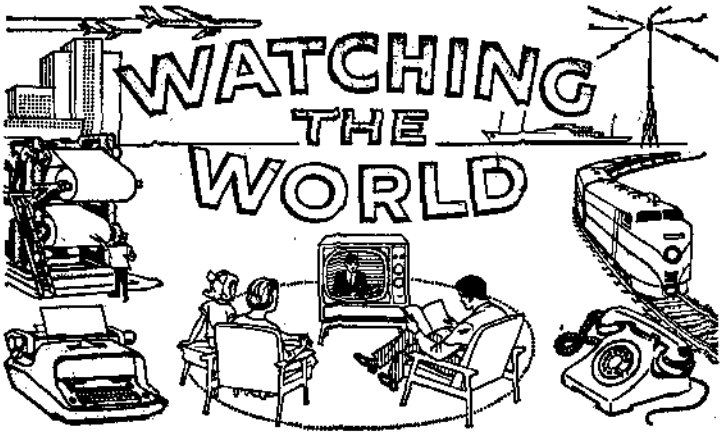
The Bible being consistent, we find that the converse of the foregoing also is true, namely, that love is as prominent an attribute of the God of the Hebrew Scriptures as it is of the God of the Christian Greek Scriptures, because he is the same God. When Moses asked to see God's glory, what was highlighted? "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin." And so we find that when God warned the nation of Israel of the dire consequences of unfaithfulness to him he at the same time assured them: "Yet for all this, . . . I shall certainly not reject them nor abhor them so as to exterminate them." —Ex. 34:6, 7; Lev. 26:1-45.

Among the books of the Hebrew Scriptures that have much to say about Jehovah God's love for his people is Deuteronomy. Repeatedly it gives expression to God's love. For example: "If only they would develop this heart of theirs to fear me and to keep all my commandments always, in order that it might go well with them." "It was not because of your being the most populous of all the peoples that Jehovah showed affection for you . . . But is was because of Jehovah's loving you." —Deut. 5:29; 7:7, 8.

And what expressions of God's love are found in the book of Psalms! This collection of inspired psalms, let it be remembered, was written over a period of some thousand years, Moses doubtless being the first one to write one of the psalms, Psalm 90, and the last being written after the return of the Jews from Babylonian captivity, such as Psalm 126. To quote from but one of these expressions of God's love: "Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness. He has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve. As a father shows mercy to his sons, Jehovah has shown mercy to those fearing him." —Ps. 103:8, 10, 13.

Likewise many expressions of Jehovah's love are found in the book of Isaiah, typical being his assurance that, though a mother may forget her sucking child, Jehovah will not forget. And even while experiencing Jehovah's anger with wayward Israel, Jeremiah was able to write: "It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end."—Lam. 3:22; Isa. 49:15.

No question about it, the Bible is a consistent book. Both the Hebrew and the Christian Greek Scriptures reveal a God of justice and of love.



Osaka Goes Underground

◈ *A city that is prospering* materially is Osaka, Japan. A standard greeting in this vast and bustling city of some 3,100,000 inhabitants is an expression that means not, "How are you today?" but, "Are you making any money?" By night the shopping, theater and amusement areas are aglow with lights, and throngs enter to fill their hearts with pleasure. To accommodate the Osakans, the city is converting its canals to expressways and parking spaces. Some shops have gone underground to escape the threatening traffic on the street level. One underground shopping center in Osaka covers 4.4 acres. It is two levels beneath the street. There are some 80 stores, 55 restaurants and coffee shops, 47 food stores, barber shops, a travel agency and other service facilities on the acreage. The underground shop has proved so successful that now similar shopping centers are breaking out in other parts of Japan. *The emphasis is on* prosperity and pleasure.

Nehru Is Dead

◈ At 74, India's prime minister, Jawaharlal Nehru, died of a heart attack on May 27. The next day an estimated million and a half Indians, along with high officials from numerous other lands, were on hand for the funeral. At times police lines could not hold back the crowd and at least four of the spectators were trampled to death. At the funeral pyre the body was surrounded with logs, covered with sandalwood and incense, and then set alight by Nehru's youngest grandson, while the crowd, as if hailing a god, shouted, "Let Nehru be immortal!"

On June 2 Lal Bahadur Shastri was elected by members of Parliament as Nehru's successor.

Malaya Invades Jungle

◈ Malaysia is building 203 miles of highway across the heart of Malaya, which is part of the Malaysian federation. The project is designed to open up 3,500,000 acres of virgin jungle. Within the next year a pilot track wide enough for a four-wheeled vehicle is expected to be completed. For 99 percent of the route the highway will cut through rain forests that contain some *of the world's largest trees.* At present there is only one highway connecting east and west Malaya. After the survey, it is estimated, it will take at least two years to build the road.

Soccer Match Disaster

◈ A soccer match between Argentina and Peru in Lima, Peru, on May 24, ended tragically. According to United Press International, 318 persons died when an unpopular referee decision erupted into a riot. Besides the dead there were at least 500 injured. A state of emergency was proclaimed throughout Peru. The teams were competing for a chance to play in the Olympic Games in Tokyo. The score was 1-0 in favor of Argentina. With less than two minutes to play, a Peruvian booted a goal, but the referee nullified the score because of a foul. Protests immediately broke out. Some fans climbed over the fence into the field. The *police responded with tear gas.* Panic broke out, then a riot.

Food Bill

◈ In 1963 America's food bill ran to $75,500,000,000, or about $1.08 per person per day. According to the United States Department of Agriculture, it may exceed this figure by nearly 4 percent in 1964. Sales in eating and drinking places rose 7 percent and sales in food stores went up 3½ percent the first quarter of this year.

Naturalized Citizens

◈ The U.S. Supreme Court ruled on May 18 that naturalized Americans could not be deprived of their citizenship if they go to live abroad for more than three years. The ruling was far-reaching, because up to 40,000 persons had been deprived of American citizenship because of the three-year rule. Justice William O. Douglas said that the Court's decision placed the naturalized citizen on an equal *footing with the native-born,* as the Constitution requires. That is true in every way but one—only a native-born American may become a president of the United States.

Safest Drivers

◈ In the State of Illinois studies of automobile accidents indicate that safest

driving is between the years 35 and 75. The State License Division reported that drivers that are between 35 and 75 show less involvement in all kinds of accidents than any other age-group. Drivers over 75 were involved in 2.05 percent of the fatal accidents. Drivers in the 20-through-24-years-of-age bracket had the highest accident involvement of any group. Teen-agers also had a high accident rate.

Argentine Economy

◈ Argentina covers 1,072,700 square miles, but her population is only 21,000,000, with a third clustered in greater Buenos Aires. All of this represents a splendid economic potential. However, living costs are rising fast in comparison to the wage scale. The cost of living, for example, went up nearly 25 percent last year. And, according to an independent index, it has risen about 20 percent since December. Unemployment too is high—a total of 700,000 persons are out of work. It is even more startling when we realize that 10 percent of the working force in greater Buenos Aires is unemployed. On the brighter side, President Arturo Illia declared that the nation would see a 6-percent increase in Argentina's gross national product this year. Last year the nation produced 900,000 tons of steel and is now turning out cars at a rate of close to 80,000 a year. While this is a step up, there is a long way to go to satisfy the needs of all the people.

Mods and Rockers

◈ Youthful gangs in Great Britain that have been creating disturbances at seashore resorts are called the Mods and the Rockers. Mods is short for modern; Rockers is derived from rock 'n' roll. Normally quiet seaside resorts along the British seaside have become battlegrounds as rival adolescent gangs fight each other, local citizens and the police. Young hooligans have been wrecking schools, slashing auto tires and derailing trains for "kicks." Another one of their stunts is to take an innocent bystander and toss him over a 20-foot bridge. Some say it was the cold weather that was responsible for the erratic action of youth. But when the weather warmed up the youngsters' behavior was even worse. Boredom and frustration are major elements in the conduct of youth. But no amount of pussyfooting is going to better the situation. Authorities plan a firm approach. But they are also wondering if they are not reaping what has been sown.

British Guiana Tense

◈ Tensions mount in British Guiana. In the latter part of May, 1,300 East Indians were driven from their homes during 36 hours of racial violence in the Mackenzie mining district. There were a number of killings and rapings. Hundreds of homes were burned. The strife disrupting the colony is said to be both racial and political. British reinforcements were being sent to Georgetown to stave off new violence.

For Blacks Only

◈ Some 500,000 Negro families live in the township of Soweto, seven miles from Johannesburg, South Africa. This township is viewed in South Africa as a multimillion dollar showpiece to the rest of the world. It is pointed to as evidence that the policy of apartheid, or separate racial development, does not mean that all black South Africans live like surfs in mud huts. Soweto is the biggest urban concentration of black people in the country. The government views the community as a keystone in its drive for total segregation of the races.

The XB-70A

◈ The XB-70A is a 2,000-mile-an-hour experimental bomber that was unveiled in Palmdale, California, on May 11. The 275-ton plane is not expected to be turned out in numbers. Perhaps its main contribution will be toward the development of supersonic commercial aircraft. The plane has enough new technology in it to have resulted in 1,000 patent applications. Cost to date, for two prototype models, is $1,300,000,000.

Suez Canal Business Booms

◈ When Egypt took over the Suez Canal, some questioned whether it would be able to operate the canal efficiently. On March 22 eighty-five ships of 13 countries made their way through the canal, paying tolls amounting to about $535,900. Of course, in the last nine years vast improvements have been made on the canal, increasing the draught to 38 feet. But, despite major improvements, the Suez Canal Authority says it does not plan to increase passage tolls. The canal's revenue has risen from $78,390,000 in 1955 to $147,420,000 in 1963.

Vaccines and Pregnant Women

◈ Since the pregnant woman often is the target of immunization campaigns against all sorts of diseases during her pregnancy, she ought to know that both she and her unborn child can be harmed by live-virus vaccines. Dr. Samuel L. Katz reportedly warned that he saw "no reason for the deliberate exposure of a pregnant woman (and thereby perhaps her fetus) to a live-virus vaccine." He cautioned against the use of such vaccines during pregnancy.

Parish Hall Burns

◈ The Samoan Catholic Benevolence Society sponsored a dance on May 24 at the parish hall of the All Hallows Roman

Catholic Church in San Francisco, California. A dancer dipped his burning cotton-tipped sword in white gas for a ceremonial dance. The can burst into flames. The fire raced across the stage to the curtains. Some 300 persons panicked. Eighty-eight of them were hospitalized. Twenty persons were seriously injured and six died, all because a pagan custom was tolerated within a professedly Christian institution.

Walls Have Ears

◈ In 1952 the U.S. Embassy in Moscow was ordered to move to an enlarged building farther away from the Kremlin. It appears that the American flag at the original location of the embassy could be seen by Stalin and reportedly this was disturbing to him. But it was disclosed in May of this year that the Russians had at least one other reason. The new location was alive with hidden microphones. Some forty of them were planted in the Embassy walls. American officials stated that the listening devices had survived dozens of electronic and other security checks, but were found only after a wrecking crew had demolished an entire room in the embassy. How many U.S. secrets slipped into Russian ears through these microphones is anyone's guess. Foreign diplomats are warned of hidden microphones. Some have even built rooms within rooms for private discussions. To keep people from eavesdropping, diplomats usually do their business while going for a walk out in the open. Amidst such distrust, how can men bring world peace?

Children and God

◈ "What's wrong with our children?" asks the *Sunday Mirror* in Sydney, Australia. And then it gives the following as a possible answer: "Scepticism towards religion was reflected in a poll conducted by boys at Cranbrook School, Bellevue Hills, which showed that 70% of Cranbrook boys never go to church, 18% do not believe in God and 15.9% are doubtful."

Fiber Plant Deal

◈ From Moscow comes word of the biggest business deal in British-Soviet history. Details have reportedly been worked out for a contract for a $140,000,000 fiber plant to be built in the Soviet Union. The synthetic fiber complex will produce British-patented Terylene. The announcement was made on May 16. The company's Terylene process is well known. It has been sold to Japan, West Germany, Italy, France and other countries. Why cannot nations display such accord where money is not involved?

Few persons would ignore a great treasure if they happened to stumble upon it. Yet millions of these same people have the greatest of all treasures in their own homes and overlook it every day. What is that treasure? It is the Bible. But to benefit from its blessings you need to study it and apply its principles. *The Watchtower* is a semimonthly magazine that will give you the most help in this regard. Do not ignore your blessings. Send for and read

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Awake!

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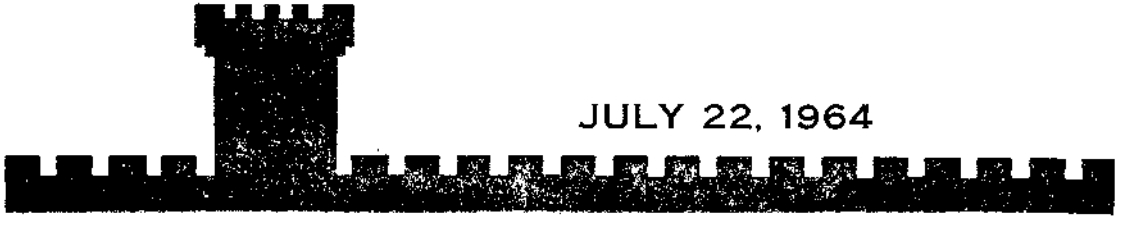

JULY 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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Giving Comfort TO THOSE WHO MOURN

WHEN you are face to face with a friend, someone now very much distressed by the death of a member of his family, what can you say or do? You want to say something, do something, in some way lessen his sorrow and express your sympathy, but words fail you. To make things worse, you are sure that you are expected to make some acknowledgment.

How can you effectively comfort such a person? To begin with, giving comfort to others requires much tact, deep discernment and sincere empathy or fellow feeling. Upon meeting your sorrowful friend, do not act as if absolutely nothing has happened. He will feel as if you are unconcerned about him. Going to the other extreme of strong emotionalism will not help matters either. To the contrary, it will multiply the feelings of grief in your friend. So it is not an extreme show of emotions and profuse sympathizing but a sober attitude, coupled with genuine love and kindness, that will do most to soothe the heart of the grief-stricken one. But what can one say at a time like this?

You might say: "I heard about your (wife, son, or whoever it was) and I want you to know that I share your sorrow." Then, rather than dwelling on the sorrow, why not talk about some happy experiences that you enjoyed with the now-deceased person while he was still living? That will get your friend's mind off the sorrow of death and fill it with happy recollections.

A person in mourning usually feels helpless and alone, so you will want to give him the reassurance that others are interested in him. The bright rays of consideration and kindness can do much to dispel the storm clouds of sudden disappointment and sorrow in his heart. For example, why not offer him some practical assistance? You can express your willingness to take care of any errand that might be necessary, to do some work for him, or to care for his children while he tends to some urgent business. He will really appreciate your kindness.

We are all encouraged by companionship with real friends, are we not? Such association will be greatly appreciated by a person in mourning. Offer it to him. He will have much additional work with respect to funeral arrangements, legal matters, and so forth. So would it not be a fine gesture on your part to ask him over to your home for a meal? It will be one less meal for him to take care of himself, thus lightening his increased work burden. Furthermore, getting him into other surround-

ings and conversing with him encouragingly will give him real comfort. Or why not take your sorrowing friend for a drive in the country, for a walk through some pleasant natural surroundings, or on some other outing? That will give him an opportunity to share your companionship and to avoid dwelling on his loss too much. Of course, one of Jehovah's witnesses has the added possibility of inviting a fellow minister who has recently had a saddening experience to accompany him in the preaching work. Sharing in the joyful activity of talking to others about God's kingdom is a source of great strength and comfort, and diminishes sadness.

Indeed, God's Word provides the best comfort of all. Things that humans might do to show their affection and sympathy alleviate pain for the moment, but they do not give a person hope of regaining the companionship of his deceased loved ones, as do the Holy Scriptures. (John 5:28, 29) So those well versed in the Bible are in the best position to comfort those who mourn, just as the apostle Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God."—2 Cor. 1:3, 4.

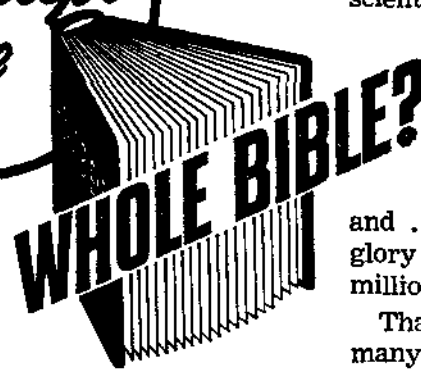
In view of this, what should one who is acquainted with God's Book of Comfort do when someone informs him that he has lost a loved one in death? For example, should a Christian minister of Jehovah's witnesses making calls on the people in their homes take this statement as his cue to be on his way, feeling that a time of mourning is inappropriate for speaking about God's Word? Well, there is a "time to keep quiet," it is true, but, generally speaking, there is no reason for considering a time of sorrow to be such a time. (Eccl. 3:7) Rather, is it not exactly the *right time* for bringing comfort from God's Word, if one goes about it in the proper manner? Do not most people look for comfort when they are distressed, rather than when they have already recovered from their grief?

On the other hand, if a death has occurred on that very same day, it may be wise to wait until the initial wave of sorrow has subsided before giving upbuilding comfort to the survivors. When the time seems appropriate, however, one can immediately express understanding of the situation and then tactfully make a comparison to Jesus' call on the mourning family of his deceased friend Lazarus. It can be pointed out that our Lord and Master truly had what it took to comfort that family—the power of God's spirit to resurrect Lazarus. On that occasion he said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life." (John 11:21-45) If we exercise faith, we too can cherish such a hope. Just think how wonderful it will be to live at the time when people are being raised to life instead of dying! Such a prospect is faith inspiring. The secret behind successfully giving effective Scriptural encouragement to mourning ones lies in getting their minds off their grief and onto the message of God's Word.

So do not be held back from such work of Christian love by personal hesitancy! Tell the mourning ones what you feel in your heart. Tell them about the comfort that is offered by our Creator himself. It is enduring comfort, yes, everlasting comfort, for it points to the time when believing mankind will be united with their dead ones who are given the opportunity of life in God's new order by means of the resurrection. In that new order of things all mourning will cease.—Rev. 21:1-4.

Can You Accept the WHOLE BIBLE?

Is the Bible entirely true, or part myth? What is the authoritative answer?



IT HAS become the popular thing today for persons claiming to be Christians to dismiss parts of the Bible as myth. "In a large section of modern Protestantism, the authority of the Bible has been radically and fatally questioned," observed the Protestant journal *Theology Today* in its January 1964 issue. "The Bible," it said, "is treated as a document of past religious history from which everybody may pick up for himself whatever appeals to him."

But are parts of the Bible dispensable? Are they composed of myths, rather than true historical accounts? Were the Bible writers limited to the knowledge of their times and thereby influenced by current mythologies? Or were they divinely inspired by Almighty God to set down an accurate record of events?

These questions are often raised today, and, surprisingly, many of Christendom's religious leaders, whom people generally think of as champions of the Bible, have been the very ones who have taken the initiative in undermining its authority. Yes, distinguished professors of theological schools and eminent clergymen have dismissed one Bible account after another as myth.

So-called Bible Myths

For instance, consider what they say about the origin of man. Clergyman Dean Hurst writes in the Dunedin, New Zealand, newspaper, *The Evening Star,* of October 30, 1962: "Modern Christians accept the scientific estimate that man developed from some previous creature, that life began upon this planet in the warm salt water where the bulk of it is still existing. Fish developed, fish grew lungs, they crawled up and out of the water and . . . eventually the final crown and glory of creation appeared perhaps 15 million years ago—man."

That this represents the current view of many modern-day religions and their adherents is evidenced by *The Interpreter's Bible,* a comparatively recent Bible commentary edited by some of the foremost theologians in Christendom. In its comments on Genesis, in Volume 1, page 755, they say: "The reptile was content to stay in the swamp; man wanted to climb out of it. He had and still has primitive instincts against which he must struggle, for he began on the plane of the animal; but he has not been content to dwell there."

In keeping with this view, W. Norman Pittenger, a leading Episcopal theologian, explained: "The Episcopal Church has accepted the theory of evolution as an account of man's origin." Therefore, it is not surprising that the well-known Episcopal bishop, James A. Pike, should speak of "the myth of the Garden of Eden," and contend: "I do not know a single member of the Anglican Communion—Bishop, presbyter, deacon or laymen—who believes this story literally."

Jewish authorities are included among those who reject the Bible account of the garden of Eden as myth. Although the Bible makes clear that lower forms of ani-

mals did *not* develop into higher forms, but that "God proceeded to create the man in his image" as a direct creation, many Jewish authorities favor the popular evolution theory. (Gen. 1:25, 27) *The Jewish Encyclopedia,* Volume 5, page 281, explains: "The relation of the teachings of Judaism to this [evolution] theory is not necessarily one of hostility and dissent."

Catholics take a similar view. In a letter of the Pontifical Biblical Commission to the late Archbishop of Paris, it was explained that the first chapters of Genesis "relate in a language which is simple and figurative, and adapted to the minds of a less developed humanity . . . a popular description of the origins of the human race." In other words, so that the less developed mind can understand, the Bible says that God created man, but, in reality, many Catholics argue, God used evolution to develop man from lower forms of life.

That this is an accepted Catholic view is evidenced by *The Catholic Encyclopedia,* Volume 5, page 655, which says: "That God should have made use of natural, evolutionary, original causes in the production of man's body, is *per se* not improbable, and was propounded by St. Augustine." In this connection, Roman Catholic priest J. Franklin Ewing explained that "currently more and more theologians are showing themselves favorable to [evolution]." He said that he "takes for granted . . . the scientific validity of the theory of evolution."

Not only is the creation account rejected by many as a myth, but many other parts of the Bible are considered folk tales as well. "We must accept the facts of mythology in the Bible," asserted United Church minister W. G. Berry. "The ascension of Christ is in truth a myth."* So are Jesus' virgin birth and his second coming, many other ministers and theologians say. In fact, clergyman Lindsay King said unequivocally: "The church should come out flatly and say that the Virgin Birth of Christ is not an historical fact."* And John Pearce-Higgins of Southwark Cathedral in England said that "St. Paul was completely wrong in his idea of a Second Coming."†

There seem to be few parts of the Bible that are not questioned by religious leaders. Even the historical events of Jesus' life are now considered to be myths. For instance, theologians say that "the story of the Magi, and Matthew's account (27: 51-53) of the disturbances that took place in Jerusalem after Jesus' death, appear to be folk tales that were devised to impress the faithful with the magnitude of underlying events."‡

Are Bible Accounts Myths?

Is it not evident that "the authority of the Bible has been radically . . . questioned," as the Protestant journal *Theology Today* acknowledged? Yes, the religions of Christendom pick and choose whatever appeals to them. If a teaching does not coincide with what is currently popular, as is presently the case with the creation account, which does not agree with the popular evolution theory, then what the Bible says is dismissed as myth.

But are worldly religious authorities justified in dismissing Bible accounts as myth? Is the Bible record concerning creation merely folklore? Did man actually evolve from lower forms of animal life? Certainly anyone claiming to be Christian should accept the word of Jesus Christ on the matter. What did he teach?

Not once did Jesus intimate that even one part of the inspired Hebrew Scriptures is myth. Rather, when the religious Pharisees tried to trip him up on the mat-

* Toronto *Daily Star*, May 4, 1963.

* Toronto *Daily Star*, December 21, 1963.
† New York *Times*, August 11, 1963.
‡ *Time* magazine, May 3, 1963.

ter of divorce, Jesus appealed to the Genesis account, saying: "Did you not read that he who created them from the beginning made them male and female and said, 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'?" Here Jesus quoted directly from the account in Genesis 1:27 and 2:24 regarding the creation of Adam and Eve. He thereby stamped this Bible account as literally true.—Matt. 19:4, 5.

Jesus was in far better position to know the facts on man's origin than are religious theologians today, for, in his prehuman spirit form, he had been in heaven, able to witness personally man's beginning on earth. Certainly, then, Jesus' testimony in verification of the creation account recorded in the Bible book of Genesis can be relied upon! He is "the Faithful Witness," who not once gave false or misleading information.—Rev. 1:5; 3:14.

Jesus' disciples and apostles recorded factual information in accord with what they learned from Jesus. And so Jude, Jesus' half brother, when speaking about Enoch, identified him as *"the seventh man in line from Adam."* How absurd to identify Enoch's ancestor so specifically if Adam were a mythical character! But that Enoch *was* the seventh man from Adam, Jesus' disciple Luke proves when he traces Jesus' genealogy directly back to Enoch, and then to Adam.—*Jude 14; Luke 3:37, 38.*

The apostle Paul, who wrote more than half of the books of the Christian Greek Scriptures, also spoke of Adam and Eve as actual persons. Like Jesus, Paul too quoted from the creation account, and said: "The first man Adam became a living soul." (1 Cor. 15:45; Gen. 2:7) On another occasion, he wrote: "Adam was formed first, then Eve." (1 Tim. 2:13) And in writing the Christian congregation at Corinth he acknowledged that "the serpent seduced Eve by its cunning." (2 Cor. 11:3; Gen. 3:1-5) How evident it is that Jesus' first-century followers believed the creation account recorded in Genesis! They certainly did not view it as a myth.

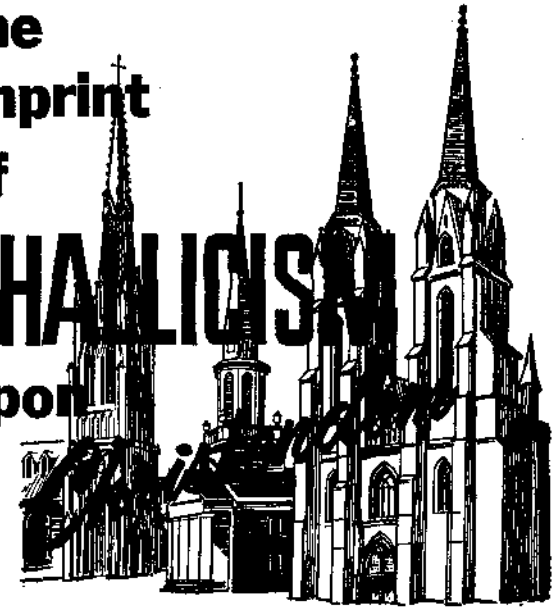
Sound Basis for Acceptance

Jesus Christ and his first-century followers accepted the whole Word of God as true, not just part of it. They did not pick up just what appealed to them, and reject the rest. That would have resulted in the early Christian organization's being just as divided as the religious sects of Christendom are today.

This acceptance of the whole Word of God meant that first-century Christians respected its high moral standards and lived by them. They avoided fornication, adultery, lying and cheating and other works of the flesh. However, today people no longer have respect for these laws of God, for they have been taught to dismiss the parts of the Bible that do not appeal to them. What awful moral fruitage this has resulted in throughout Christendom! Lawlessness is rampant.

But today we have every reason to accept the whole Bible and to live by it. It is the truth! The best evidence to that fact is the word of Jesus Christ himself. Without any qualifications he said of God's Word: "Your word is truth." His apostle Paul did not make any exceptions either, but said: *"All Scripture* [not just part of it] is inspired of God." Yes, there is no good reason why you should not accept the whole Bible.—*John 17:17; 2 Tim. 3:16.*

the imprint of PHALLICISM upon



SURPRISING as it may seem, there are many symbols in the religions of Christendom that reveal a pagan heritage. These were adopted from non-Christian religions by professing Christians after the death of the apostles. With the passing of time the things they adopted became accepted as being traditionally Christian and are considered as such by most persons today; yet their origin was not in the teachings and way of worship of Christ and his apostles. They originated in the pagan religions to which pure Christianity was opposed. This shocking fact is acknowledged by historians.

In the book *The Outline of History* by H. G. Wells, the observation is made on page 513: "Natural, too, was it for Christianity to adopt, almost insensibly, the practical methods of the popular religions of the time. . . . One accretion followed another. Almost insensibly the originally revolutionary teaching was buried under these customary acquisitions." Another historical work, *A Short History of Civilization* by Lynn Thorndike, makes a similar observation on page 209: Nominal adherents naturally kept much more of their worldly and even pagan ways than had the earlier converts. Greek Gods were metamorphosed into medieval saints, and many rites of the pagan period continued under a Christian veneer."

Phallic Worship

In the Roman Empire, as well as other parts of the ancient world, phallic worship was popular. The male sex organ was realistically reproduced by phallic worshipers on statues in public places and on the walls and floors of Roman homes. It was also represented by upright pillars, stones and poles, such as those that were worshiped by peoples of the East. The good kings of Judah destroyed such phallic poles. Regarding Jehoshaphat the Bible says: "His heart became bold in the ways of Jehovah, and he even removed the high places and the sacred poles from Judah."—2 Chron. 17:6.

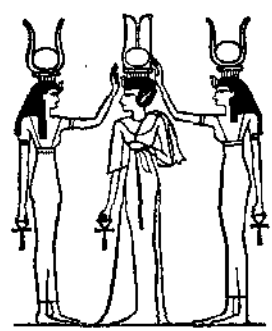
Among the Romans a small representation of the phallus or male generative organ was hung around the necks of children to protect them from evil influences. To many persons who profess to be Christian today this would be a shocking practice. They would never contemplate doing that to their children. But without realizing it, that is precisely what they are doing.

What is generally regarded as a symbol of Christianity by the people of Christendom was not regarded as such by Christ's apostles and other Christians of the first century. In their day the cross was not a symbol of Christianity but was a popular religious symbol among the pagans. To the pagans the cross symbolized the phallus and its generative glands. That is why the Egyptians regarded it as a sign of life. On the walls of their many tombs can be seen this phallic cross with a circle or

handle on top. This type of cross is designated in our dictionaries as an "ankh" or *"crux ansata."*

The combining of a cross with a circle depicts the male and female generative organs that are the source of life for new generations of humans. The book *Short History of Sex Worship* by H. Cutner makes this observation, on page 16: "Various figures of crosses are found everywhere on Egyptian monuments and tombs and are considered by many authorities as symbolical either of the phallus or of coition. . . . In Egyptian tombs the crux ansata is found side by side with the phallus." A similar association of the cross with the phallus was noted in the ruins of Herculaneum and Pompeii. The book also says, on page 193: "The straight line, represented by the letter I, or the figure 1, is sometimes considered to be the male symbol. . . . In any case, with a bar across, it becomes the cross, one of the most famous of all symbols; and when attached to the circle depicts the 'Bar of Isis' or the union of the sexes."

Being a symbol of the male and female generative organs, the *crux ansata* or handled cross was a logical symbol for representing fertility or life. Acknowledging this, the *Encyclopedia of Religion and Ethics,* Volume 4, page 326, states: "Whatever may be the material object of which the handled cross is the representation, its abstract sense is not doubtful: it is a symbol of life, of the vital germ, and it is not without reason that it has been called the key of life. . . . Its presence has been noted on bas-reliefs, tombs, pottery, jewels, coins, from Sardinia to Susiana, along the shore of Africa, in Phrygia, Palestine and Mesopotamia."



Egyptian drawing of Hathor, Nefertari and Isis, each holding the "crux ansata," "the sign of life"

The cross was worn by the pagans on necklaces and other jewelry just as is done by professed Christians today. The book *The Two Babylons* by Alexander Hislop points out, on page 198, that the pagans used it "as an amulet over the heart; it was marked on the official garments of the priests, as on the official garments of the priests of Rome; it was borne by kings in their hand, as a token of their dignity or divinely-conferred authority. The Vestal virgins of Pagan Rome wore it suspended from their necklaces. . . . Men as well as women wore earrings; and they frequently had a small cross suspended to a necklace, or to the collar of their dress."

Pagans that worshiped nature gods usually worshiped the powers of fertility. For this reason representations of the phallus and the cross were in common use among them. M'Clintock and Strong's *Cyclopœdia,* Volume 8, page 57, states that the cross "was an object of common worship throughout the nature-religion of the East." It also was common among the Egyptians, Greeks and Romans who worshiped nature. The Roman nature god, Bacchus, was represented at times with a headband containing a number of crosses.

According to the *Standard Dictionary of Folklore,* Volume 1, page 264, the Greeks associated the cross with Aphrodite, who was the goddess of sensual love. This fertility goddess was called Venus by the Romans. Standing before her temple in Hierapolis in Asia Minor were two huge phalli, each 180 feet high. Another linking of the cross with fertility by the Greeks was revealed during the excavation of Troy in Asia Minor. A female figure was found there that had a cross on its pubic region. The "phallic symbols in Greece, Rome and Japan," the *Stan-*

dard Dictionary of Folklore states, "are sometimes in the form of inverted tau crosses," shaped like a "T."

In view of the fact that there is no Scriptural precedent for using a cross as a symbol for Christianity, its usage in Christendom is an imprint of paganism. It is a carry-over from ancient phallic worship. Is there any real difference in the practice of parents today who place a necklace with a cross on it around the necks of their children and the practice of ancient Roman parents who put a necklace with a phallus on it around the necks of their children, since the cross was a symbol of the phallus?

Cross and Easter

The festival of Easter that is observed by Christendom is another imprint on her of paganism. With reference to this festival *The Encyclopœdia Britannica,* 11th edition, Volume 8, page 828, states: "The name Easter, like the names of the days of the week, is a survival from the old Teutonic mythology. According to Bede it is derived from Eostre, or Ostara, the Anglo-Saxon goddess of spring." This was a fertility festival among the pagans, as indicated by their associating with it eggs and the prolific rabbit. Commenting on the Easter rabbit, *The Catholic Encyclopedia,* Volume 5, page 227, states: "The rabbit is a pagan symbol and has always been an emblem of fertility." About the egg, this same encyclopedia says: "The custom may have its origin in paganism, for a great many pagan customs, celebrating the return of spring, gravitated to Easter. The egg is the emblem of the germinating life of early spring." Regarding the egg, *The Encyclopœdia Britannica,* 1959 edition, Volume 7, page 859, observes: "But the conception of the egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians, who had also the custom of colouring and eating eggs during the spring festival."

The hot cross buns used in the Easter festival are still another imprint of pagan phallic worship. The Greeks and Romans used the same type of buns or cakes. Pointing this out, *The Encyclopœdia Britannica,* 1959 edition, Volume 4, page 381, states: "Like the Greeks, the Romans ate bread marked with a cross . . . at public sacrifices, such bread being usually purchased at the doors of the temple. . . . The cross bread was eaten by pagan Saxons in honour of Eostre, their goddess of light." Among some who professed to be Christians these buns or cakes were shaped as the pagan Romans shaped them—in the form of the phallus. "There is some reason," says the book *A Discourse on the Worship of Priapus* by Richard Knight, "for believing that, at least in some parts, the Easter cakes had originally a different form—that of the phallus. . . . The custom of making cakes in the form of the sexual members, male and female, dates from a remote antiquity and was common among the Romans." Since Easter was a fertility celebration, it is not surprising that some professed Christians made the buns in the form of a phallus and others, as is done today, put a cross, the symbol for the phallus, on them.

The Christian writer Minucius Felix of the third century denies, in his argument against accusations made by pagans, that Christians used the cross in their worship. He told the pagans that *they* were the ones who adored the cross, not Christians. He said: "Crosses, moreover, we neither worship nor wish for. You, indeed, who consecrate gods of wood, adore wooden crosses perhaps as parts of your gods." (*Ante-Nicene Christian Fathers,* Vol. 4, p. 191) In his days the cross was not venerated by Christians and was not used as the symbol of Christianity. It was strictly

a pagan fertility symbol that represented the procreative parts of pagan gods.

Pillars, Towers and Steeples

As the ancient pagan phallic worshipers used pillars and columns to symbolize the phallus, so worshipers of the Hindu god Siva do today in India. The male generative organ is the symbol of Siva and is called by Hindus the lingam. It is an object of deep veneration throughout India. A phallic column or pillar is in the innermost section of Siva shrines. The columns on the grounds of Hindu temples and the towers on the temples are all phallic symbols. The book *Sex Worship and Symbolism of Primitive Races* by Sanger Brown makes this observation, on page 41: "There is scarcely a temple in India which has not its lingam, and in numerous instances this symbol is the only form under which the god Siva is worshipped."

Frequently a phallic column is combined with the blossom of the lotus flower. It might rise out of a representation of the flower or it might have a representation of its leaves at the top of the column. This blossom is the symbol of the female generative organ. Commenting on these symbols, the book *Man's Religions* by John Noss observes, on page 251: "The sex-energy which was identified with him [Siva] was represented to the eyes of his worshipers by symbols. Chief among these representations have been the linga and yoni, conventional emblems of the male and female organs of generation. . . . Shiva's worshippers, in their homes as well as in their temples, approach these symbols in devout worship."

Upright objects such as columns, pillars, towers, stones, mounds, poles, and so forth, represent the lingam to phallic worshipers. On this point George Scott states in his book *Phallic Worship,* page 201: "A mountain, obelisk or anything conical excites the idea of the Lingam to the Hindu." These symbols of the phallus in pagan sex worship have left their imprint upon the church buildings of Christendom.

The steeples and towers on church buildings find no basis for their existence in the Biblical record about Christianity. They have their origin in the phallic towers, columns and spires of pagan temples that were devoted to sex worship. The book *Sex Worship and Symbolism of Primitive Races* by Sanger Brown states, on page 38: "There is evidence to show that the spires of our churches owe their existence to the uprights or obelisks outside the temples of former ages." Confirming this, the book *Sex Symbolism in Religion* by J. B. Hannay remarks, on page 347: "The lingam is represented by all upright things, such as pillars, gate-posts, upright stones, tree stems, serpents, cross, trident, the spire . . . the bell tower." Quoting writers on phallic worship, M'Clintock and Strong's *Cyclopœdia,* Volume 8, page 57, says: "The nimbus, the aureole, the cross, the fish and even the spires of churches, are symbols retained from the old phallic worship."

These facts may be shocking to persons who have not been aware that Christendom has a pagan heritage, but they are facts that should not be lightly dismissed. They have a major bearing on whether a person has a favorable relationship with God. The religious symbols and customs of paganism are defiling. They can cause a person to be cut off from God's approval. Therefore the Scriptures command: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing'; 'and I will take you in.' "—2 Cor. 6:14, 17.

What's Back of the RACIAL STRIFE?

PRACTICALLY wherever there are differences in skin color, race is a problem. From time to time race violence explodes in South Africa, and people die. Even in Britain not long ago racial tensions erupted, causing Parliament to restrict entry of certain racial groups from other Commonwealth countries. In Russia and Czechoslovakia last year African students were beaten up and mistreated. And in Bulgaria fellow students hurled verbal insults at them and refused to sit next to them.

On the other hand, when the blacks obtain control, the whites are often discriminated against and mistreated, as has been demonstrated in certain newly independent African countries. But the trouble is not only between the blacks and the whites. The New York *Times* of recent date, for example, has reported frequently on the racial strife between the Negroes and East Indians in British Guiana. In other countries, such as Peru, Indians are often mistreated and referred to in degrading terms by whites.

But it is especially in the United States that racial strife now erupts like an angry volcano. In Nashville, Tennessee, on April 29, the police had to restrain a crowd of angry whites from attacking a group of Negro demonstrators. "Put a knot on their head. Let us at 'em," they shouted. The week before, racial strife in Guthrie, Oklahoma, overwhelmed the local police force, and Oklahoma City police had to race to the town's aid.

An outstanding demonstration of hostility toward the Negro in the northern United States came in the Wisconsin presidential primary. There the segregationalist governor of Alabama, George C. Wallace, campaigned on the platform that a vote for him was a vote against the civil rights bill to grant Negroes certain freedoms. He received an astounding number of votes.

Both whites and blacks have resorted to violence. Following a series of demonstrations in Birmingham, Alabama, a Negro church was bombed, killing four children. As was feared, the arrival of spring this year brought a renewal of this race violence. On March 23, a Negro woman, the mother of nine children, was shot down in Jacksonville, Florida. On the other hand, in Brooklyn, New York, on April 21, some fifty Negroes mobbed a group of Jews, shouting: "You don't belong in this country." And in Harlem, the major Negro community in New York City, anti-white gangs are reported to be roaming the streets. Already several whites have been slain. "It's never been as bad as it is today for white men," a clothing salesman in Harlem claims. "For 24 years I've worked here, but only now do I feel uncomfortable."

So serious has the situation become that an official of the National Association for the Advancement of Colored People warned: "If there's any sense of responsibility left on the part of either the white or the black racists, they are under the sternest obligation to stop now before they carry the nation further toward disaster."

But what are the underlying reasons for all this racial strife?

Economic and Political Fears

There is actually much more to it than the often-pointed-to fact that the blacks have not been granted all the freedoms that the whites have. Of course, that is a basic issue, many blacks feeling that the whites want to keep the Negro subservient. They believe that one of the reasons for this is economic; that is, that whites fear loss of cheap labor. On the other hand, viewing things politically, whites fear that if the Negro is given more freedom and power, the property and lives of whites will be endangered. Those who would refuse to grant more freedom to the Negro point to what has happened in certain places where the Negro has gained freedom. They remember how whites were slaughtered indiscriminately by radical elements when certain African countries obtained independence.

In the United States it was just one hundred years ago that the Negroes were freed from slavery to the whites; however, they were not given the same rights and opportunities as white Americans. For example, it was not until ten years ago that the Supreme Court finally ruled against the segregation of races in public schools. A not insignificant factor in the strife is the attitude some political leaders have taken toward court decisions granting more rights to the Negro.

Wrong Examples, Wrong Teaching

The example of some political leaders who defied court decisions further stirred up the racial strife. Following the momentous Supreme Court decision, the Jackson, Mississippi, *Daily News* said: "Human blood may stain southern soil in many places because of this decision . . . It means racial strife of the bitterest sort. Mississippi cannot and will not try to abide by such a decision."

When political and educational leaders in a community resist a country's laws, they set an example that will be copied by others, especially by youths; trouble and strife ensue.

But wrong examples get started long before political leaders enter the arena. By example, the parents often teach their children racial prejudice. If not openly, they may slyly and subtly teach their children prejudice, saying, "Don't play with those children." Many parents obviously have not taught their children what the Bible says about the different races; namely, that God "made out of one man every nation of men, to dwell upon the entire surface of the earth."—Acts 17:26.

Humans thus are not born with race prejudice. The modern historian Arnold J. Toynbee wrote: "Every human child knows that the physical differences between one human breed and another are of no consequence. Children start life unrace-conscious, and they remain unrace-conscious unless or until they are indoctrinated with race prejudice." This explains it. One has to be taught to believe that skin color makes a difference, and that individuals should be viewed on this basis. Children who have shared daily life with those of another skin color and have not been turned against them by adults grow up appreciating and enjoying them as people.

There certainly is no basis for believing that a person of one race is better than one of another. Wrote Professor R. Benedict and Dr. G. Weltfish, Department of Anthropology, Columbia University, in the pamphlet *The Races of Mankind:* "The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the

earth are a single family and have a common origin. . . . All the racial differences among them are non-essentials."

But instead of being taught the truth scientifically and Biblically, people are taught the wrong way from youth up. Not having right teaching when they were young, crowds respond violently to wrong teaching. "If I wanted to," claimed a racist earlier this year, "I could work you up enough to go out and shoot a Negro in an hour."

Wrong education, teaching hate for those of another race, particularly affects young persons, who are easily stirred up to violence. It was largely youths who attacked Negro demonstrators at Nashville, Tennessee, and who are involved in much of the strife in the United States. It was youths who were reported to make up an anti-white gang in Harlem. It was twenty youths who attacked a Columbia University professor on May 22 in New York City, shouting, "White man, we're going to get you." Six of those youths were apprehended by police; their ages: from 13 to 16. It was youths involved in this news report: "In Salisbury a band of Africans set upon white women shoppers in a downtown store, punching, slapping and beating them in a fury. About 20 African youths entered the store, the OK Bazaar, and mingled with shoppers. At a prearranged signal—a whistle—each youth attacked the white nearest him."

The sole reason for such assaults was difference of race. But those youths of both races had been wrongly educated and were stirred up by the examples and words of older persons. They had been educated to hate those of another race to the point of violence.

Not Practicing True Christianity

Obviously too many youths and adults of all races have not been well taught and especially so when it comes to the will of God. When Jesus Christ was upon the earth he drew no distinction between people because of skin color. When he said that "you must love your neighbor as yourself," he made no exceptions on the basis of race. He had in mind people of all different skin colors when he said to 'do unto others as you would have them do unto you.' The failure of many professed Christians to follow Jesus' teachings is a root cause of present-day racial strife.—Matt. 22:39; 7:12.

How, then, can they really be Christians? Some even claim to abide by the words of the Lord Jesus Christ and yet they may consciously or unconsciously be prejudiced against others because of skin color. They may really view those of different color as inferior. If hidden prejudices exist, each Christian has the responsibility before God to root them out.

Certainly true Christians cannot succumb to race prejudice, if they are to please God. Hence they will not fall into the common error—a factor behind the racial strife—of condemning an entire race for the unlawful acts of certain individuals. People may do this even unconsciously. They say that "a Negro raped a woman" or that "a white man beat his boy to death." Thus the tendency is to blame the whole race, to imply that he did the wrong because he is of a certain race. Newspapers sometimes highlight the race of wrongdoers. People are made to think of others in terms of color of their skin. But the fact is that the wrongdoer is simply an individual. The only circumstance when it is justifiable to condemn a group for the crime of an individual is when that person belongs to an organization or society that advocates such conduct or that undermines the moral fiber of its members.

Not to be overlooked as a significant

factor in the racial strife is the illuminating fact that Satan the Devil would be "hurled down to the earth," and because of "having great anger" would stir up unprecedented strife on the earth. This has happened. Bible chronology and fulfilled prophecy identify this as the generation that has experienced the ousting of Satan from heaven and resultant woes of strife. The Devil has filled men with his spirit of hate and violence, so that they are determined to fight to the death any racial measures to which they are opposed. How evident it is that the only real solution to the racial problem is God's kingdom, which will soon sweep away this wicked system of things and usher in a new order of righteousness!—Rev. 12:7-12.

Bible Truth Prevails over Opposition

TACTFULNESS BEARS FRUIT

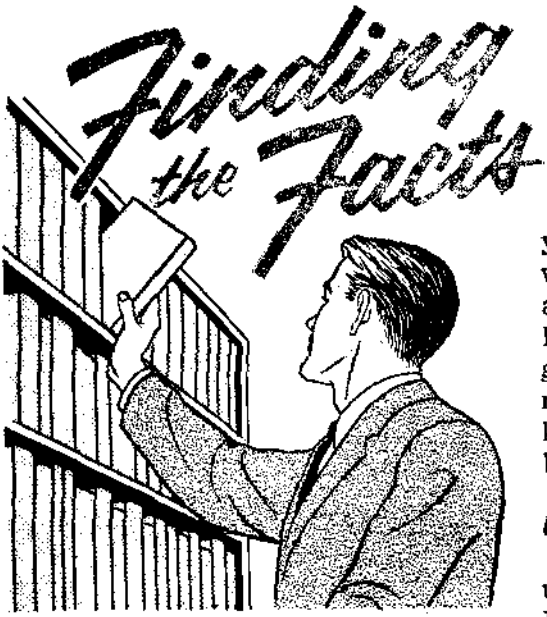
◆ A witness of Jehovah in Canada, in her house-to-house ministry, met a very opposed woman who kept shouting in a rage. The Witness was unable to go on with her sermon because the woman kept up her opposition. Through all this, though, the Witness managed to remain calm, keeping a very peaceable attitude. After a while, the Witness left, wishing this person good day. The woman retreated into her house, sat down, and began to think. She thought of the mild manner of the Christian woman at her door and of the terrible things she had told this Witness. She thought about this for two days. Finally, she got in touch with the Watch Tower Society and apologized for the way she behaved with the Witness who came to her door. A back-call slip was made out and sent to the congregation in whose territory this woman lived. As it happened, the very same Witness got this slip, went on the call, took one look at the house and thought, "Oh, no, there must be some mistake!" But she knocked on the door anyway, and to her surprise the woman invited her in and apologized for her previous behavior. The Witness was allowed to go on to explain her purpose in calling, and a home Bible study was started.

PERSISTENCE WINS OUT

◆ In a day of preaching in a very large *fazenda*, a witness of Jehovah from Cambará, Paraná, Brazil, was able to place the book *"Let God Be True"* with a man who showed interest in the Bible. Realizing that the man would not learn automatically, the Witness felt it his duty to help him, and returned to visit him and began a weekly Bible study. This man's father, mother and wife were so violently opposed that sometimes he hid out on the day marked for the study, but the Witness did not become discouraged but would appear unexpectedly on another day. The family moved to the city of São Paulo, where the Witnesses would visit him and encourage him. But soon, as his employment did not turn out well, they returned to the farm, and the study was started again. Soon the opposition was so strong that it was necessary to stop the study for a while, but when the study was resumed once again, the Witness noticed with great satisfaction that this time his student was willing to face all the difficulties and opposition. Finally he became a faithful Witness, together with his wife and children. Persistence won out.

CHANGED ATTITUDE

◆ A Witness in Canada reports: "Ten years ago I worked with a young girl in a hotel. She was very opposed to Jehovah's witnesses and even persecuted me. Recently, I arrived in Quebec again and met this person on the street. She was very glad to see me and invited me to her house. She greeted me with joy. I talked to her about the Bible and placed the book *From Paradise Lost to Paradise Regained* with her. We started a study right away. She invited me for supper, so I stayed. One of her brothers became interested so he also took the *Paradise* book, and after supper I started a study with him. The next day, to my surprise, she asked to go with me in the house-to-house ministry. She was in the service for an hour with me. Now she attends the *Watchtower* study with her three daughters, seven, eight and nine years of age. I hardly have words to express the feelings that I had when meeting this person who had changed her attitude so much toward God's truth."



MOST of us, from time to time, need to find certain facts. And those who do writing, prepare public talks or work on themes for school need to find a good deal of factual information. This is not easy. Even high school and college students are depressed at times by an inability to find the desired information. So when we need to know certain facts, it pays to know how to find those facts.

The art of finding facts, commonly called research, needs to be approached systematically. For example, what is it you want? What is your purpose in obtaining the information? You do not want all the information on a subject, so what aspect of it are you going to concentrate on? Answers to those questions will help you to make a systematic approach to research, saving you much time and effort.

For most persons who desire facts on a subject, one of the best places to go is the public library. Get to know your library. Where are its reference books, the encyclopedias, dictionaries, annuals, atlases and other books filled with facts? Your library may publish a leaflet explaining the many features it has, and this will help you in learning what library facilities are open to you.

If you have difficulty in finding what you need, you can tell the librarian exactly what you want; you will often be surprised at the helpful results. Perhaps your library has a telephone service, and a quick call will give you the fact you need. But when your need for finding facts is great, you should know how to use the library and its reference books.

Using Encyclopedias

On the reference shelves of libraries are usually a number of sets of encyclopedias. Here is a good place to find basic information on a wide range of subjects, and it is often a good start for any kind of research project. To find the facts you want, however, it is worthwhile to keep in mind that encyclopedias differ somewhat in the information they contain, in their system of arrangement and in their purpose. For instance, *The Encyclopædia Britannica* and *The Encyclopedia Americana* are keyed to the interests and learning of adults and young adults, especially those who require a scholarly approach and technical accuracy. If you are searching for general facts and do not require very technical information, you will often find it quicker and easier to consult such sets as the *Britannica Junior Encyclopædia*, the *American Peoples Encyclopedia*, the *World Book Encyclopedia* and *Collier's Encyclopedia*. In isolated fact-finding, a one-volume encyclopedia such as the *Columbia Encyclopedia* will often give you the bit of information quicker than larger works.

But if you are doing research so you will be qualified to discuss or write about a subject thoroughly, you will require considerable

information; and one encyclopedia is not likely to be enough. Consult several, for some will have excellent facts that are not in others. And by consulting several, you will be better able to check your facts for accuracy and reliability.

Then there is the system of arrangement. Some encyclopedias are arranged alphabetically by large subjects; others by minutely alphabetized small subjects. When encyclopedias treat subjects as subtopics under a main heading, it is vital to consult the index, and it is often a good idea to use the index with any encyclopedia.

When using encyclopedias, it pays to know the date when a particular edition was issued. This will save you time. You may be looking for information about an event that took place *after* the publishing of the encyclopedia. For instance, if you were looking up information on a recent archaeological discovery and the encyclopedias in your library were several years old, you would need to go to one of the encyclopedia supplemental books, such as the *Americana Annual,* the *Britannica Book of the Year* or *Collier's Encyclopedia Year Book.* These books are issued every year and contain information on events that took place the year previous to publication. Use of these volumes will help you to keep your facts up to date.

If you happen to be doing religious research, it is vital to know that the latest editions of encyclopedias tend to whitewash or leave out the failures of Christendom's major religious organizations, thus obscuring the truth.* So with such historical subjects, it pays to consult older editions of encyclopedias, such as the *Britannica's* excellent eleventh edition. Thus older editions never go wholly out of date, and they often include articles on subjects no longer treated in current reference books.

Further, if you are seeking information on a particular religion, it pays to get the official viewpoint of the religion involved. If one wants to know the Catholic viewpoint of certain religious doctrines, he could consult *The Catholic Encyclopedia;* or if he is interested in information on Jewish history and customs, he would do well to consult *The Jewish Encyclopedia.* Then in large libraries there will likely be the *Encyclopedia of Religion and Ethics,* with its twelve volumes and an index; it has many articles on religious beliefs, customs, and so on.

Besides encyclopedias, there are books often known as "almanacs," such as *The World Almanac and Book of Facts,* which are crammed with facts and figures on just about everything.

Newspapers, Magazines, Books

Often the facts you seek are not in almanacs and encyclopedias but may be in newspapers or magazines; this is especially true with the latest statistics, such as those on the rising rate of crime in a certain area. Newspaper and magazine articles, however, tend to drop out of sight more easily than books; yet their information continues to be available through the agency of newspaper indexes and periodical indexes. Many libraries have newspapers on microfilm and they may have indexes such as *The New York Times Index* and *The Official Index to the Times* (London). Your library may also have a periodical index, such as the most-used one in the United States, the *Readers' Guide to Periodical Literature,* and Britain's Library Association's *Subject Index to Periodicals.* Canada, Australia, South Africa, Sweden, West Germany, Spain and other countries have indexes to their more important periodicals. The index will direct

* For examples see the *Awake!,* November 22, 1962, pp. 11, 12.

you to the particular magazine issue you seek. A certain number of magazine issues make up a volume, and when it is complete, many libraries have them bound like a book.

Public speakers and those seeking answers to questions on many subjects will find a wealth of information by using the *Watch Tower Publications Index* and its supplements. By using this index students preparing compositions will often find valuable information that is not in their school reference books.

Frequently you will find just the facts you want in what some libraries call the vertical file. This is a collection of pamphlets or booklets on a variety of subjects, usually arranged in alphabetical order. It consists of a row of steel or wooden drawers holding manila folders with pamphlets in them. In the vertical file, you will often find official publications, those issued by local or national governments and which are usually unbound. When using leaflets or pamphlets, find out who publishes them. If it is a tourist folder put out by a city to attract people, you would want to be carefully selective in using the material, knowing it will be slanted and perhaps exaggerated. A researcher intending to talk or write about a city would be most unwise to base his material on tourist folders and the like; his material would be one-sided and would probably sound much as if it were prepared by the city's chamber of commerce.

Pamphlets, magazine and newspaper articles, valuable though they may be, are sometimes inadequate because they popularize or overly simplify subjects; important details may be left out; or there may be small inaccuracies because of the desire to simplify the information. Hence the thorough researcher knows the need for consulting textbooks. This requires knowledge of how to use the card catalog of your library.

If you are going to obtain some textbook on a subject, select a few of the most promising authoritative texts. Find out what a book covers from its table of contents. Then consult the book's index. A good one will give you all the minor topics, some of which may be scattered throughout the book. Use of the index prevents fruitless searching and waste of time.

There is something else you should know when selecting a book: What is the purpose of the writer? Who is the writer? If a book says a certain industry is being discriminated against by the government, who is the writer? Is he a spokesman for that industry? Or is he someone more objective in his approach? You can usually find out the motive of the author by consulting the book's preface or foreword. This will not only tell you what the author is trying to prove or put across but will often indicate what is omitted from the author's treatment of the subject. It may also tell you whether he is giving just his personal view of the matter or is covering the viewpoints of the main authorities.

When selecting a textbook, it is a good idea to know the date when it was published. If your research involves science and technology, you will need the latest information. A book just a few years old may be out of date. So if you are doing research on such matters as geography and astronomy, always check the latest sources of information. And in regard to science, be alert to distinguish fact from theory. A researcher wants fact, not a scientist's speculation or philosophy.

In historical matters, a book written by a contemporary will be very helpful in getting accurate details. One who writes about the subject a century later has had to depend on the writings of others. But the writer who is a contemporary may have

a narrow view of the matter, whereas the one who writes about it a century later may give a better overall view of the subject.

Then there is the matter of where a book is written. If you are doing research, for example, on the American Revolutionary War, books published in America are going to have a different viewpoint from those published in Britain. By consulting both British and American books, you would get both of those viewpoints. So be alert to the place of publishing, when the writer lived and who he is.

Accurate, Balanced Coverage

If you are going to have a "depth" discussion of a subject, not a superficial one, reference to one encyclopedia is not enough, as we have seen. So with textbooks. Go to several. Read groups of sources or authorities. Only by doing this can you become an expert able to check one authority against another. One book may present legend as fact; another may show why that same legend could not be true. It is not wise to stop research when you are coming up with different answers. Continue finding facts till you can harmonize discrepancies or till you keep coming up with the same answers.

Failure to do enough research and in enough authoritative sources is undoubtedly the most common failure of researchers. College students make the same mistake. "Most of the problems in research themes," says Professor William H. Armstrong in *Study Is Hard Work,* "arise from lack of material." It takes time to delve deeply into an aspect of a subject, but the one presenting the information owes it to his listeners or readers to present it in depth, giving a balanced and thorough coverage.

When consulting textbooks, the researcher needs to overcome a certain amount of awesome respect for the printed word. The fact is that a terrible amount of nonsense and error gets into print. Hence the need to be selective, to check one authority with another and to evaluate ideas carefully.

Always be certain you present accurate information. It is wise to verify facts. For instance, if you are doing research on a certain religious organization and you go to books or works that are critical of that organization, you will often find helpful facts. But are they reliable? If you use any of the facts given by critics, verify them by going to the official publications of the organization in which you are interested. Get their explanation or viewpoint. Many researchers make glaring mistakes and distort the truth by depending on secondhand information, especially that of critics. The viewpoint of a critic may prove enlightening, but be certain you have the facts right by going to the official publications of the group about which you are speaking or writing. Knowing that you are not speaking or writing from "hearsay," your listeners or readers will have confidence in what you say.

Finally, in doing research, if you are a Christian, check your information by Bible principles. A psychologist, for instance, may write impressively on rearing children; yet his conclusions may be contrary to the Bible and hence grossly inaccurate. Verifying ideas by Bible principles will help you to avoid misleading others by what the Bible calls "the philosophy and empty deception" of men.—Col. 2:8.

So learn how to use your library and its reference books. Use an index to find magazine and newspaper items. Select textbooks carefully. Go to enough authoritative sources so that you will find your facts. Then present an accurate, balanced coverage that will truly enlighten others.

Refrigeration in the TROPICS

By "Awake!" correspondent in Barbados

ENJOY it ice-cold! Yes, how refreshing a cool drink can be on a hot day. In the tropics you need this every day of the year. In this island of sunshine, Barbados, the temperature stays between 70 and 90 degrees Fahrenheit all the year around. The increased sale of refrigerators in this island, which no doubt is duplicated in other tropical countries, shows that the battle against the heat and food decay is on.

For many centuries men have struggled with this problem now called refrigeration. This principle has long been known to men. The early Egyptians found that water could be cooled by placing it in porous jars on rooftops at sundown. The night breezes evaporated the moisture that seeped through the jars, making the water inside the jar cooler. In Bible times the common people cooled their wine by the simple mode of evaporation. They would dip a cloth in water, wrap it around the bottle and then hang the bottle in the heat of the sun. The evaporation carried off heat from the wine, and the process made the wine almost as cold as ice.

Overcoming the refrigeration problem in the tropics is urgent, for decomposition of food is rapid. Fish caught early in the morning may smell bad at night. Often people who die are buried the same day for the same reason. Some of the earliest recorded experiments with food preservation date back to 1683, when Anton van Leeuwenhoek opened a whole new scientific world. The Dutchman invented a microscope and discovered that crystal-clear water contains millions of living organisms. Today these are known as microbes. Scientists studied these microbes and found that rapid multiplication took place in warm, moist conditions such as provided in food and other materials. This multiplication of microbes was soon recognized as the major cause of food spoilage. By contrast the same type of microbes in temperatures of 50 degrees Fahrenheit or less did not multiply at all. Through these scientific discoveries it became apparent that fresh foods could be safely preserved in temperatures of 50 degrees Fahrenheit or less. It was now possible to preserve food by drying, smoking, spicing, salting and *cooling*. One of the first patents for a practical ice-making machine was granted in 1834 to Jacob Perkins, an American engineer living in London. Within fifty years ice-making machines were produced in the United States, France and Germany. Today you will find them in every country under the sun.

Principles of Refrigeration

Refrigeration can simply be defined as removing heat under controlled conditions. Cold is merely a relative term referring to the absence of heat. Thus to produce

"cold," heat must be removed. There are several refrigerants used today, but all have one thing in common: They boil at very low temperatures. Ammonia is widely used in larger refrigerating plants, but in household appliances Freon or Acton is used. Both of these are the same, only Freon is the name under which the gas is manufactured in the United States while Acton is the English trade name. The gas is made in different varieties, some heavier and some lighter, and with different working pressures. Distinction is made by a number following the name such as Freon 12, which is commonly used. Chemically this is known as Dichlorodifluoromethane. Although this gas is not as good as ammonia or sulfur dioxide, it has the advantage that it is odorless and practically nontoxic. For this reason this gas is also used as propellant in many household sprays such as paint, insecticide, and so forth. If you prolong spraying, the boiling refrigerant will make the can feel cool or cold in your hand.

How is this gas serving you in making your drinks cool and keeping your food fresh? On the same principle as used thousands of years ago—through evaporation. The refrigerant liquid is made to evaporate or boil in the freezing chamber of the refrigerator. For this reason this is called the evaporator. High-pressure refrigerant is injected into the evaporator through a jetlike arrangement. Sudden expansion takes place and the liquid starts to boil under low pressure and in this process turns into gas. Heat is needed in this boiling process, and this is taken from the surrounding air. The low pressure is kept constant by a pump that removes the gas from the evaporator and compresses it again. The heat picked up by the gas can be felt in the pipes of the compressed gas. This is led into a cooling device called a condenser, where it again turns into liquid and now is ready for another cycle in the cooling process. Other devices are added to make this possible: a motor to drive the compressor and an automatic switch to turn the current on and off to keep the temperature fairly constant. Today there are many refrigerators on the market, but the problem for you may be what type of equipment you should select and how to care for this piece of machinery.

Buying Equipment

Buying equipment that is too small is a common mistake many make, especially in the tropics where many food items are stored. Everything is crowded up in the refrigerator, preventing circulation of air. Some have bought a deepfreeze, thinking it would serve for everything, as an ice-maker, bottle cooler and for storage of all kinds of food, only to find out that bottles will burst and butter becomes too hard. While the household refrigerator serves all these purposes, with a small deepfreeze compartment and space for cooling at higher temperature, larger families do best with the combination freezer. These have a small separate deepfreeze and a separate cooling section combined into one cabinet. The best design is the type with two separate doors, one for the deepfreeze and one for the chiller section. This has the advantage that when the chiller section is opened, no warm air is let into the deepfreeze. This larger freezing compartment gives the housewife the advantage of eliminating repeated shopping during the week. Very often these freezers are fully automatic and very reliable, but if you live in a part of the world with poor service facilities, it would be better to choose a simpler type, remembering that the fewer the gadgets the fewer things there are to go wrong.

In selecting your refrigerator you should know what quality you are getting. Most

modern refrigerators have pressed aluminum evaporators. They serve their purpose very well as long as they are handled with care, but very often leaks develop due to the soft material used. When ice trays freeze hard and are difficult to take out some would use a sharp instrument to remove it. Very often the soft metal is punctured and the gas leaks out. The defrosting water that now runs off is sucked into the compressor if the motor is not switched off right away. Many are the housewives who have pricked a hole with an icepick only to find out that the guarantee does not cover such mishandling. In most cases the whole unit is replaced, and this is very costly. Some manufacturers still stick to the more solid type of evaporators, and some have changed back from aluminum to the more solid materials. In selecting your refrigerator you would do well to take this into consideration.

Aluminum tubing in deepfreezers has also proved disadvantageous in the tropics. It has been observed that, when defrosting, water lodges at the bottom of the freezer, and the tubing corrodes, particularly when seafood or acid material is stored. In one case a family always stored a tomato ketchup bottle near the evaporator, and at this point the acidity corroded the aluminum tube, causing a leak. Copper tubing is more expensive but is preferred and stands up much better.

Most equipment is guaranteed for five years, but this usually covers the compressor or the unit only when it is a sealed system. Some firms give a guarantee on the cabinet, including electrical fittings, for one year, but too often the five-year warranty is mishandled. The consumer does not know what it means and a salesman in his eagerness for an order does not make it clear that the warranty covers only the compressor or the sealed system. Often warranties are worded so that a customer has a tough time figuring out what protection it gives him. Another thing to bear in mind is that if you move your refrigerator on your own accord and something happens in transportation, the guarantee is forfeited.

Kerosene or Absorption-Type Refrigerators

The kerosene or absorption-type refrigerator is very reliable. It has no moving parts whatever and is mainly used in areas with no electric supply. The maintenance cost is low and consists mostly of cleaning the chimney or fitting a new wick. When fitting a new wick it is very hard to get an even flame. A very good procedure is to make it as level as you possibly can with a razor blade and then light it up and keep it burning a few hours at a low flame. This makes the top of the wick a little brittle. Take a knife and level the wick by pressing it down with the flat end of the knife. The flame must be perfectly level and full to give sufficient heat for freezing. When this type of freezer is left over a period of time without use, it often refuses to freeze up again. In this event you can be your own serviceman. Remove the burner and tank and turn the freezer upside down. You will hear the refrigerant seeping through the tubes. Leave it in this position till the passing of liquid has stopped. Turn it back to normal and wait again. Repeat this a few times and light up. This usually causes the circulation to return. More often, though, improper heating is the cause, the flame adjustment is not correct. Some freezers of this type use propane or natural gas, which is even more effective than oil. Others are fitted with an electric element and heated this way. The latter is usually very expensive, especially in areas where electricity rates are high.

Maintenance and Helpful Hints

Take pride in keeping your freezer in good condition. Too often cabinets rust due to lack of care. When defrosting is done infrequently, too much ice collects on the evaporator, and the defrosting pan cannot hold this amount of water without its being emptied several times. If this water is allowed to overflow, it soaks the fiber-glass insulation, and, once soaked, it does not dry out for weeks, and rusting will certainly set in. Defrost weekly and keep the inside well dried out. If your freezer is fitted with automatic defrosting, you are free from this inconvenience. In such case the defrosting water is channeled through a tube to a tray where the heat from the motor and the condenser makes it evaporate.

ARTICLES IN THE NEXT ISSUE

- Are Your Ways God's Ways?
- Can Britain's Churches Revive?
- Keeping Cool in Summer Heat.
- Spanish Courts Overrule Religious Intolerance.

And how about the outside? Well, treat it like you would the paintwork on a car. Wax it periodically. Make certain that parts where handle and hinges are fitted get a good protection with the wax. The refrigerator will not only look good but also serve much longer.

Modern refrigerators run very silently. Sometimes the thermostatic switch goes bad, and the motor runs continuously. This switch that is usually mounted inside the cabinet, with different settings for cold control, is operated by means of a tube filled with gas, which tube is fitted to the chiller. As the chiller gets cooler the gas in the tube contracts, and this, in turn, moves a spring-operated diaphragm connected to a switch. If this device becomes defective, the current consumption will be higher, and the life of the motor shorter. Sitting close, you can usually hear the motor and check the function of the switch. Another way to test this switch is to let the motor run at the highest setting on the temperature control for a few hours. When you gradually turn it down to normal you will no doubt hear when the switch goes off.

In the tropics the demand for ice is great at times. To speed up ice-making use pre-cooled water for the trays. To avoid sticking of trays do not spill water when the trays are put in. This may be done by first putting in the trays halfway and then filling them with water and gently pushing them in place.

Some housewives find that the freezer collects ice so fast that defrosting is necessary very often. This depends upon the humidity of the air and how often you open the door letting in moisture-loaded air, or it may be due to a leaking gasket. Check the gasket by using a fairly stiff paper and pass it gently between the gasket and where it seals against the cabinet. Wherever there is a space the paper will pass through. Small irregularities can be adjusted by putting some springy material under the gasket.

No doubt your refrigerator has an interior light that goes off when you close the door. At times this switch is defective, and the light remains on after closing the door, with no way of seeing this after the door is closed. You can check this by turning your radio to the broadcast band with the volume fully on but not tuned to any station. When you open and close the door you will hear this through the radio if the switch is operating.

Yes, refrigeration can serve you well and help to restore your soul on a hot day. A proverb of long ago said: "Just like the coolness of snow in the day of harvest is the faithful envoy to those sending him, for he restores the very soul of his masters."—Prov. 25:13.

VIGILANCE REQUIRED

to Maintain Respect for the SANCTITY OF BLOOD

MOST medical doctors will respect the wishes of their patients, especially if these wishes are based on religious views that are conscientiously held. Such doctors show themselves to be men of honor. That not all will be of this type, however, though they may be well-meaning from their own standpoint, is brought to light by a report that once appeared in the *Canadian Medical Association Journal*. In its issue of May 27, 1961, two doctors were reporting on treating patients who were Jehovah's witnesses. These doctors were familiar with the view of Jehovah's witnesses on the sanctity of blood. They made some sensible and fair-minded recommendations for anesthesia and surgery for Jehovah's witnesses without making an issue of blood transfusions. Among the methods of treatment of Jehovah's witnesses that the authors did not approve of was the practice of some to "slip in blood." They reported:

"During discussions with various anesthetists and surgeons, several stated that they would give blood, without permission, if the need arose. They would either tell the patient that he had received blood in order to save his life, or not tell him on the premise that 'What he does not know won't hurt him.' One lawyer has been known to tell a panel of physicians that in eight cases he had counselled doctors to give blood transfusions and risk a court action."

When the Patient Makes a Request

That efforts to "slip in blood" will be made is seen in an experience of one of Jehovah's witnesses. Due to an injury sustained thirty-four years earlier he was suffering from osteoarthritis at the head of the left femur (a stiffening of the left hip). This condition was producing an increasing contortion of the spine. There was need of an operation to place an artificial head of stainless steel on the left femur. Such an operation requires cutting through the bone marrow, resulting in profuse bleeding.

A discussion was held with the doctor in a sincere effort to explain the beliefs of the patient. The doctor claimed that in cases like this they had blood on hand as a precautionary measure in case anything went wrong. However, he added, 'Don't worry about it, because the way I operate, all you'll lose will be about a cupful of blood, and it will do you good to lose some.' The patient was admitted to a hospital on a Saturday following the discussion. The operation was to be performed during the next week. The family was set at ease by these assurances that there would be no issue respecting their beliefs.

Despite these assurances it was a good thing that there was a member of the family who, due to her profession, was familiar with the general practices at hospitals. She felt that the mere conversation be-

tween the doctor and the patient might not be enough to guarantee that blood would not be used. She knew, for example, that many times a "ghost" doctor performs operations and has had no contact with the patient at all. Even should the family doctor tell him that the patient does not wish blood, the "ghost" surgeon can ignore this if it is not definitely written on the patient's chart. He may not feel bound by the verbal agreement of family doctor and patient. So the hospital was contacted and the request was made that the words "No Blood" be clearly written on the patient's chart. This was done.

Later a call was made to the hospital to determine the time of the operation. The nurse on duty talked quite freely with the caller (due to the caller's profession) and advised that the operation had been put off because of the refusal of the use of blood. The doctor was quite disturbed, the nurse explained, because there was always much loss of blood in this type of operation. He was not sure that he could perform the operation. Then, had he really intended to use blood all along? Obviously, yes, because upon making a further check it was found that the blood had been ordered and received at the hospital that Monday morning!

Nevertheless, the operation was successfully performed on the following Thursday without the use of blood. It took longer, true. The doctor had to be sure that every vessel large or small was tied or clamped, but the doctor was equal to the challenge of his skill. The blood loss by this method was small enough to cause amazement in the hospital laboratory. Later, the blood that had been ordered for this patient was returned to the Red Cross unused, unnecessary.

After the operation the wife of the patient was talking with the doctor and was able to give him some additional explanation of the beliefs of Jehovah's witnesses. The doctor said he had operated on Witnesses before, but never had anyone been so definite about the use of blood as to have it written on the chart that there was to be "No Blood."

Nor is this an isolated example. In the same city where the above occurred there was the case of a woman needing a Caesarean section. Her own doctor was not qualified to perform this operation, so he called in another doctor, a specialist. Despite the assurances that the patient's views on blood would be respected, what was written on the papers on this case would allow the specialist to do what he wished. In contrast to the bold writing on general directions there was the small writing at the bottom of the order sheet that said, "Do not give blood *unless absolutely necessary.*" (Italics ours) The specialist had ordered two bottles of blood, which came for his use. The patient did not want blood at all; the doctor altered this by the way he wrote the directions on the matter.

Vigilance Required

What can the Christian do to exercise his respect for the sanctity of blood and be sure others respect his wishes? Several points stand out as one analyzes these experiences:

A mere conversation with the family doctor is not enough to make sure that blood will not be used. In addition to "ghost" surgeons who may perform the actual operation, there is the possibility of emergency conditions arising while one is in the hospital that would bring immediate attention from the staff's resident doctor, not the family doctor. The resident doctor may not know one's wishes respecting blood, and there may not be time to contact the family doctor. Also, many doctors work with other doctors, as in clinics, and

the doctor you see in the office may not be the one who attends you in the hospital. Then there are the situations where, due to his training and experience, a doctor may not be qualified to perform an operation of a certain type, or complications may develop during an operation, in which cases the doctor must call in a man with better qualifications. This second doctor may not know about your wishes at all. The first doctor, who no longer has the responsibility, may not convey your wishes to the new doctor.

Another problem is that some doctors will feel that this is just a fancy or fad. They are used to patients voicing various fears and making special requests and are experienced at putting the patient at ease and reassuring him. Hence, one must be sure that the doctor understands that this is no fad.

It is a misunderstanding to assume that, if one is not asked about blood, there will be no problems. It is not possible to predict what emergencies may arise, such as hemorrhage. Since the use of blood is fairly standard practice, it will be generally used unless the patient specifies otherwise.

It is wisest to write definitely on the admission papers that one does not agree to use of blood. There is usually a release section on the admission papers of most hospitals that gives consent for medical surgical treatment that is deemed advisable in the view of the attending physician. The patient being admitted is asked to sign this. One can always make exceptions and specify his wishes; that is his privilege. The admitting officer then witnesses this and it becomes part of the patient's permanent record.

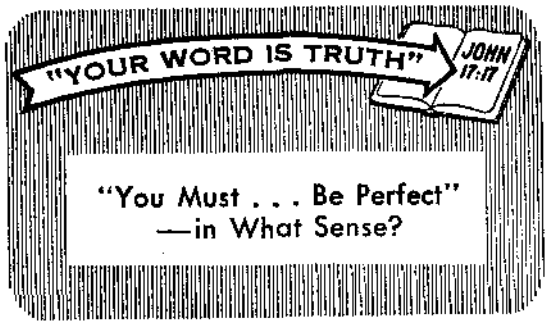
To be sure that the hospital staff, as well as the attending physician, knows the wishes of the patient *one could state to the nurse in charge, preferably in the presence of another of one's own faith, that he would like notice placed on his chart that he does not wish blood, because of his religious beliefs.*

Finally, some doctors have large practices and problems of their own and, being human, they may forget the requests made, with no desire to ignore the wishes of the patient.

Clearly, if one wants his wishes respected he must speak up and also make his desires known in writing to enough persons so that there is no question about the matter at all. One must be on guard to maintain his respect for the sanctity of blood.

The Feminine Vessel

● The Holy Bible counsels the Christian husband to assign honor to his wife "as to a weaker vessel, the feminine one." (1 Pet. 3:7) To do this he needs to understand certain differences between the masculine and the feminine vessels. It is generally known that the feminine vessel is weaker physically and a man is stronger, even when his height and weight are the same as a woman's, the woman's muscles being somewhat more "watery." However, it is not so widely known that women in general have nearly a third fewer red blood cells than men. This physical difference results in women's tiring more quickly and in their need for more rest pauses than men. During menstruation the feminine vessel tires sooner than usual. Women's ductless glands produce several hormones that men do not have, and some of the hormones controlling the menstrual cycle apparently play a role in making women more easily annoyed at periods. Also, a woman's stomach is a trifle larger than a man's and digests food more quickly; hence a woman is more likely to feel hungry between meals and need a snack.



"YOU must accordingly be perfect, as your heavenly Father is perfect." What did Jesus Christ, the Son of God, mean by those words?—Matt. 5:48.

Certainly he could not have meant that we were to be perfect in mind and body, for that we are imperfect in these respects is apparent to all. We are imperfect in body or we would not be victims to aches and pains, sickness and death. We are imperfect also in mind or we would not be making all the mistakes we do, mistakes in judgment due to faulty reasoning, imperfect memories or poor apprehension.

Not even our inclinations are perfect. If they were, they would not continually be tending to lead us astray. The inspired words are true: "The inclination of the heart of man is bad from his youth up." And least of all are our actions perfect, for ever so often we find ourselves unable to support our good intentions with consistent action, but find ourselves in the same predicament as the apostle Paul found himself when he wrote: "The good that I wish I do not do, but the bad that I do not wish is what I practice."—Gen. 8:21; Rom. 7:19.

Of course, it is not God's fault that we are imperfect. All his work is flawless, perfect, complete, even as we read: "I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity." Fittingly we read that at the completion of creation "God saw everything he had made and, look! it was very good." Yes, everything about God is perfect, including his will, his gifts and his law.—Deut. 32:3, 4; Gen. 1:31; Rom. 12:2; Jas. 1:17, 25.

Then why is it that we are imperfect? Because of the disobedience of our first human parent Adam. It was through him that "sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." All being sinners, all "fall short of the glory of God," all are imperfect.—Rom. 5:12; 3:23.

Though humankind is imperfect now, God's Word holds out the hope of their being perfected. That is why we are told that the faithful men of old will be made perfect, but not apart from the Christian congregation whose members will be the first to gain perfection. "Yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us, in order that they might not be made perfect apart from us." That members of the Christian congregation looked forward to being made perfect is apparent from the words of the apostle: "Not that I have already received it or am already made perfect."—Heb. 11:39, 40; Phil. 3:12.

In addition to such actual perfection of mind, body, inclination and activity the Bible also speaks of a perfection that is reckoned to the footstep followers of Christ at the present time. This is by reason of their having been declared righteous by God due to their faith in the blood of Christ and their dedication to God. Thus we read regarding these: "The Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God." "For it is by one sacrificial offering that he has made those who are being sanctified perfect perpetually."—Heb. 7:19; 10:14.

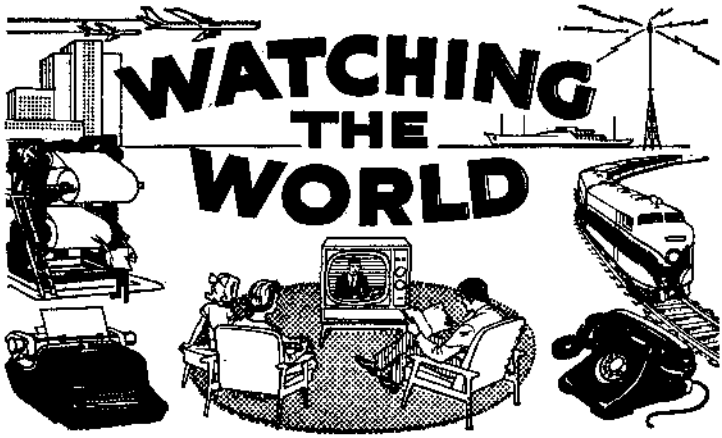
The words of Jesus at Matthew 5:48, however, apply to a still different kind of perfection. In fact, there are several senses in which those words apply. From the context it is apparent that Jesus meant perfection in the sense of being impartial, of treating all alike: "For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations [Gentiles] doing the same thing?" In other words, Jesus was here saying, if you want to be truly virtuous or perfect, then treat all alike, be kind and generous toward all regardless of whether there is any reciprocation. Then you will be like the heavenly Father, who "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—*Matt.* 5:45-47.

Likewise indicating the sense of perfection that is attainable by imperfect human creatures are his words to the rich young ruler who had come to Jesus with the question: "Teacher, what good must I do in order to get everlasting life?" Upon his protesting that he had kept the commandments of Moses, Jesus said to him: "If you want to be perfect, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower." This kind of perfection is implicit in Jesus' words: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." To love Jehovah in this way would be to love him with a perfect love, to which the apostle John referred when he wrote: "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment."—Matt. 19:16, 21; Mark 12:30; 1 John 4:17.

Another sense in which Jesus' words are to be taken is that his followers should strive for perfection. Man was made in God's image and so he should set before himself the standard of perfection as something to strive for. He should ever be doing his best and long for the time when he can do perfectly.

The Greek word rendered "perfect" at Matthew 5:48 is *téleios*, and, according to Young's *Concordance to the New Testament*, it means "perfect." However, it has various shades of meaning and so we find that at times it is rendered "mature," "full-grown" and "complete": "Now we speak wisdom among those who are *mature*." "Brothers, do not become *young children* in powers of understanding, but be babes as to badness; yet become *full-grown* in powers of understanding." "That you may finally stand *complete* and with firm conviction in all the will of God." So it might be said that Christ's followers are to be *téleios*, "perfect," also in that they are to be full-grown, mature, complete.—1 Cor. 2:6; 14:20; Col. 4:12; Eph. 4:13; Col. 1:28.

Thus from the foregoing we can see that Jehovah's activity, his will, gifts and law are perfect, and so was man until he sinned, and that in God's due time his obedient creatures will attain to physical and mental perfection. We can also see how the anointed footstep followers appear perfect in God's sight by reason of their having been declared righteous through faith and that there are various senses in which all of Christ's followers can heed Jesus' words to "be perfect." Among the ways that they can be perfect is in the sense of being just, impartial, kind to all, in the sense of being perfect in their devotion to God, as well as in striving to be perfect in the sense of being mature, full-grown Christians.



Taught to Kill

◈ The Combat Survival School in South Africa characterizes the perilous times in which we live. The school teaches its students how to kill. For a small fee, students, according to a published Associated Press dispatch, dated June 7, receive ten lessons and are taught a dozen variations of how to kill. The report also says that many of South Africa's ordinary schools have introduced "anti-sabotage training, unarmed combat and pistol shooting for students." About half of South Africa's three million white population are said to possess firearms.

"Unsure of Ourselves"

◈ For many persons in the world the United States of America has been the land of promise. Some have visualized for themselves pots of gold there at each end of the rainbow. But the dream is over, at least, so declared Dr. Grayson Kirk, president of Columbia University in New York City on June 2. He told 6,273 assembled students that America "has rounded a corner in its history. . . . In one sense the American dream is over. Many of the cherished beliefs of our national youth no longer seem to fit the conditions of life in our time." "In consequence," he said, "it is fair to say that our people appear to be in a greater state of national confusion than at any time in their peacetime history. The future once seemed to be so sure, so certain and so alluring. Now we appear to be unsure of ourselves, sometimes of our course, frequently of our prospects." Dr. Kirk warned against thinking that new and complicated problems can be solved by simple solutions, that violence can achieve desired ends. It was a somber address far from the optimism traditionally voiced on graduation day.

Saigon Catholics Riot

◈ Last year Buddhists charged that they were being discriminated against by Roman Catholic officials of the then Diem regime. The Buddhists accused the government of oppression and brutal treatment. On June 7 of this year the streets of Saigon were once again crowded with demonstrators. This time some 40,000 Roman Catholics were protesting alleged favoritism by the South Vietnamese government toward Buddhists. There were scuffles and beatings. The Roman Catholic demonstrators, mixing politics with their protest against religious discrimination, also accused the government of not conducting a vigorous war against the Vietcong.

Bolivia's Election

◈ Fifty-six-year-old Dr. Victor Paz Estenssoro was elected to a third term as president of Bolivia by more than 70 percent of Bolivia's voters. He was assured victory when opposing parties withdrew their candidates, leaving him unopposed. In Bolivia all persons between 18 and 70 years of age are required by law to vote and are subject to fines and penalties if they do not.

Careful with Detergents

◈ The Greater New York Safety Council, Inc., warned housewives to be careful with detergents. Some wives, when using ordinary toilet cleaners, have been dissatisfied with the way stains were being removed. So they have mixed a little bleach with the cleaner —and the result was tragic. One landed in a hospital, and another died. A number of people were overcome. Mixing common cleaning agents with an acid-producing substance is dangerous. The mixture liberates a highly irritating gas, which, when inhaled, can cause serious injury and possible death. Do not mix cleaning solvents unless you positively know what you are doing. Read the labels carefully. The Safety Council's bulletin states: "Economically, it's unsound to use hypochlorite (chlorine) bleach in toilet bowls, sinks and bathtubs or on electrical appliances. This will, in time, dull and roughen the fine smooth porcelain surface which is attractive as well as utilitarian." The item concludes by saying: "Don't mix bleaching agents and toilet bowl cleansers and ammonia and lye and rust remover and vinegar and oven cleaner. In short—never mix bleaching agents with any other cleaning components."

Strikes Outlawed

◈ Brazil's president Humberto Castelo Branco signed a bill on June 1 that made political

strikes illegal in the nation. However, workers can strike for higher wages, if collective bargaining fails and if the union membership votes for a strike. Federal, state and local government employees are prohibited by law from striking. The bill is said to have planted Branco more firmly in power.

Flood Disasters

◈ A late spring, heavy wet snowfall, followed by 2.5 inches of warm rain, combined to make northern Montana a disaster area in the United States. Rain-fed streams overflowed their banks and flooded surrounding areas. Dams broke. Bridges were knocked out. A number of families were swept away in the rushing water. Twenty-eight lives were lost. At least a hundred persons were reported missing. The damage to property also was heavy.

In north Italy cloudbursts on June 9 brought death to at least ten people and vast damage to crops and tourist establishments. The cloudbursts were accompanied by hail, rain and winds up to seventy miles an hour. The northern Adriatic coast from Trieste to Ancora was swept by the storms. Some farmers reported their wheat, tobacco and corn crops almost totally lost.

Birth-Control Measure

◈ In Scott Rush's story of his ten years in Red China, reported in the June 1964 issue of *True* magazine, light is cast on how that nation is endeavoring to slow down its population explosion. Rush says: "When I first got to Wuhan, I went to dances a lot on Saturday night. Eighty percent of the factory workers were women so there was no shortage of dates. But the public dances were later cut out as a birth control measure. People meet at dances, get married and have babies. China has a . . . population problem."

Saharan Highway

◈ On May 29 eight African nations agreed to build an automobile highway across the center of the Sahara desert. But they cautioned that there were still several years of planning ahead as well as the need for a considerable amount of money. A rough estimate put the cost of the highway at $120,000,000. A four-nation panel has been chosen to find the money and to locate experts who will be willing to map out and build the trans-Saharan hig

U.N. to Cambodia

◈ The bickering among member nations of the United Nations was typical in June, at which time the country of Cambodia charged the United States and South Vietnam with repeated aggressive acts. On June 4 the U.N. Security Council agreed to send a three-man committee to Cambodia and South Vietnam to study ways of preventing border incidents. Brazil, the Ivory Coast and Morocco, all neutrals, were chosen on June 5 as the members of the Security Council committee to investigate the Cambodian-Vietnamese frontier situation. The committee, with a staff of five, will be gone for four weeks. The estimated cost of the operation was set at $29,000.

Crime in Washington

◈ In the heart of America's capital city, Washington, D.C., crime has taken a sharp turn for the worse. An editorial in *The Evening Star*, May 15, reportedly said: "In Washington during the year ending April 30 serious crime rose by a whopping 30.2 percent. In April alone the increase was 33.4 percent over April of last year. Robbery during the year went up 67.9 percent. The increase in rapes was 30.8 percent, in housebreaking 51.7 percent and in auto thefts an astonishing 108.2 percent." Law-abiding citizens fear to walk the streets after dark. They find little comfort in the proposals designed to provide better protection for the citizens.

Spy in the Sky

◈ World tensions increased somewhat when Premier Krushchev of the Soviet Union told United States Senator William Benton on May 30 that Russia has been photographing American military bases from outer space. The Russian premier intimated that America too was engaging in space-spying photography over the Soviet Union. It is now believed that both nations have the capability of keeping the entire surface of the earth under observation by means of spy satellites.

Away from Church

◈ The Toronto *Daily Star*, April 25, told of a survey that was taken in a Roman Catholic liberal arts college in Montreal, Canada, that shocked pastors, teachers and parents alike. *Le College Ste. Marie*, a Jesuit-operated institution, is considered by many to be the bedrock of French Roman Catholicism in Quebec. The survey revealed that nearly one quarter (23.9%) of the 1,000 students enrolled did not practice their religion. A little more than 15 percent (15.3%) when questioned, "Do you practice your religion?" answered simply, "More or less." A shocking 15 percent called themselves agnostics or atheists.

Holiday Killer

◈ Call it a holy day if you wish, but there is an unusual number of lives sacrificed on so-called holy days, which would suggest that they are anything but holy. For example, the National Safety Council in America predicted

410 to 490 traffic fatalities during the three-day Memorial Day holiday weekend. After the final tabulation was made, the death toll in traffic accidents alone was 431, the highest ever for such a holiday period. The previous record for a similar period was 371 in 1958. Perhaps even more shocking is the fact that for an ordinary weekend, from May 14 to May 17, 418 persons died on American highways. The warning now is to drive not only carefully, but responsibly and respectfully.

Conscription on Cyprus

◈ On June 4, the United Nations mediator for Cyprus, Sakari S. Tuomioja, said that he was unable to find a solution to the Cyprus problem that had erupted into violence last December. The situation appeared to be hardening. On the first of June a new conscription law was approved by the Cyprus government. The Turkish Cypriote Vice-President Dr. Fazil Kutchuk used his veto as provided by the Constitution, but Makarios, the Greek Cypriote leader, told him the Constitution was no longer in force. Greek Cypriotes between the ages of 19 and 21 were called up for military duty under the new law.

Tourism

◈ In *Time* magazine, June 5, this interesting question is asked: "What is the most important commodity in the world's $132 billion [$132,000,000,000] annual volume of international trade? Oil? Steel? Cotton?" The answer given is: "No, it is an export that is sold at home: tourism. This year it will grow by almost 10%. Some 60 million international tourists will spend $9 billion [$9,000,000,000], which in turn will generate $29 billion [$29,000,000,000] in wages, purchases and taxes in the countries they visit. Already such countries as Italy, Spain, Austria and Ireland earn more from tourism than any other export." Jordan, the only Arab nation without oil, is counting on tourism to wipe out its annual $40,000,000 budget deficit. Tourist income in Spain has risen 500 percent in five years, to $900,000,000. Russia expects more than a million tourists this year. The United States anticipates that a like number will come to its shores, while some 3,000,000 Americans are expected to be traveling abroad.

Switch to the Right

◈ From Addis Ababa comes word that the Ethiopians have made a switch from left- to right-side-of-the-road driving. A 20-mile-an-hour speed limit was strictly enforced. The first week after the switch, which came on June 8, there were only a few minor accidents to report. More were expected, but cutting down on speed also cut down on the accident rate.

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JULY 30—AUGUST 2: Anchorage, Alsk.; Columbus, Ohio; Topeka, Kans.; Ventura, Calif.
AUGUST 6-9: Brewer, Me.; Grand Rapids, Mich.; Greenville, S.C.; Santa Rosa, Calif.
AUGUST 13-16: Duluth, Minn.; Great Falls, Mont.; Montgomery, Ala.; Tacoma, Wash.
AUGUST 20-23: Yuba City, Calif.
AUGUST 27-30: Cheyenne, Wyo.

SPANISH ASSEMBLIES

JULY 23-26: Austin, Tex.; San Bernardino, Calif.
AUGUST 20-23: Philadelphia, Pa.

BRITISH ISLES

JULY 23-26: Belfast, Northern Ireland
JULY 30—AUGUST 2: Ayr, Scotland; Southport, Lancashire
AUGUST 6-9: Stoke on Trent, Staffordshire

CANADA

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JULY 30—AUGUST 2: Chilliwack, B.C.; Lindsay, Ont.; North Battleford, Sask.
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JULY 23-26: Granby, Que.

JAMAICA, W. I.

AUGUST 6-9: Mandeville
AUGUST 13-16: Old Harbour
AUGUST 20-23: Oracabessa

BAHAMAS

AUGUST 27-30: Nassau

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Awake!

Are Your Ways God's Ways?

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Can Britain's Churches Revive?

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Keeping Cool in Summer Heat

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Spanish Courts Overrule Religious Intolerance

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AUGUST 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLV | London, England, August 8, 1964 | Number 15

Show APPRECIATION

A GROUP of high school boys formed a club whose policy it was to aid people. They assisted stranded motorists by fixing flat tires, gave them gas if they unexpectedly ran out, and helped them in other ways. They took no money for their services. What did they ask in return? Only that the motorists write a 'thank you' letter for their club files.

What were the results? A young club spokesman said: "You know, to date we have received only two letters, although our club records show we have assisted over 150 motorists in the two years we've been organized." He said that he "guessed" that adults do not practice what they preach.

How discouraging this could be to the young! What a poor example for their elders to set, especially when they write and speak so much about delinquent youths! Think of it: only two letters for 150 good deeds! One wonders if even the two would have been sent had it not been suggested.

This shows the great need to express appreciation for kindnesses shown. Being ungrateful is unkind, rude, yes, downright mean and ugly. It discourages further kindness, at least toward the ungrateful one.

Jesus Christ once met a group of ungrateful persons. The Bible tells us about them: "As he was entering into a certain village ten leprous men met him, but they stood up afar off. And they raised their voices and said: 'Jesus, Instructor, have mercy on us!' And when he got sight of them he said to them: 'Go and show yourselves to the priests.' Then as they were going off their cleansing occurred." Did these ten persons show Jesus their appreciation for being cleansed from such a loathsome disease? The record tells us: "*One* of them, when he saw he was healed, turned back, glorifying God with a loud voice." The other nine were ingrates. They did not bother to thank Jesus or God. —Luke 17:11-18.

God is not pleased by those who do not show appreciation. The Bible even tells us that this bad quality is one of the identifying marks of these "last days" in which we live. "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . unthankful."—2 Tim. 3:1, 2.

While there are plenty of such ingrates in our time, there are those who do show appreciation. By showing appreciation they please those who perform kindnesses toward them and at the same time they

please God. How pleasant it is to hear words of gratitude from one to whom you have extended kindness! "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones."—Prov. 16:24.

Even more pleasant than words of appreciation are acts of appreciation. "A man of faithful acts will get many blessings." (Prov. 28:20) So showing appreciation should not be limited to what we say with our mouth. It should be made manifest also by what we do. A husband should not take for granted the hard work of cooking, mending, ironing and cleaning that his wife does without ever showing his appreciation. Not only should he express gratitude with words, but he should show appreciation by what he does. How happy a wife will be when her husband takes her out to eat or assists with heavier household duties at times! So, too, the wife can show appreciation for her husband's hard work by taking note of his needs, by doing what he requests, and by becoming interested in what interests him so as to be a better companion. She shows appreciation by supporting him with words and deeds, not by competing with him or by belittling him in front of others.

Young ones in the family circle can show appreciation by doing their part. Young girls can set the table, assist with the dishes after meals, learn how to cook and clean. Young boys can help father with painting, repairing, cutting grass and other duties. Yes, youths need to show appreciation for the life that their parents have passed on to them, also for the food, shelter, clothing and other things with which they are being provided. Showing appreciation is the wise course. "A wise son is the one that makes a father rejoice."—Prov. 10:1.

ARTICLES IN THE NEXT ISSUE

- Why the Lack of Christian Thinking?
- Nonreasoning Travelers but Remarkable Navigators.
- When People Defy the Law.
- Not Yet Free.

Outside the family circle, are others always doing things for you? Are you a frequent guest in another's home, but that one is never a guest in your home? Not that kindness must be repaid deed for deed, penny for penny, for it is not a business transaction. Yet, it is proper to show appreciation by doing things for others who have done things for us. We do not want to become parasites, always taking, never giving, as some religious orders in the world who always ask for food, clothing and money but never render a single service in return.

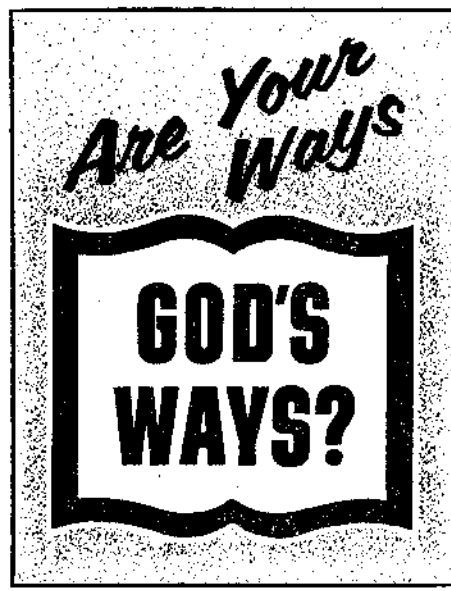
It is not a great burden to show appreciation by doing things for others. Just the opposite is true. Jesus said: "There is more happiness in giving than there is in receiving." (Acts 20:35) You should give, of course, within your means. You are not expected to set a sumptuous meal for another when you yourself have very little to give to your own family. But even sharing a little at times is appreciated by a true friend as a token of kindness.

Sometimes one cannot show appreciation by a kind deed, due to being very old or sick. Perhaps one is very poor in this world's goods and does not have anything to give. But even in these cases one can show appreciation by cheerful oral expressions of gratitude, by a warm handshake or other gestures of affection.

No, do not be like those who disregarded the good deeds of those high school boys. Do not let yourself drift into ingratitude and be classified as an unthankful one, thereby fulfilling a Bible prophecy that stamps you as being unworthy to receive God's mercy when this system of things ends. By all means, show appreciation by word and deed!

NOT long ago the U.S. Assistant Secretary of Defense (Public Affairs) said that it was the inherent right of a government to "lie to save itself." Nations of the East and the West, both nominal Christian and atheistic, frequently exercise this so-called right. They are often untruthful in dealing with one another and with their own people. Therefore, it is not surprising that their citizens also deal similarly with one another.

It is not unusual for businessmen to cheat their customers, landlords to deal unjustly with their tenants or individual citizens to pad their income-tax deductions. According to Dr. Milton Senn, director of Yale's Child Study Center: "Parents say, 'You cheat where you can, and you teach your child to be adept at this because this is the way the world is.'" "It is a dog-eat-dog world," is the excuse many offer. But does this justify a dishonest course of action? Merely because a way is popular and serves personal ends, does that make it right?



What are God's ways? Will you conform to them?

According to world leaders it does. In international politics a course of action is considered right if it serves the interests of the nation. The attitude in big business is similar. "We do anything to get business," one hotel man explained. "A competitor got a girl for a guy, and we lost the convention. I sit at home at night and realize they just outsmarted us." Such maneuvers are taken for granted in today's business world because the objective is obtained.

Even many religious organizations go along with the way of the world when it promises to benefit them. They consistently back up their respective governments in the dirt and mud-slinging of international politics. It is not surprising, therefore, that the common people imitate the ways of their leaders. Many persons determine right and wrong on the basis of expediency, their attitude being: "You go your way and I'll go mine and we'll both get to heaven at the same time." Right worship and right conduct are determined according to the choice and decision of the individual.

However, what is right in one's own eyes is not necessarily pleasing to God. Contrary to what many may believe, man is not the one who determines whether a way is right or wrong; God is. That is why His inspired Word the Bible says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) So instead of relying on what man thinks is right, a wise person will seek to find out what God says is right. He will endeavor to conform his ways to God's ways.

God's Ways

The ways of God are different from those of sinful man. They are purer and loftier. For that reason God's Word urges: "Let the wicked man leave his way, and the harmful man his thoughts; and let him return to Jehovah, who will have mercy upon him, and to our God, for he will for-

give in a large way. 'For the thoughts of you people are not my thoughts, nor are my ways your ways,' is the utterance of Jehovah. 'For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.' "—Isa. 55:6-9.

Unlike men, whose ways are so often influenced by the standards of those around them, God's ways are always consistent. "The ways of Jehovah are upright," his Word says. "For all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." —Hos. 14:9; Deut. 32:4.

So that man would be acquainted with His superior ways and could conform to them, Jehovah God provided his written Word. Therein he has had recorded the standards by which he expects his people to conduct themselves. It is this inspired Word the Bible that serves as a directive to God-fearing men, enabling them to walk uprightly. By means of this Word the way to follow is pointed out as if a voice were saying: " 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left." —Isa. 30:21.

Today there is pressure on every hand to deviate from the way that Jehovah God outlines in his Word. The idea is promulgated that God's ways are out of date, that you cannot live according to Bible principles anymore. But this is not true. Just because government officials lie, businessmen deal unjustly and the people in general ignore Bible teachings, these things do not mean that God no longer requires obedience to his laws. He does. Failure to conform to His ways will not go unpunished.

When God's Ways Are Ignored

Consider, for instance, the nation of Israel. Jehovah God took this nation of people into a special covenant with himself when they agreed to obey the famous Ten Commandments and the other laws that he gave them to keep. The eighth of those well-known commandments was, "You must not steal." God required obedience to this law. So when the Israelite, Achan, ignored it by taking a good-looking garment and some silver and gold that did not belong to him, he was punished with death for not following God's ways.—Ex. 20:15; Josh. 7:1-26.

Not only is outright stealing wrong, but dishonest methods are also displeasing to God. This is evidenced by what happened many years later to Elisha's servant Gehazi. Elisha had refused to accept payment from Naaman, whom he had healed of leprosy. So greedy Gehazi seized the opportunity to obtain the money for himself dishonestly. After Naaman departed, he chased after him, and claimed that, due to the arrival of friends, Elisha would like to have an outfit of clothes and some money for them. Naaman was glad to present the gift, and Gehazi took it for himself. Gehazi probably felt justified in what he did. But it was not God's way; it was dishonest, and Gehazi was severely punished. —2 Ki. 5:15-27.

After a while it was not only individual Israelites that ignored God's ways, but the majority of the nation turned from the pure worship of Jehovah God. "They built the high places of Baal," and made "their sons and their daughters pass through the fire to Molech, a thing," God said, "I did not command them, neither did it come up into my heart." No longer having faith in Jehovah, the Israelites looked to strong military powers for assistance in time of trouble, instead of trusting in God for support. The faithless Israelites evidently felt justified in doing this, figuring it to be the only practical thing to do.—Jer. 32:35; Isa. 31:1.

It is common for humans to justify their own course of action, even as the Bible proverb says: "All the ways of a man are pure in his own eyes." (Prov. 16:2) Apparently this is how the Israelites felt, especially since the majority were pursuing this faithless course. But popularity did not make their way right; God did not change his requirements to satisfy the majority. No, but, rather, after repeatedly warning the people by means of his prophets, God punished the entire nation by allowing the Babylonians to come in and lead them off into captivity in 607 B.C.E.

The situation now is similar to what it was in the days of ancient Israel. "There is no truth nor loving-kindness nor knowledge of God in the land. There are the pronouncing of curses and practicing of deception and murdering and stealing and committing of adultery that have broken forth, and acts of bloodshed have touched other acts of bloodshed." The way the majority of people walk is not the way God directs.—Hos. 4:1, 2.

Even though men may not think that God is observing their conduct, his Word tells us: "His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence His soul certainly hates." Because of their wayward course, Jehovah promises that he will take action against evildoers. Those pursuing the way right in their own eyes, but not right according to God's Word, will soon be destroyed by God in his fast-approaching war of Armageddon.—Ps. 11:4, 5; Zeph. 3:8; Rev. 16:14-16.

Conform to God's Ways

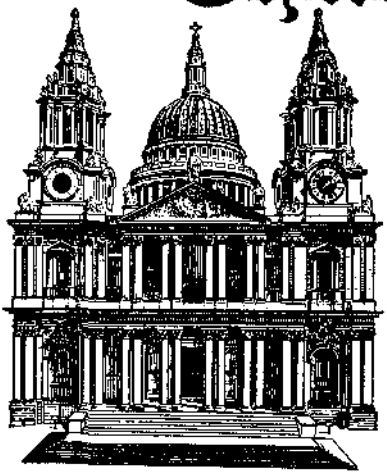
How important it is, therefore, that you conform your ways to God's ways! To do this requires that your attitude be the same as that expressed by the Bible psalmist: "Make me know your own ways, O Jehovah; teach me your own paths. Make me walk in your truth and teach me, for you are my God of salvation." This is a humble attitude, and having it means that you will recognize that "it does not belong to man who is walking even to direct his step." You will appreciate that you need the guidance and correction found in the ennobling counsel of the Bible.—Ps. 25:4, 5; Jer. 10:23.

Even the Son of God, Jesus Christ, at all times looked to his Father in heaven for direction. "I do nothing of my own initiative," he said; "but just as the Father taught me I speak these things." Jesus conformed his ways to God's. In order for you to do the same, you must follow the example he set. You must diligently study God's Word, and then deal with your fellowman according to its righteous principles. This certainly is not an easy thing to do in this cold, hardhearted world, but it can be done by those who have complete trust in God and his Word.—John 8:28.

The inspired Bible proverb stresses the need of reliance upon Jehovah God by saying: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." With this implicit trust in God, you will follow what he says in his Word regardless of what other persons may say or do. Even though every single person in your community should ridicule you for following God's ways, your determination will be that of the Bible psalmist: "Instruct me, O Jehovah, about your way. I shall walk in your truth. . . . I will glorify your name to time indefinite." Yes, choose God's ways and make them yours!—Prov. 3:5, 6; Ps. 86:11, 12.

Can Britain's Churches Revive?

By "Awake!" correspondent in Britain



"THE English churches need a revival. They are not aflame with faith or overflowing with purposeful activity. They offend England not because they are too lively but because most of them seem to have been decaying over the last half-century," wrote the editor of the Student Christian Movement; and the statistics all support his conclusion. Britain's population has increased by twelve million in fifty years and two out of every three persons have been baptized into the Anglican Church, yet even the peak Easter season sees only one in seventeen in church. The Free Churches have also lost 25 percent of their members—half a million—in fifty years.

Just why is this? Is there no place for religion in twentieth-century Britain? Have the churches had their day and do they need discarding as irrelevant fossils, useful only as furniture warehouses, factories and auction rooms? Will clergymen soon be signing on at the employment exchange? Or can something be done about the present situation? One principal criticism is that the churches have been left behind by this swift era.

Out of Touch

They have drifted into a backwater and find themselves becalmed. "Outmoded and outgrown," "unbearably dead" are epithets used in describing the churches. Often worshiping in medieval churches and using a basically 1662 prayer book, "their message appears to belong to a vanished age."[1] Said the Bishop of Southwell, "We tend to live in a little churchy world, which has hardly any relation to the actual world, and the newly ordained clergyman feels uncomfortable when he wanders outside the fence and encounters people who talk and think . . . I am sure that the Church tomorrow will have to be brave enough to empty away an alarming amount of bathwater." The churches have often failed to grapple with the real problems, contenting themselves with perpetuating the old traditions in the old way. "We shall have to admit that we have no ready answers to the questions people ask because for so long we have insulated ourselves against their questions," is how the Dean of Emmanuel College, Cambridge, put it.

Many ways have been tried recently to modernize the church, to make it more

attractive to the man in the street and give its message a realistic note. Startling pulpit innovations, the introduction of jazz and swing music, gimmick church notice boards, and a modern passion play in Bristol are a few that can be named. Giving a new look to church buildings has been stressed and certainly Coventry Cathedral has set the pace, combining in its mosaics, tapestries, sculptures and architecture the best work of brilliant artists from many countries. Raised at a cost of £1,350,000 and completed in 1962, it was visited in one year by three and a half million people. In yet another direction, the new translation of part of *The New English Bible* has sold over five million copies, showing no lack of interest in the Bible's message. But do these things get to the heart of the problem?

When Billy Graham visited London recently a series of revival meetings was considered. But most churchmen feel this is not the answer, for few of the results shown during 1954 were lasting, and it was those already committed to the churches that were temporarily stirred. No, this does not seem to be the solution. Commented one church paper, "It is superficial in the extreme to believe that one Crusade or a series of Crusades can deal with the deficiencies in the religious situation in this or any other country."[2]

It has been said that the churches are out of touch on the question of morals. A Roman Catholic doctor has openly questioned her church's teaching on birth control. The vexing problem of divorce is being reviewed by a commission under the chairmanship of the Bishop of Exeter. A group of Quakers caused a stir last year by a particularly forthright examination of sex problems. In their view "a distorted Christianity must bear some of the blame for the sexual disorders of society," and so they rejected "almost completely the traditional approach of the organised Christian church to morality."[3] But many people rejected the Quaker attitude as too extreme; so where does the distortion of Christianity end, and to whom is the ordinary person to turn for guidance in moral matters when no acknowledged yardstick exists?

Is a United Church the Answer?

The spirit of church union is certainly abroad in Britain today. Discussions take place continually, between the Anglicans and the Presbyterians, between the Congregationalists and Presbyterians, and between churches in Wales. Even the Roman Catholic Church has made a few friendly overtures to the Church of Scotland.

Most discussed of all is the proposed merger between the Anglican and Methodist Churches. But many thorny problems call for an answer. If the Methodists join with the Church of England, will they still be able to maintain intercommunion with other Free Churches? Does the union mean that Methodist ministers would have to be reordained, something totally unacceptable to most, since it would imply that the present ordination is not valid? Is the suggested "Service of Reconciliation" intended to be so ambiguous that different parties of the two churches can read into it whatever meaning is desired?

Perhaps the need for Methodists to accept episcopacy poses one of the greatest problems. But how is episcopacy to be defined? The Bishop of Sheffield suggests that, while there will be liberty of interpretation on this question to suit all views, there would have to be limits to what is admissible. Yet many Methodists consider its acceptance only as a "matter of ecclesiastical convenience"; so perhaps interpretation does not matter anyway.

In 1965 both churches will vote on stage one of the union, and stage two—actual

organic union—is planned to follow in later years. Some indication of what might happen was hinted at when one-third of the twelve Methodists sharing in the discussions signed a dissenting report from the majority. In the Church of England thirty-nine Evangelicals sent an open letter to the bishops in similar vein, so if the union goes through, will a large section of the Methodist Church break away and continue independent, and could this even happen in the Church of England? Previous unions have usually left a continuing residue.

But when all has been said, is union the answer anyway? In an article entitled "Why I Signed the Open Letter," J. I. Parker asks: "Who, after all, would prescribe marriage as a cure for two victims of pernicious anaemia? If both churches are weak in faith and life separately, they are not likely to gain strength by coming together." Something more than unity is needed.

Sunday Schools

Why not start revival with the children? Chop out the dead wood and look to the young shoots for new growth. Alas, there are fewer young shoots every year. The alarming drop in Sunday-school attendance is apparent in every denomination. In 1910 the Church of England counted three hundred attending out of every thousand children, but by 1959 this had dropped to less than half that figure. Alongside a published chart showing these statistics is the illuminating comment: "It appears that the decline in Sunday school attendance is inversely related to the increase in the number of motor cars."[4]

In a penetrating critique of both secular and Sunday-school education, Congregationalist Christopher Driver deplored the failure of the Free Churches to use their opportunities. It would be better to start by teaching the parents, he contended. Rather than encourage children to take up the faith, religious instruction often confuses them and inoculates them against it. Even the teachers need instructing first themselves and are often the church's "least mature members." Better to have children and adults studying the Bible together in groups, preferably in each other's homes. "It follows," he concludes, "that Sunday schools, except for a few of the most professionally conducted ones, are not any longer an obvious direct means of gathering into the household of God young people who would not otherwise be there."[5]

Clergy and Laity

Would a larger number of clergymen bring about a revival? Would better conditions make the job economically attractive to young men and would it be possible to end the present uncertainty as to the purpose and function of the church in modern society? A special study has cast much light on these questions this year. It is the Paul Report on *The Deployment and Payment of the Clergy*. Among other things, it suggests that many clergymen seem more like registrars of births, deaths and marriages, or caretakers for a group of ancient buildings. Deployment is most uneven and the areas of greatest population density have the least care and are most frequently in a state of decay. The church is not really using the men it already has. Leslie Paul applies the parable of the talents to the church, with this difference—the church does not know what talents it is hiding.—Matt. 25:24-30.

Under the heading "Are Too Many Priests Wasting Their Time?" the *Church Times* of March 26, 1964, published some letters from unhappy clergymen, who were tired of sitting on committees, shaking hands, making small talk and drinking innumerable cups of tea with elderly parishioners. But this is the traditional image of the English parson, and how many of them

will dare to break it? Tradition dies hard, especially with the Englishman.

Even if clerical reforms are introduced, more and more churches are realizing that they have overlooked the laity for too long. Nor is it just because this would be a convenient source of manpower, but because a fresh look at the evidence convinces many churchmen that their tradition is wrong. In their book, *God's Frozen People,* the editor of *Christian Comment,* together with a Church of Scotland minister, points out that the early Christians had (1) no ecclesiastical buildings, (2) no clergy, (3) no theological colleges and (4) no official recognition. The ministry was a truly "lay" one, an "ordained non-professional" ministry. To bring revival there must be complete change here, back to the pattern of the first century.

"Honest to God"

Topping the list of the Sunday *Telegraph's* best sellers for 1963 the book *Honest to God* by the Bishop of Woolwich now has half a million copies in print. It caused one of the greatest controversies the Church of England has seen this century. Little wonder, for it seemed to many to take away all the foundations of Christianity. But its real purpose was to challenge the traditional image of God, the old man in the sky' idea, thought of just as a God 'out there,' part of a three-decker universe of heaven, earth and hell. With it must go, the bishop believes, the idea that Jesus looked like a man but was really "God dressed up—like Father Christmas . . . Indeed, the very word 'incarnation' (which, of course, is not a Biblical term) almost inevitably suggests it. It conjures up the idea of a divine substance being plunged in flesh and coated with it like chocolate or silver plating."[6] Popular preaching "says simply that Jesus was God, in such a way that the terms 'Christ' and 'God' are interchangeable. But nowhere in Biblical usage is this so."[8] Explaining John 1:1, the bishop rejects both "the Word was the God" and "the Word was divine" as being inaccurate translations. He explains Jesus' role as a "window into God at work" but points out that Jesus never claimed to be God personally.

Though there were cries for the bishop's resignation and shocked retorts from many quarters, a surprising number of church people welcomed the bishop's frankness. It set them thinking and helped them to speak out frankly as well. One reader confessed, "I have never been able to go to a church service without having a wild desire in the middle of the sermon and sometimes the lessons to stand up and start asking questions . . . as the years passed I just became more and more frustrated in my efforts to find God in church. It seemed to be the one and only place where I just couldn't get near to him at all."[7]

The bishop is not alone in challenging traditional teachings. Dean of St. Pauls, W. R. Matthews, has attacked the Thirty-Nine Articles as being antiquated and contradictory. Instead of helping to build a dynamic faith the Articles are only a "positive hindrance," he said. "They obscure the teaching of the New Testament by getting it out of proportion."[8] The Vice-Provost of Southwark Cathedral publicly protested against the Articles at his installation in May, 1963. He described them as "a theological fossil," and said the legally required assent to them was "a dishonest oath."

Back to the Bible

Beliefs, morals, Sunday schools, clergy and laity, unity, traditions—is there much else left untouched? So serious are the problems that many have given up hope. The Paul Report shows that large numbers of the clergy are spiritually sick, isolated, despairing, dull of faith and often left to

stagnate. Even the cheerful ones are rather like soldiers at the front line writing bright letters home to relatives to keep them from feeling uneasy. The Archbishop of Canterbury has called for African and Asian missionaries to come to England to convert it back to God. An editorial in *Prism* likened the situation to the parable of the lost sheep reversed; only one sheep is in the fold and the ninety-nine are lost. —Luke 15:3-7.

But if all these disheartening indications show how hard any revival for the churches in Britain will be, they do underline one point: Many of the present troubles have come because the Bible's teachings have been ignored. Consider the evidence reviewed in this article. The Thirty-Nine Articles obscure its teaching, Biblical usage of such terms as "Christ" and "God" is hidden by tradition, children and teachers suffer through lack of Bible study. The Bible places no emphasis on church buildings, separate clergy and theological colleges, but, rather, on a living faith demonstrated in the lives of every single Christian. That is the faith that the churches in Britain have lost.

If it is too much to expect the churches to set their houses in order, do not let that make you lose hope and faith. The Bible provides the key you need. A frank and open meditation of its pages will answer your questions, quell your doubts and remove your fears. Seek fellowship with those who are not dull of faith, and who increase the talents entrusted to them by finding the "lost sheep." You know who they are, because they frequently call at your home, Bible in hand, to talk to you about the kingdom of God. Why grope your way through dark clouds like those gathered on Britain's religious horizon when you can walk in the Bible's bright shaft of light? To walk in the Bible's light means life everlasting.

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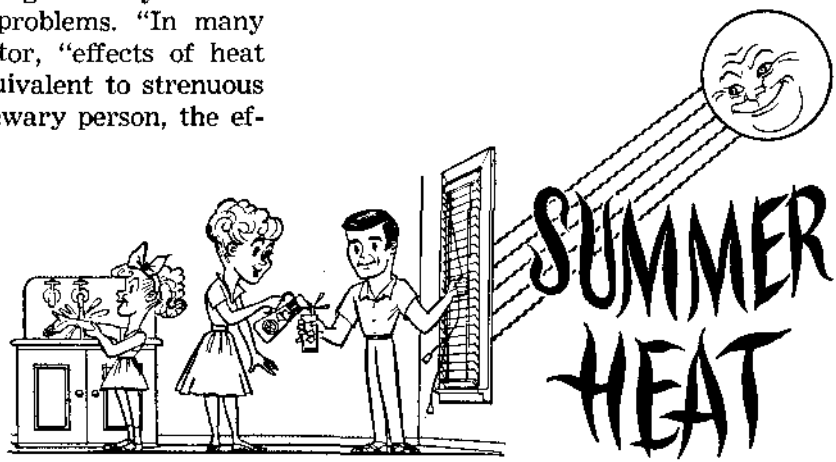
A Yogi's "Illumination"

● When a yogi or some other practitioner of the "blank-mind" type of concentration reaches the goal of "illumination," what does he receive? One yogi describes his first experience with *samadhi* or the state of "illumination": "My body became immovably rooted; breath was drawn out of my lungs . . . The flesh was as though dead, yet in my intense awareness I knew that never before had I been fully alive. My sense of identity was no longer narrowly confined to a body. . . . The roots of plants and trees appeared through a dim transparency of the soil; I discerned the inward flow of their sap. The whole vicinity lay bare before me. My ordinary frontal vision was now changed to a vast spherical sight, simultaneously all-perceptive. Through the back of my head I saw men strolling far down Rai Ghat Lane, and noticed also a white cow that was leisurely approaching. When she reached the open ashram gate, I observed her as though with my two physical eyes. After she had passed behind the brick wall of the courtyard, I saw her clearly still."—*Autobiography of a Yogi*, Yogananda, pp. 149, 150.

Thus the "illumination" received in such ascetic and posture concentration exercises as yoga is largely a series of extrasensory impressions. This kind of ESP, which seems to impart a blissful feeling of living outside one's body, is obtained by the practice of spiritism. Such a practice is warned against in the Holy Bible.—Gal. 5:19-21.

SUMMER HEAT



SUMMER heat waves, especially with high humidity, bring not only discomfort but some real problems. "In many ways," says one doctor, "effects of heat and humidity are equivalent to strenuous exercise." For the unwary person, the effects of such involuntary "exercise," coupled with vigorous work, may be one of the several forms of heat illness, such as heat exhaustion and heatstroke. How can you lighten your load of heat stress? How can you keep cool when the temperature soars and humidity is high?

If one could move to a cool climate or spend all his time in air-conditioned surroundings, that would solve the problem. But that is not possible for most persons. They must rely to a great extent on man's built-in air-conditioner.

Yes, the Creator gave man an air-conditioning system—the various ways the body cools itself. One of these methods is the radiation of heat. On a torrid day the body diverts up to half its blood supply from the brain and other vital organs into blood vessels just beneath the skin. From here heat is carried through the skin and radiated into the air. The skin's disposing of heat much as a radiator gives it off accounts for about 70 percent of heat expelled by the body. We also throw off heat through common breathing, and, of course, we are cooled by sweating and evaporation. Water in the body is secreted to the outside of the skin through pores, where it is evaporated by air, giving a pleasant cooling sensation.

But when the temperature of the air about us gets near or above our body temperature (about 98.6° F.), it is difficult for the body to radiate excess heat into the air. And when humidity is also very heavy, even evaporation of moisture becomes difficult. Under these hot, muggy conditions it is important that we cooperate with our God-given air-conditioning system. This will help us keep cool.

Helping Our Air-conditioning System

One way we can cooperate with our built-in cooling system on those hot days is to drink sufficient water. Profuse sweating drains the body of water, so a good guarantee against heat exhaustion is to drink plenty of water. Usually thirst will indicate how much to drink. But there is also a built-in human measure of one's need for water-drinking, and that is the excretion of urine. Any drop in the usual quantity or deepening of the usual color shows that the person should be drinking more water. Since it is possible for a person to lose a gallon of water from the skin and the respiratory tract on a really hot day, it pays to drink plenty of water to avoid dehydration. And since the sweat glands are damaged and their effectiveness reduced by sunburn, it is doubly wise to take no chances on too much exposure to the sun.

Besides water, a great deal of salt can be lost by the body through perspiration. It is estimated that 15 grams (three teaspoonfuls) of salt is lost from the body during excessive perspiration. Weariness or hot-weather fatigue, heat cramps, heatstroke, or even death, can result if body salt is not restored. Some solve the problem by taking salt tablets; however, this is usually recommended only for those who perspire profusely, such as those who work in iron foundries, boiler rooms, laundries or in other very hot places. For most persons, body salt can be replenished in torrid weather simply by sprinkling a little extra salt on one's food. Also, salted nuts, potato chips, pretzels or other salty snacks could be included in lunch boxes. But if one is on a salt-restricted diet, he should check with his physician before adding salt to his food.

To help our God-given air-conditioning system to function properly there is something that we can avoid on the very hottest days, particularly at midday. This is eating heavy meals, especially those rich in fats. A heavy meal will increase body heat; it will draw blood to the digestive organs, diverting it from air-conditioning work. On the other hand, hot-weather eating should not be limited to just snacks or salads, since cutting down a great deal on food may not give one enough energy. Salads are not likely to be nutritious enough in relation to their bulk unless they are made up mostly of protein foods, such as eggs and cheese. Some persons avoid the after-meal logy feeling and find they sustain their energy better by eating small meals and having their meals more often during the hottest weather. Or it may be possible to eat small meals during the hot part of the day; and then in the evening eat a good but not overly rich dinner.

In cooperating with our built-in air conditioning, it is well to remember that in temperate climates the body has to practice sweating each year to become adept at it. Hence the first heat wave of the year may bring more discomfort than the same temperature later in the year, when perspiration flows more freely. If you are working, say, in your garden, do not try to do it all on the first hot day of the year. When heat waves strike, many persons find it better to do such work as mowing lawns in early morning or at twilight, rather than during midday. If you must work hard in the sun or in an extremely hot location, especially when the humidity is high, pay heed to how you feel. Do not ignore warning signals of heat exhaustion or heatstrokes, such as nausea, dizziness, headache and faintness and blurring of vision. If one ignores warning signs and succumbs to heat illness, unfortunately, he usually will be more susceptible to heat illness in the future.

Still another way to cooperate with your built-in air conditioning is to wear absorbent, loose-fitting clothing. Tight-fitting, nonporous clothing does not permit free circulation of air, but clothing that is light and loose fitting encourages evaporation of moisture from the skin. With regard to color of clothing, it is true that dark colors, especially black, absorb heat from the sun and that light-colored clothing reflects solar heat. Though colors often will not make much difference, women who wear black on the hottest days do add to their heat stress.

Other Aids to Keeping Cool and Fit

Fatigued persons are more likely to succumb to heat illness than those who are well rested. So try to get enough sleep. Some doctors even suggest an extra hour of sleep during hot weather.

But in certain climates it may not be easy to sleep at night, especially if high temperatures persist along with high humidity. In such weather many persons find

that they sleep better and more coolly on semi-firm mattresses than on soft ones. Also helpful is an electric fan. Since air in motion cools your body, the electric fan is a valuable help. A word of caution, however, about the use of electric fans. Some find that if a direct breeze blows continuously on them they will get the sniffles or a cold. They find it best to direct the fan toward the wall so that the direct breeze does not chill them. An oscillating fan is helpful in preventing continued direct drafts. If you prefer, a fan can be used to pull cool night air into a bedroom by placing the fan about three feet from an open window, facing out. Then open another window or door so that there is circulation and the warm air is pushed out.

Some keep cool by taking advantage of the night breezes, especially by sleeping on a screened porch on the hottest nights. But they may get the summer sniffles unless they put a folding screen around the bed, allowing the air to circulate but keeping the breeze off.

On some occasions it may get so hot and oppressively sticky that we feel the need to cool off in some way. Some like to take an icy-cold shower or bath. Though this is cooling, it is followed by an afterglow, reflecting the body's production of heat to compensate for the cold. A shower or bath in slightly warm water will have longer-lasting cooling benefits.

It is not always convenient to take a bath, of course, but there are other things that can be done. One method of cooling off is to dampen two face cloths in cold water. Wring out the excess water. Put them in plastic bags and then into the refrigerator. When they are chilled, take one and apply it to your brow. Let the other keep cold. When the one on your forehead gets warm, put it into the refrigerator and take out the cold one, so keeping a cool forehead.

If you are really warm and feel oppressed, one of the most effective things you can do is to run cold water over your wrists or immerse your hands and forearms in a bowl of cool water. A piece of ice held to one's wrist helps similarly. In one research test, a number of persons were kept in a hot room with the temperature at 105° and humidity at 75 percent. The subjects felt wretchedly miserable. Then they were allowed to keep one hand and forearm in water (at 59°) and they felt quite comfortable for long periods of time. Such tests indicate that it is vastly more cooling to submerge hand and forearm in water now and then than it is to fan one's face or to lie motionless in the heat.

The same tests revealed, in fact, that doing nothing or just lying in bed in a hot and humid environment not only is an ineffective way to keep cool but it may increase the body's heat burden.

Many persons find it helps them to keep cool if they can keep their feet cool. They know that in the winter if their feet get chilled, they feel cold all over. So in the summer they reverse the process, and instead of keeping the feet warm, they keep them as cool as possible. Each person will have to find his own way to cool feet. One way, of course, is to wear loosely woven shoes that allow air to reach the feet better.

Sometimes to get relief from oppressive heat waves, it may be desirable to go to a cooler place. A beach or park or lake may be fine. Then again, if one has a basement room, it will likely be the coolest place in the house and one could retreat there.

Since it is not always practical to go somewhere, one may be able to keep one's house relatively cool. Window shades might be pulled down on the sunny side. Light-colored ones are more effective than dark ones. When the house is cool and air

on the outside is hot, the windows and doors could be kept closed, but upstairs windows should be kept open to allow warm air to escape. Keep the use of electric lights to a minimum.

Some persons make an elementary air-conditioner by putting a pan of ice cubes in front of an electric fan; the pan may be covered with leaves or flowers for appearance' sake.

Yes, appearance can help you feel cool, and there are some things you might want to do in this regard. Surround yourself as much as possible with blue-green colors; perhaps a touch of cool color in drapery or rugs. White, lacy curtains help you feel cool. Some persons seem cooler when they have a picture of a snow scene in the living room during the summer.

Air Conditioning

The most ideal way of keeping cool is by means of air conditioning, the use of machines that not only cool the air but dry the air. On a very humid day one may feel heat-bedraggled, listless and bored even by things naturally of interest; mental tasks become burdensome. Studies have shown that it takes 50 percent more energy to work in a room at 90 degrees than in one within the limits of 68 to 70 degrees Fahrenheit. Professor John Watt of the University of Texas has collected statistics on air conditioning and worker productivity. In every case he found that output goes up from 22 to 28 percent for factory workers and from 20 to 50 percent for office workers with air conditioning. Thus air conditioning is increasing in popularity not only for the comfort it brings but also because it promotes productivity.

Air conditioning is particularly valuable for heart patients. Reports indicate that on a hot sunny day the heart must work 57 percent harder outdoors in the shade than indoors in air-conditioned comfort.

Some persons, however, feel too cold with air conditioning. For them the remedy is a simple one: Keep the air-conditioner at only about 10 degrees below the outside temperature. During the hottest weather it is wise to keep the air-conditioner on all the time unless one is gone for a weekend. It can be left on at low power. The machine has to work harder to bring the temperature down than to keep it at a lower level once it is there.

Those who have air-conditioners do well to make certain the air filter is clean. A dirty filter can cause the loss of as much as 50 percent in efficiency.

So there are various ways to keep cool during summer heat. Be alert to cooperate with your built-in air-conditioner. Also, you will feel better doing something than doing nothing. And since tempers tend to fray easily in the heat, be on guard to keep calm. To become irritable and heated up emotionally about sticky weather only makes the situation worse.

If you feel hot right now, why not try cooling your hands and wrists in water. And while you are at it, take a drink of cool water. It is an easy way to counteract the summer heat.

DOCTOR SAYS: 'USE YOUR LEGS'

◆ Heart specialist Dr. Paul Dudley White, in a recent article, writes that exercise may help young men avoid heart attacks later on in life, adding: "Such use of our muscles, especially those of the legs, which make up about forty percent of our body weight and are meant to be used, aids the circulation physiologically in pumping blood up to our hearts against gravity, the valves in our veins preventing the blood from flowing the wrong way. This is incidentally helpful in supplying an optimal oxygenation of the cells of our brains."—The *Atlantic*, October, 1963.

A Tragic Sunday in LIMA

By "Awake!" correspondent in Peru

THE big clock in the National Stadium in Lima, Peru, showed 5:30. It was Sunday afternoon, May 24, and the big soccer game between Peru and Argentina had six minutes to go in the second half. The stands were packed with about 50,000 keyed-up and excited fans, for the winning team would have a good chance of going to the Olympic games in Tokyo. The score was 1 to 0 in favor of Argentina. Peru had the ball and was dangerously close to the Argentina goalposts. A lightning fast play was made and the ball shot between the two posts and into the net. A shout of "goal" was heard from all parts of the stadium as the frenzied crowd acclaimed the tying score.

But wait! The referee was frantically blowing his whistle! A hush came over the crowd to hear the decision. Then a cry of foul was heard as the referee proclaimed the Peruvian player out of bounds, thus annulling the play. The Peruvian fans burst out with thunderous boos and whistles, voicing their disapproval.

At this point one of the excited fans climbed onto the field and ran toward the referee with the ostensible purpose of showing his disapproval with more than mere words. The police stopped his belligerent advance. "I hate to see Peruvians lose," he exclaimed as the police escorted him off the field. "I don't know what happens to me. I get hot all over." At this moment another fan with heated-up emotions also made an attempt to get at the referee; the police handled him a little rougher. Then another. Soon it seemed to be degenerating into an invasion of the field by the spectators.

To repel the angry crowd advancing on the field, the police used tear gas bombs. In response, the fans on both sides of the field began hurling pop bottles and any other missiles they could lay hands on. The uproarious crowd speedily demolished a thin dividing wall of brick, the bricks serving as more ammunition in the fight. The angry crowd now ripped apart wooden benches. As the battle grew hotter from the stands, the police hurled gas bombs into the stands themselves. Then came the panic.

Stampede for the Exit

Choking with gas in throat and eyes, hundreds of men, women and children rushed toward the exits for safety. Alas, at this critical moment, many of the exit doors were closed. But the human stampede of crying, hysterical humanity crushed onward, nothing stopping it. Those who stumbled were trampled to death; those who fell over the dead bodies in their path were also crushed, so that in some places the corpses were six deep. The weight and pressure of the crowd at one closed exit forced the corrugated steel panel out of its moorings and freed some of the trapped ones but exacted a heavy toll of those who were in the vanguard of this human ramrod.

Thus what had seemed a gay and happy sports event turned into the worst sporting

event tragedy known in history. The official count: 328 dead, and well over 1,000 injured.

As the angry crowd boiled out of the stadium, some immediately began a campaign of vandalism, apparently in defiance of the police, whom they foolishly classified as their enemies. They smashed the windows of the stadium. They set fire to cars and buses. They stoned the mounted police. They broke into the office of the Goodyear Rubber Company, pillaged it and set it on fire for the reason that it happened to be in the path of the mob. According to the daily *Expreso* of May 26, about fifty buildings, homes, filling stations, offices and banks suffered heavy damage. The vandals had no regard for the innocent owners of cars, buses, houses or other property. Anything in the path of the vandals was destroyed.

All Sunday night confusion reigned in the various hospitals, first-aid stations and the public morgue of Lima as thousands tried to locate and identify their injured and dead.

No One Seemed Safe

Everyone in the stadium, it seemed, whether spectator, player, policeman or a mother with baby, was in the greatest danger. Everyone's life seemed threatened. The referee and players saved their lives by fleeing into a steel-doored dressing room. During the stampede for the exits, a woman knelt to pray with a baby in her arms; she and the baby were crushed to death under the feet of the panicky fans. A policeman off duty had gone to see the game wearing his uniform. At other times his uniform would command respect from the public, but not on this fatal Sunday. Enraged because of police action in throwing gas bombs, several fans, seeing the spectator in uniform, attacked the officer, overpowered him and choked him to death with his own necktie. Another policeman tried to restore order in the upper stands; the crowd grabbed him by the arms and legs, swung him back and forth, and threw him to his death on the concrete fifty feet below.

Some of the fans had brought their whole family to the game as did one Fernando Zevallos, who brought his wife and five children. He ended up unconscious in the hospital, and when he came to he received the shocking news that his entire family had been wiped out in the horrendous stampede. Another man who lost his family said: "The people came at us like a wave in a bad sea."

Lima and all of Peru were shocked at the loss of life and property stemming from an apparently small and common event. Yet it was no unusual thing for the fans to protest heatedly over a referee's decision on a ball field.

Unruly Crowds at Many Sports Events

Peru is just one of many Latin-American countries that not infrequently have disorders and riots at sports events. Indeed, the New York *Times* of May 26, 1964, commented:

> "The emotions roused by the consistent action of play, and compounded by nationalistic fervor, have led to rioting and death in the past, but never so severe as [at] Lima. . . . Many of the elements that engendered that tragedy are present in all soccer games played on an international level. . . . In many countries, where soccer is one of the few diversions and emotional releases for a . . . restless mass, the game takes on the proportion of a kind of controlled warfare. . . . The fans disagree with an important decision, and a few of them erupt. A riot begins. . . . The violent reactions of fans in South America has prompted the construction of special features in soccer stadiums. In Lima, a heavy iron door to the locker room probably saved the lives of the referee and players."

Unruly crowds at Italian sports events are not unusual either. In Italy last year one spectator was killed and eighty-nine fans injured after two soccer games played in Naples and Salerno. Last March the Griffith-Duran fight at the Rome Sports Palace was halted because the spectators screamed and hurled bottles into the ring.

And it was just this past June 17 that Reuters news service reported that in Athens, Greece, 25,000 soccer fans rioted. The game's score was tied at 1-1, and the fans thought the game was fixed. Disgruntled, the fans shouted "Peru! Peru!" Rioting erupted and the fans ripped up fences, surged across the field, destroyed furniture and smashed windows, setting fire to parts of the stadium. Damage was estimated at $28,000.

At sports events in various parts of Africa disorders break out from time to time. At Johannesburg, South Africa, in May this year, a goalkeeper was assaulted and a number of spectators injured when crowds invaded the fields at two African soccer matches. At Port Elizabeth last year, a rugby game riot sent twenty-six spectators to the hospital.

In the United States it is not uncommon for players to be attacked or to become the target of all kinds of missiles, such as beer bottles and cans. Some fans, of course, drink heavily and go somewhat wild. "The baseball players' great complaint today," reported *The Saturday Evening Post,* "is that they are being bombarded not with fruit alone but with all kinds of dangerous weapons." A high baseball official declared: "We cannot emphasize too much the potential harm that can come to players and spectators from thrown or propelled objects."

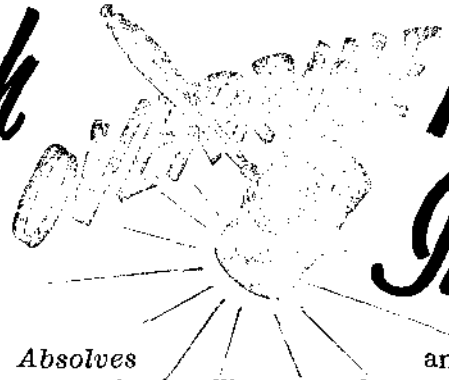
Disorders also break out from time to time at other sports events in the United States. At the Roosevelt Raceway, New York, in 1963, disgruntled horse players battled police and attempted to set fire to the grandstand. Fifteen persons were injured; one man died of a heart attack. In California recently there was a split decision at the Ebihara-Torres fight; the fans hurled beer bottles, tin cans and other objects into the ring. Small fires were started. The fires were put out, but, as the *Ring* magazine put it, "the rioting waxed more and more torrid."

It is evident that rioting and unruliness at sports events are on the increase, just as is violence among mankind. This gives Christians food for thought. Certainly no true Christian would want to be found among those who indulge in rioting, vandalism and violence, resulting in bloodshed and bloodguilt.

One may, of course, determine beforehand not to riot or practice any violence but simply to be a spectator. Yet many are the peaceful spectators who have been injured or killed! By reason of finding himself immersed in a sea of fans accustomed to give in to violence when they disagree with a decision, the mere spectator may find himself in the middle of a riot or missile barrage. No one wants to bring his family to a sports event and the next day bury his wife and children. Who, then, would be showing wisdom to bring his family to a place where some kind of "controlled warfare" may go on? Why put oneself on a potential battlefield? If a Christian lives in a country where people are known to riot at sports events, would it be displaying soundness of mind to surround oneself with a crowd unable to restrain their emotions?

The sober fact is that as nationalism, competition, racial strife and violence reach new peaks, the true Christian will consider the circumstances, giving second thought to the matter, before seeking recreation amid a seething mass of sports fans who are not governed by godly principles.

Spanish Courts Religious Intolerance



"SUPREME COURT *Absolves 'Jehovah's Witness.'*" The headline announcing the news in *Ya* (*Now*), Madrid's Catholic daily, of May 7, 1964, brought untold joy to thousands of Jehovah's witnesses in Spain as well as to all lovers of freedom and religious liberty. The fact that there are Spanish officials who are not afraid to stand up for justice even when dealing with a religious minority will surely have a favorable effect on Spain's reputation far beyond its national borders.

On March 2, 1964, the Court held a public hearing before a packed courtroom of some two hundred persons representing several nations, to consider the case of José Orzáez Ramírez, convicted of "the crime of illegal association" by the provincial court of Las Palmas, Great Canary Island, and decided:

"We should absolve, and we do absolve the defendant, José Orzáez Ramírez, of the crime of illegal association of which he was accused in the present case, with the declaration of the costs being annulled. Let any attachment be lifted and let all bails that may have been established and constituted in the present case be canceled."

The decision struck out at the religious intolerance that has been practiced in many Spanish provinces where Jehovah's witnesses have been arrested, jailed and fined when apprehended while engaged in group Bible study. The ruling is a precedent-setting step toward upholding for Jehovah's witnesses the right to meet together privately for the purpose of studying the Bible.

The Orzáez case began on December 24, 1960. While others were busy merrymaking on the eve of Christendom's holiday, a group of thirteen persons had come together at the home of José Orzáez Ramírez for the purpose of studying the Bible. A police raid ensued and all were arrested and held overnight in jail. A complaint was drawn up charging that "José Orzáez Ramírez, who with the title 'Brother Pioneer,' was carrying on a work of propaganda and proselytism, and as on previous occasions was commenting on the Bible and was giving to them explanations of doctrines of the religious sect 'Jehovah's Witnesses,'

Madrid's Palace of Justice

International Association with headquarters in Brooklyn, [New York, and Pittsburgh], Pennsylvania, whose operation and activities are not authorized in Spain."

Since the international Watch Tower Bible and Tract Society has not been able to legalize its Christian activities under the present regime in Spain, Orzáez was convicted of "the crime of illegal association," as director of a clandestine organization. The court of Las Palmas based its decision on Section 4 of Article 172 of the Penal Code, which states that "illegal associations" are "those that be constituted without complying with the requisites or transactions demanded by the Law." On October 27, 1961, the lower court sentenced Orzáez to three months' detention plus court costs. The case was appealed to the Spanish Supreme Court located at Madrid.

Defense lawyer Don Eduardo Ajuria eloquently argued before the Supreme Court that if it were true that the accused "was carrying on a work of propaganda and proselytism" as charged, then it would clearly be indicated that the listeners at the gathering were not members of any organization. If he were trying to convince them or make proselytes of them, then they were not yet under his guidance as members of said illegal organization. In addition, those in attendance were not bound together by any legal ties such as by charter, dues or organizational statutes. Those in attendance did not form an illegal association, but were only attending a Bible meeting. Jehovah's witnesses are not an incorporated legal body anywhere in the world; they are Christians. Therefore, Orzáez was not a director nor a founder of the group, argued the defense.

But does the right of assembly exist in Spain? *Yes!* emphasized the defense. Article 16 of the *Fuero de los Españoles* (Spanish Law) declares that "Spanish will be allowed to meet and associate together freely for licit ends, and in accord with that which is established by the Laws." Ajuria reminded the court that the Meetings Law of June 15, 1880, is still in effect. Article 2 declares that public meetings are understood to be gatherings of more than 20 persons, and only when this figure is passed would one have to ask for government permission to gather together for licit purposes. As in the Las Palmas case, Jehovah's witnesses make every effort to conform with this law.

"Illegal associations" are also understood to be those whose purpose is to commit crimes against the security of the State, but, declared the defense, the meetings of Jehovah's witnesses are based on reading and commenting on the Bible. Out of respect for Biblical doctrine, Jehovah's witnesses teach that one who commits crimes against the security of any State is also rebelling against God. Such an individual would never be allowed to be one of the God-fearing witnesses of Jehovah. While Jehovah's witnesses do not belong to the Roman Catholic Church, this does not mean that they are not Christians. The reading of the Bible is a most Christian activity. "Can there be a crime in reading and commenting on the Bible?" Ajuria asked the court.

Summing up, the defense pointed out that Article 6 of the *Fuero de los Españoles* was openly violated, for the State guarantees that "no one will be molested for his religious beliefs, nor in the private exercise of his worship." Orzáez was not only molested by the police, but also tried and condemned for having been found in a meeting teaching the Bible.

After the defense's presentation, the Chief Justice of the Court asked the prosecutor to present his arguments. After making a brief résumé of the defense presented, the prosecutor caused a stir among the crowd in attendance by declaring: "I join

myself with the defense in petitioning the absolution of the accused"!

In the ensuing decision handed down by the high tribunal, the court emphasized that only "the founders, directors and presidents of associations" can be criminally responsible for the crime of illegal association, and "that from the facts declared as proved it cannot be inferred that the appellant had any of those qualities respecting the international association, 'Jehovah's Witnesses,' inside Spanish territory."

The establishment of the right to meet together privately for the purpose of Bible study in small groups is certainly an initial step toward the guarantee of religious liberty in Spain.

Additional Court Victories

Nor is the recent Supreme Court case the only one to be decided in favor of religious freedom. On April 27, 1962, police invaded the home of Agustín Ció Soler, of Manresa, province of Barcelona, and arrested fourteen persons who were engaged in a Bible study. Bible literature was confiscated, and a similar charge of "illegal association" was filed against the jailed Witnesses. Before the case ever came to trial, the Ministry of Prosecution of Barcelona asked that a decree of termination of the indictment be dictated. On January 18, 1963, it was declared that the group had committed no crime, costs would be assumed by the court, and the confiscated Bible literature was all returned.

In Almería, on January 9, 1963, the home of Ana María Torregrosa Navarro and María Ester Sillas Evangelio was invaded by police. Only one of the girls, aged twenty and twenty-two respectively, was found at home, and she was jailed. Subsequently, both girls were fined by the civil governor, and, in addition, criminal charges were pressed against them for possession of "illegal propaganda." The prosecuting attorney's office asked that they be sentenced to more than two years in prison and fined 10,000 pesetas, in addition to court costs. The petition was based on the fact that the magazine *¡Despertad!* (*Awake!* in English) had been found in their possession during the search of the apartment. The magazine contained statements made by various North American authorities expressing their shock concerning a previous exposé of religious persecution in Spain.

On May 28, 1963, the provincial court of Almería acquitted the two young girls. The tribunal wrote: "We must acquit and we do completely acquit of the crime of illegal propaganda of which the defendants . . . were accused, declaring the court costs payable by the State."

Full-time minister Miguel Gil Castell, twenty-two years old, had a conversation with a Roman Catholic priest in Granada, at the end of which the priest turned Gil over to the police. Gil was later charged with committing a crime against the Roman Catholic religión. Commenting on the decision, Granada's daily newspaper *Patria* (*Fatherland*) wrote in its issue of June 12, 1962, that Gil "was caught with booklets that could serve as propaganda for the sect called 'Jehovah's Witnesses,' to which sect the defendant belongs, but in said booklets it could not be assured that they were for mocking or making fun of the Catholic religion, nor that the defendant devoted himself to publicly look for followers of the sect . . . The court in its decision . . . esteems that the defendant has not committed a crime and it absolves him."

Some months later the same court exonerated Manuel Mula Giménez and four others of similar charges.

Official Harassment Continues

Such judicial decisions are certainly encouraging for all those who want to see religious freedom practiced in Spain. Yet there is still much to be accomplished. Spain's Ministry of Government, which controls police activities, continues to approve the fining of Jehovah's witnesses. During the six-month period between November 1963 and April 1964 Jehovah's witnesses have been jailed and/or fined on the average of one every two weeks!

Two young girls, Francisca Almarza Ruedas and Francisca López Pastor Abad, twenty-four and eighteen years of age respectively, during the past year have been fined a total of $1,000 by Palencia's civil governor for "threatening the spiritual, national, political, and social unity of Spain," because they teach the Bible privately to others.

On April 2, 1964, in Castellón de la Plana, police illegally entered the home of Jesús Laporta Germán and his fourteen-year-old sister. Bibles and Bible literature were confiscated and even the keys to the house were carried away. Florentino Castro López, age twenty-seven, who happened to be found in the home, and seventeen-year-old Juan Pedro Ruiz Martín were taken into custody and sent to jail for twenty days. Later, Laporta was arrested and fined 5,000 pesetas ($83.33). Thus, Laporta's fourteen-year-old sister, of whom he acts as guardian, was the only one not jailed, being left without protection. In a similar fashion, these same police authorities jailed Laporta and Castro for thirty days in June 1963, charging them with propaganda and proselytism.

December 25 is a date when devout Spaniards especially think of the promises contained in the Sacred Scriptures concerning the coming of Christ's kingdom. Therefore it seemed particularly appropriate that visits be made on neighbors that day to encourage them and to build up their faith in God's promises for everlasting life under the kingdom of his Son. One such group visited the village of Petra on the island of Majorca, where many were pleased to listen to the readings from their own Catholic Bible. Upon finishing their Christian ministerial service, the group returned to the railroad station for the ride back to their home city. There they were apprehended by police officials and submitted to lengthy interrogations at police headquarters. The group's Catholic Nácar-Colunga Bibles and other literature were confiscated, and four were fined 1,000 pesetas each ($16.67) by Majorca's civil governor for "carrying on proselytism in private homes for the sect 'Jehovah's Witnesses.'"

In their appeal to Madrid's Ministry of Government, the young ministers ably demonstrated that their only purpose was to share with others by private conversations the godly knowledge and wisdom contained in the Holy Scriptures. To do so is a command of Jesus Christ himself, and the *Fuero de los Españoles* upholds such freedom. It was pointed out that they were not doing any kind of work in order to sign up members for a religious organization, as the police maintained, but that they were only indicating to others the benefits to be derived from reading the Bible.

The Government Ministry ruled on February 4, 1964, that "an evident attack against the spiritual unity of Spain" had taken place. The official denial of the appeals quoting local officials declared that the appellants were "trying to find an interpretation of the Law adjusted to their private convenience, contrary to all legal procedure."

Who Twists the Law?

But in regard to Spanish laws dealing with religious liberty and freedom of expression, just who is it that is "trying to find an interpretation of the Law adjusted to their private convenience, contrary to all legal procedure"?

The law in question is the Law of Public Order, which was adopted by Spain's legislative body, *las Cortes Españolas,* on July 30, 1959. Article 2, Section *a,* declares: "Acts contrary to the public order are those that perturb or try to perturb the exercise of the rights recognized in the *Fuero de los Españoles* and other fundamental laws of the Nation, or those that commit crimes against the spiritual, national, political and social unity of Spain."

In a speech before *las Cortes* to encourage adoption of the law, the Minister of Government, Lieutenant General Camilo Alonso Vega, on July 28, 1959, explained various aspects of the proposed law. In reference to the spiritual, national, political and social unity of Spain, he underlined that crimes against such unity "can only be considered in the use of illegal or illicit means or methods for the purpose of attacking [such unity]; that is, at the margin of the guarantees conceded in the *Fuero de los Españoles.* Summing up, it can be affirmed that the Law of Public Order is the Magna Charta of social living together, because it confirms the aphorism that 'Salus Populi suprema lex' [Let the welfare of the people be the supreme law]."

Therefore, the spiritual unity mentioned could not refer to religious unity, for the *Fuero de los Españoles* does not guarantee religious unity but, rather, religious freedom! While the law does not allow external manifestations and ceremonies of other than the officially protected State religion, it states that "no one will be molested for his religious beliefs nor in the private exercise of his worship." The Catholic *Guía de la Iglesia en España* (*Church Guide in Spain*), 1960 edition, lists more than twelve non-Catholic faiths as existing in Spain, including Jehovah's witnesses, with a total membership of over 20,000, and these groups are ensured the right to worship privately according to Spanish law.

If religious freedom is guaranteed, then there cannot at the same time be religious unity. The spiritual unity mentioned in the Law of Public Order does not apply to *religious* unity, for such an interpretation would be in direct contradiction to the superior law guaranteeing religious freedom. If religious unity were referred to, then it would also be necessary to fine the great majority of Spanish lay Catholics, for they express notoriously different views as to the precepts and teachings of their own religion.

Under the title "Freedom of Religion," Tomás Allende editorialized in the March 14, 1964, edition of the local newspaper *Prat* of Barcelona, that actually no religious unity or even a united Catholic majority exists in Spain, and therefore non-Catholics should be afforded wider religious freedom: "In Spain the Catholic religion is imposed by force, from the standpoint that the 32 million Spaniards are considered Catholics, when only 10% of them fulfill the Catholic precept of attending Holy Mass on Sundays. For many it becomes a heavy and unbearable burden to know that they are counted among the 'Catholics' of the world."

So then, Jehovah's witnesses cannot be guilty of 'attacking the spiritual unity of Spain.' It is not Jehovah's witnesses but, rather, a few bigoted officials who are "trying to find an interpretation of the Law adjusted to their private convenience."

Do Witnesses Proselytize?

Jehovah's witnesses are deeply interested in the welfare of the people, as is also

the Spanish Law of Public Order. Throughout the world they teach and demonstrate by example how to live together in peace and harmony. They are also in complete accord with one of the avowed purposes of the Spanish National Movement; that of doing everything possible to improve the moral health of the people. But how can moral health be improved? Not by selfishly drawing away from others, as is the practice of some, but, rather, by teaching and sharing with others the knowledge of the great God of the universe, and of his book the Bible, which contains the most elevated thoughts and principles concerning spiritual health and morality.

"But that would be proselytism!" one might exclaim. Interestingly, no Spanish law prohibits proselytism. To the contrary, the law states that "every Spaniard will be allowed to freely express his ideas, as long as they do not threaten the fundamental principles of the State." It is true that the law prohibits external religious manifestations, and Jehovah's witnesses respect and observe this law. But certainly such prohibition cannot apply to private conversations between individuals. That would contradict the right of freedom of expression and would make it necessary to monitor and control all conversations between individuals. Surely the Ministry of Government does not have in mind such a State, as is sometimes advocated by Communist countries.

Then, do Jehovah's witnesses proselytize? They certainly do *not,* if by proselytism one has in mind the practice of conversions by force, used by some fanatical religious sects in times past.

However, if by proselytism one means that he teaches others by word and example about God and concerning his moral principles and promises as recorded in his Word, so that others make a change in their lives in order to practice true Christianity, then Jehovah's witnesses are very proud to answer *Yes* emphatically. Such an affirmative answer should be given by all Christians, for that is what Jesus Christ did, and that is what he commanded his true followers to do. "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens," declared Jesus. "Preach the word," command the Holy Scriptures. "With the mouth one makes public declaration for salvation." —Matt. 10:32; 2 Tim. 4:2; Rom. 10:10.

Roman Catholic authorities agree with this need to make public declaration. In his encyclical letter *Divino Afflante Spiritu* of September 30, 1943, Pope Pius XII declared: "What is there more sublime than to examine, to *explain,* to *expound* to the faithful, and to defend against the unfaithful, the very Word of God? . . . Then let all those who expound the Divine Word do so wholeheartedly. 'Pray for understanding,' work to more deeply penetrate in the secrets of the sacred pages each day; *teach* and *preach* in order to open to the rest the treasures of the Word of God." [Italics ours]

In the preface of the Nácar-Colunga Bible, Gaetano Cardinal Cicognani, former papal nuncio to Spain, wrote of the lamentable lack of Bible study in times past, a "lament that we could repeat in our days —that the faithful know very well the names and history of the horses which take part in the races and their riders, but they do not even know how many epistles there are of Saint Paul, and they are almost completely unfamiliar with the Book that contains the fountain of life."

Barcelona's daily *La Vanguardia Española* (*The Spanish Vanguard*) indicated what should be done about such lamentable lack of Bible study, in its issue of September 1, 1963: "It is necessary to undertake an active and apostolic campaign for the

diffusion and reading of the Bible, especially that of the Sacred Gospels. The religious ignorance that unfortunately exists among Catholics is owed to a lack of learning, which is fundamentally acquired with the reading and meditation of the doctrine of Christ contained in the Gospels and founded in the books of the Old Testament."

Yes, how important it is that the Christian encourage others to read the Bible and teach them how to transform their minds in order to conform with the perfect will of God. Not to do so would make the Christian useless, empty and insipid. So declared Spanish priest Jesús Urteaga when writing on the subject of proselytism in the September 1963 issue of the magazine *Mundo Cristiano* (*Christian World*):

"It is not necessary to present arguments to come to the conclusion that our life is authentically Christian when it is apostolic and *proselytist* . . . If you want what God wants, you will feel great desires to pull the whole world toward our Father God—this is proselytism . . .

"The world today, as that of yesterday, that of twenty years ago, demands a direct and personal apostolate by Christians.

"If it is the same to us that a man be a Buddhist, an atheist or indifferent and 'it is up to him,' it is because we are not very much under God's influence . . .

"If the first Twelve would have been as useless as many of us are, the Church of Christ today would be only a small historical remembrance. But they were proselytizers as God commands.

"Today, Christ asks of all of us more apostolate and more proselytism . . .

"Those that are not proselytizers are sleeping Christians, useless, empty, insipid and pusillanimous, without salt and without light. In the eyes of God their lives are sterile."

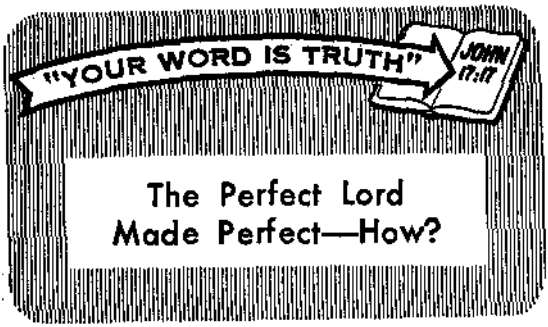
Jehovah's witnesses are not empty or insipid Christians. Their lives are not sterile, for they are busy talking about God and his purposes. They produce good fruit for His honor and praise by encouraging others to live by the Biblical standards of true Christianity. Yet in Spain Jehovah's witnesses are often fined and jailed for so doing.

More than thirty cases involving Jehovah's witnesses are still waiting to be heard before the Spanish Supreme Court. Spanish judges will have ample opportunity to add further dignity to their government by overruling religious intolerance and taking a firm stand in defense of religious freedom.

Solving the Thievery Problem

◆ A witness of Jehovah in Georgia in the U.S.A. related this experience at a circuit assembly: "The business where I am employed has in recent months had much trouble with theft by employees and also in finding persons upon whom they could depend. There was a ring of thieves that stole about $20,000 worth of merchandise. This has caused much bad publicity for the firm and has hurt the business. Some months ago when an opening occurred, I sent a brother over to fill out an application. I told my employer that he was a Witness and could be depended on. My employer hired him.

"A month passed and another opening occurred. One afternoon my employer said: 'When I hired this first person that goes to your church, wasn't there another member of your group that filled out an application?' I told him there was, and also that there was a third Witness who was interested in part-time work. He told me to send him also, because he was thinking about making changes in the whole warehouse. At the present time there are three Witnesses employed at this firm, and in the past several months the problems that once plagued the company are no longer a problem."



The Perfect Lord Made Perfect—How?

THAT Jesus Christ as a human on earth was perfect the Scriptures make unequivocally clear. Thus we read at Hebrews 7:26: "Such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners." Yes, "he committed no sin, nor was deception found in his mouth." In fact, he claimed as much for himself, for on one occasion he challenged his opposers: "Who of you convicts me of sin?"—1 Pet. 2:22; John 8:46.

From such Scriptural testimony we must conclude that Jesus was flawless, perfect, sinless in mind and body as well as in thought, word and action. This being so, how are we to understand the statement appearing at Hebrews 5:9, namely, "after he had been made perfect he became responsible for everlasting salvation to all those obeying him"? Does not this pose a contradiction?

No, it does not. Why not? Because the term "perfect" can apply to various things. It might be likened to the word "mature," which, incidentally, is another English word used at times to translate the same Greek word rendered "perfect" at Hebrews 5:9. A person can be mature physically and yet not mature emotionally, or mature mentally and yet not mature spiritually. So with one's being perfect. The fact that one is perfect in body and mind does not mean that he cannot learn, from study, observation and experience or training.

It appears that it was primarily in this sense that Jesus Christ was made perfect, that is, perfected for a certain office and work, that of high priest, even as noted from the context: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him, because he has been specifically called by God a high priest according to the manner of Melchizedek."—Heb. 5:7-10.

The *New World Translation,* First Edition, in its footnote and its marginal reference at Hebrews 5:9 calls attention to the installation of Aaron and his sons as priests while the sons of Israel were still in the wilderness and right after the holy tabernacle together with its courtyard had been set up. Why? Because this installation ceremony was a prophetic pattern of how Jesus Christ as high priest and the members of his spiritual body as underpriests were to be installed in office or to be made perfect.—See Leviticus chapter 8.

That installation ceremony took place within the courtyard at the entrance of the tabernacle and lasted for eight days. On the first day certain ceremonies and sacrifices were performed involving "the anointing oil and the bull of the sin offering and the two rams," one for a burnt offering and the other for the installation ceremony, "and the basket of unfermented cakes." Although these were all used and offered on the first day, for six more days Aaron and his sons had to remain at the entrance of the tabernacle. With the beginning of the eighth day Aaron and his sons began to officiate as high priest and underpriests.—Lev. 8:2; 9:1, 2.

The various activities that took place on the first day were a shadow of the disci-

plining of Jesus Christ and the members of his body for their positions as high priest and underpriests. That in Jesus' case the period of three and a half years following his baptism was a period of rigorous training is apparent from the above-quoted words that "in the days of his flesh Christ offered up supplications and also petitions . . . with strong outcries and tears." And even as Aaron and his sons were not to leave their place at the entrance of the tabernacle for seven days, so, correspondingly, Jesus Christ did not leave his place of duty from the time of his baptism at Jordan until his death on a torture stake. Further, just as at the end of the seven days Aaron and his sons were fully qualified for the priesthood, so Jesus Christ at the end of his earthly ministry and by Jehovah's raising him from the dead as a glorious divine creature was fully qualified, perfected for his office as high priest.

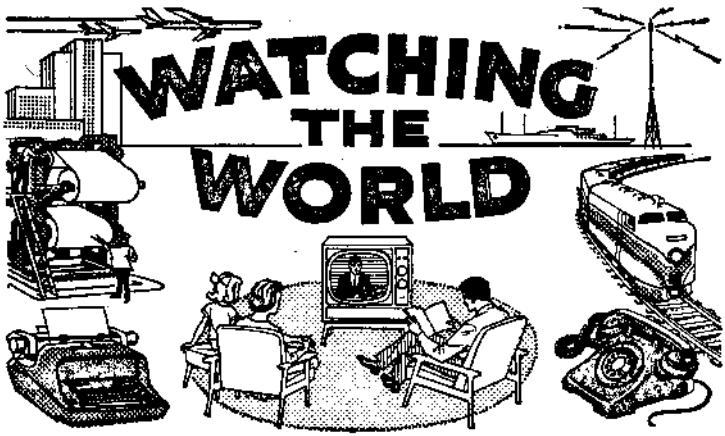
In support of this we read: "He was obliged to become like his 'brothers' in all respects, that he might become a merciful and faithful high priest . . . For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test." "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin."—Heb. 2:17, 18; 4:15.

Yes, although Jesus was perfect as a spirit creature before he came to earth and as a human creature from his birth to his death, yet he required this training, this education, the disciplining and testing to perfect him for his office as sympathetic and merciful high priest, his Father completing the perfecting of him by raising him from the dead.

There is yet another sense in which the perfect Lord was made perfect and that was in connection with his obedience. "He learned obedience from the things he suffered." (Heb. 5:8) True, Jesus had always been obedient to his heavenly Father, but up to his coming to earth his obedience was never really put to the test; being obedient never cost him any suffering. To be obedient to the will of his Father when he was the favored one in the heavenly realm was one thing, but to be obedient to his Father's will when it meant shame, mental anguish and physical suffering was something quite different. So while he was on earth Jesus' obedience was tried in the fire, as it were, and came out hardened, perfected, tempered as steel. An iron sword may be flawless and sharp but certainly a sword of steel is far more durable and of greater usefulness. So also Jesus' testing made his disposition so durable that God could highly exalt him and give him the prize of immortality.—Phil. 2:5-11.

This point becomes especially clear when viewed in the light of Satan's boast to Jehovah that he could turn Job away from Him by subjecting Job to adversity and suffering. Job had kept his integrity under favorable conditions, but only after his having been tested and tried was his integrity beyond dispute, perfected as it were. And so Satan could have argued the same with regard to the Logos, the prehuman Jesus. But he could no longer do so after Jesus came to earth and learned obedience from the things he suffered, for he continued faithful in spite of all that Satan and his agents could bring against him. Thereby Jesus' obedience was proved, demonstrated and perfected beyond any question or charge.

So from the foregoing we see how Jesus, though born perfect as a human creature and remaining perfect in body and mind and sinless in thought, word and action, was nevertheless perfected in his qualifications to be high priest and in his obedience toward Jehovah God, in his integrity.



Courts Suppress Freedom

◈ Mrs. Stuart Anderson of Asbury Park, New Jersey, recently had a complication of pregnancy that caused hemorrhaging. While at the hospital the 29-year-old mother, a former Roman Catholic who is studying to be one of Jehovah's witnesses, signed a statement saying that she was well aware of the danger of her condition, *placenta previa*, but would prefer to run the risk rather than to receive blood, which is a violation of God's commandments. The hospital took the matter to court. Judge Leon Leonard said he could not "find power in this court to mandate that an adult sane person totally aware of all the circumstances be given a medical treatment that she, herself, refuses to accept and has so indicated in written document." The Supreme Court of the state, however, ruled that she had no right to decide, that physicians could give her transfusions if they felt it was necessary, and that her husband was not to interfere. Though the United States Supreme Court was petitioned to protect the Andersons' rights, they refused to intervene. On June 25, when her baby was born prematurely, the hospital saw to it that she was given blood—one pint! Many are the reputable doctors that would wonder why they gave any at all if only a pint was needed. The answer is plain: It was sufficient to satisfy those who believe that medical science knows more about these things than God.

Civil Rights Law

◈ After debating for 83 days, the Senate of the United States finally passed the civil rights bill on June 19. The vote was 73 to 27. The bill, which still needed approval of the House of Representatives and the signature of the president, outlaws discrimination in places of public accommodation, publicly owned facilities, employment and union membership and federally aided programs. It gives the attorney general new powers to speed school desegregation and to enforce the Negro's right to vote. Although Negro leaders hailed passage of the bill, Governor Frank Morrison of Nebraska significantly stated: "If this legislation is really to be effective, white people, colored people and all races are going to have to accept the responsibility of citizenship to go along with these rights." Pertinent also were the remarks of Governor Matthew E. Welsh of Indiana: "This, of course, does not mean we can expect all tensions to relax and demonstrations to cease."

Breakthrough

◈ The Atomic Energy Commission has for a decade been trying to lower the cost of using atom power as a source of electricity for industry and homes. There were indications that nuclear power in America would be competitive sometime in the 1970's. However, in June, President Johnson of the United States in a speech declared that there had been an "economic breakthrough." It is reported that an atomic power plant at Oyster Creek, New Jersey, is able to produce electricity cheaper than an existing coal-fired plant at the same site.

Scandinavia Tour

◈ On June 20 Russian premier Nikita Khrushchev ended a five-day visit in Denmark. The premier launched his "charm offensive" with goodwill speeches and grandfather talk. Some of his remarks, however, were not regarded by the Danes to be in good taste. For example, at one time he told a crowd of about 3,000 shipyard workers that they should pick a time when big orders come in when they decide to strike. He also said the Danish farms were too small. Observers noted that the Danes have one of the most highly developed agricultural systems in the world, while the Soviet Union is suffering considerably from farm failures. Danish premier Jens Otto Krag told the Russian leader that his analysis was based on an outdated ideology, that his remarks reminded him of Hans Christian Andersen's fairy tales. When an enthusiastic exchange developed between the two premiers, Danish Foreign Minister Per Haekerrup stepped up with two glasses of champagne and tactfully suggested that the leaders drink it before the fizz was gone. Leaving Denmark, Khrushchev continued his tour into Norway and Sweden.

Getting Warmer

◈ Einar Pederson, a Norwegian chief polar route navigator, said that a ten-year study of Arctic conditions has proved conclusively that "everything is getting warmer." "We have not yet established why this is so," Pederson said, "but the facts are there. Glaciers and ice in the northern hemisphere are melting slowly but surely." Pederson has reportedly stated that in the last 40 years about 40 percent of Arctic ice has been affected to some degree by melting. Two theories prevail as to why. One is that there is a layer of carbon dioxide around the earth preventing the heat from escaping into space. This layer presumably has been caused by the massive increase in world industry and the use of the automobile. The other theory has to do with sun spots and heat originating from the earth's core.

Thalidomide Warning

◈ British scientist Dr. Cecilia Lutwak-Mann warned that men, as well as women, by taking the tranquilizing drug thalidomide, could risk deformities in their offspring. Experiments at Cambridge University, England, with male rabbits showed, as reported in *Science News Letter*, May 9, 1964, that "27 out of 40 rabbit matings showed harmful effects of thalidomide given to the males." Gross malformations were found in two litters. The death rate had also been considerably higher.

World of Sound

◈ How to control insects in stored food products has been an age-long problem. The United States Department of Agriculture scientists have been experimenting with sound waves. Moths in the egg-laying stage have been chosen as targets. After bombarding the eggs with sound waves the scientists found that two-thirds of the eggs never developed and that those that did produced retarded moths. The sound waves came from two radio speakers.

In southern California scientist Hans E. Boemmel is probing the atomic makeup of metals by using sound waves to jiggle their invisible atoms. The same sound wave is serving as a first-rate tool in detecting impurities in metals. Scientists hope by the use of this tool to understand and identify the forces that bind together the nucleus of each God-created atom.

Insecticides and Martinis

◈ Drinkers of alcoholic beverages frequently debate the point whether Scotch and rye should be mixed, whether one should drink before breakfast or not. Authorities in Genoa, Italy, have added something new to worry about. The City Council members of Genoa forbid the use of lemon peel in a martini. They are afraid that the insecticide used in citrus groves, if mixed with alcoholic drinks, might kill the drinker.

Earthquake Strikes Japan

◈ A disastrous earthquake struck northern Japan on June 18. At least 27 persons were reported killed and 244 injured. Property damage ran into the hundreds of millions of dollars. Niigata city, with a population of 290,000, Japan's largest petroleum- and natural-gas-producing center, was hardest hit. Much of Niigata is land reclaimed from the sea, and in the wake of the quake, a large area began to sink. Floodwaters spread over a third of the city. The tremor smashed bridges, exploded oil tanks, set off raging fires, cut railways, damaged highways and destroyed or badly damaged about a third of the buildings in Niigata. The quake that jolted the city lasted for 2½ minutes. It was the worst earthquake in Japan since 1923. Seismologists reported at least 55 after-shocks in the area. Beside Niigata, the hardest-hit cities were Murakami, Mizuhara, Mitsuke and Toyosaka. Damage, however, was not as heavy in these cities as in Niigata.

Destructive Storms

◈ A published Associated Press dispatch, dated June 18, stated that heavy rains and fierce winds swept West Pakistan. Storms and floods ravaged Hyderabad district. Deputy commissioner of the Hyderabad district S. M. Wasim said that the fatalities were high. There were some 228 persons counted dead in the Hyderabad district and more than 100 dead in the nearby Thar Parkar district. About 60,000 cattle were reported destroyed.

State of Emergency

◈ On May 22, following weeks of racial strife, a state of emergency was declared in British Guiana, Britain's lone possession on the South American continent. Three weeks later, following the death of a senior civil servant and seven of his children when terrorists set fire to his home, the governor of the colony, Sir Richard Luyt, assumed powers to detain individuals under the emergency regulations. Within a few days over 30 persons were placed in preventive detention, including the deputy premier Brindley Benn and four other members of the government. This was the third time in 27 months that a state of emergency had been declared in this colony, one of the many countries seeking independence from colonial rule.

Service Across the Pacific

◈ A new trans-Pacific submarine cable was inaugurated on June 19. The new cable stretches from Japan to Hawaii, where it joins the old line from Hawaii to San Fran-

cisco. The new $83,000,000 cable will vastly speed communications between Japan and North America. The coaxial cable is some 5,300 miles long. Direct phone calls can now be made between Japan and San Francisco in six to ten minutes. The new cable has deep-sea repeaters every 20 miles to magnify the electric current and provide clear, accurate communications at all times.

Small-Car Danger

◈ "It's like a sledge hammer hitting a tack." Thus was described the collision of a big car with a small car. In an experiment outside East Haddam, Connecticut, one morning in early June, big cars were pitted against small cars to test them as to their safety factors. It was found that in virtually every case small cars proved poor seconds in crashes with the bigger models. A two-year police department study of 1,300 accidents involving cars of 3,000 pounds or less showed that the chance of death or injury was twice as great in the smaller cars as in the larger models. But small-car people say that is not the entire story. They argue that small cars do not get into as many accidents, that the accident rate in big cars is substantially higher. They also contend that the small-car driver hits far fewer pedestrians and bicycle riders than the big-car driver. Most insurance companies are said to offer a 10-percent discount to drivers of small-compact cars, based on "lower bodily injury and property damage because of the smaller size and weight and related safety factors." Because the smaller car is easier to maneuver it may get involved in fewer accidents. But when involved in accident the small car usually comes out second best. A big car may be safer for its occupants, but is far more lethal to others, which is also a point to consider.

Burn Your Sins Away

◈ A most unusual church service took place in the Grace Methodist Church of Atlanta, Georgia, on the last Sunday of 1963. In front of the altar there were a half-dozen metal urns with combustible material. A clergyman with a thin flaming torch lit the contents of these urns. Then the congregation, some 1,200 strong, lined up before the altar. They were given a large sheet of paper on which they wrote their past sins. Silently they knelt before the altar and threw the paper into the flaming urns. As the sheets or bits of paper burned to ashes, so the members of the church believed their sins were forgiven. But the Bible shows that it is only by faith in Jesus Christ that it is possible to gain forgiveness of sins.

When God Is King over All the Earth

Have you ever seriously considered what it would be like if God were the only and absolute king over all the earth? You pray for it every time you repeat the Lord's prayer: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." That time is now very near! Read what we can expect when it is realized. Learn what we must do to share in its blessings. Send for and read this encouraging and hope-inspiring booklet. Each, 4d (for Australia, 5d; for South Africa, 3½c). Or get seven for 1/8 (for Australia, 2/-; for South Africa, 17c).

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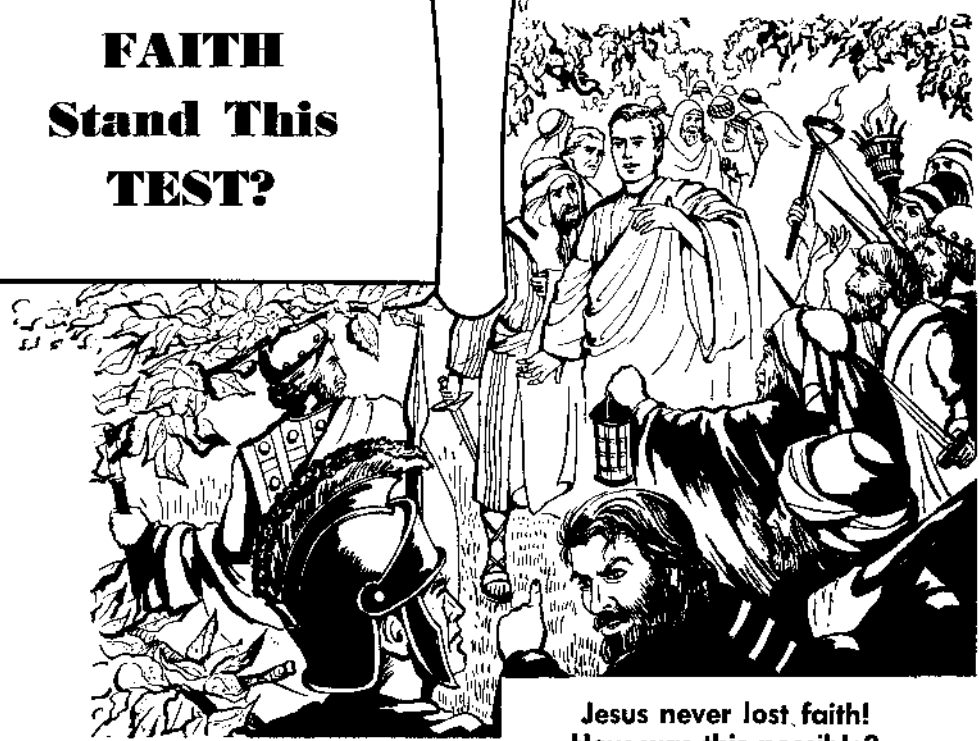

Jesus never lost faith! How was this possible?

One reason certainly was that he knew what to expect, what the future held for him in the way of trials and opposition. So he was prepared. And, knowing that it was God's will for him, he could rely entirely upon his Father for his strength.

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Awake!

Why the Lack of Christian Thinking?

Nonreasoning Travelers but Remarkable Navigators

When People Defy the Law

Portuguese Embassy Writes "Awake!"

AUGUST 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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LISTEN and Learn

WHEN you were in school did you ever sit in class and daydream until the teacher jolted you to reality by speaking your name and asking: "Are you listening?" It was important for you to listen so that you would learn what was being taught. Throughout your life listening plays an important role in your learning process. How well you learn things or follow directions depends to a great extent upon how well you listen.

Possibly you are one of the many people who only half listen, with the result that when you are introduced to a person you forget his name in a matter of minutes. Do you blame your memory? Usually the reason you forget his name so quickly is that you fail to listen when it is told you. Pay close attention when his name is mentioned and repeat it to make certain you heard it correctly, and during the course of the conversation use it several times. It will then stay with you for a longer period.

You are listening when you hear with thoughtful attention, but if your attention is not focused on what is being said, the words that are spoken fall on deaf ears. Whether you are speaking with someone or strolling through the woods, you will get greater enjoyment from life and learn more by paying attention to what you hear. Listen to the sounds around you.

When in the woods give attention to the distinctive sounds of the various birds. See if you can distinguish one variety from another. Listen to the woodpecker chipping his way into a tree, to the sounds of the squirrels as they scamper about, to the gurgle of a stream and to the sound of the wind passing through needles of pine trees or through the leaves of other trees. The various sounds of a woodland contribute to its beauty and its fascination for man. But you miss much of the pleasure if you do not listen to its distinctive sounds.

A real test of your ability to listen comes when you sit in an audience that is being addressed by a public speaker. Whether his talk is for ten minutes or for one hour, it usually is not easy to keep your mind centered on what is said unless he is an exceptionally good speaker. To keep your mind on a talk being delivered by a less capable speaker requires effort. Like a restless child who sits quietly for a few minutes but then squirms and strives to run off to do something else, the mind strives to wander when a speaker lacks the ability to hold its attention. For you to learn from what he has to say, you must

make a conscious effort to prevent this wandering and to focus your mind on the talk.

You have to pull down a mental curtain on the extraneous thoughts that seek to intrude on your conscious mind and to distract you. If you permit your mind to wander you can miss whole sections of the talk and not have the slightest idea of the good points the speaker may have brought out in those sections.

The mind has the peculiar ability to shut out sounds. A ticking clock, for example, is not noticed by the person who becomes used to it. He ceases to become conscious of the clock's sound. So too with a speaker, especially one that does not have a captivating manner of speaking. Unless you concentrate on what he is saying, your mind can wander to other things and shut out his voice so that it becomes a distant, sleep-inducing drone. When this happens, you are not learning anything. Inasmuch as you made the effort to come to the talk, you might as well benefit from the time you spend there by listening to what is being said. Even when it is the speaker's fault that your mind tends to wander, try to pick enough out of the talk so that you could briefly summarize its content.

To keep your mind focused on a talk, you must keep it active by thinking about what is being said. Analyze the information the speaker is giving and strive to tie it in to his theme. What are the main points that he is developing? Is his reasoning sound? Does he present satisfactory proof for what he says? Compare the information he gives with what you already know on the subject. Be alert for information that you might be able to use. A real gem can be missed entirely if you permit your mind to wander. By taking a few notes throughout the talk, you can help your mind to keep centered on it. With good reason the Bible tells us: "A wise person will listen and take in more instruction." (Prov. 1:5) He realizes that he can learn by being attentive to what other persons say.

Listening is just as important in the process of communication as is talking. There is no purpose in talking to a person if he is not listening to what you say. You can no more get your ideas across to his wandering mind than if you were speaking to a mindless statue. As you expect other persons to listen to what you say, so you should listen to them. Show a speaker on a platform the same courtesy you expect from others by being attentive. The speaker, of course, has the responsibility to prepare a talk that is worth the attention of the audience.

A good listener realizes that he does not know everything. Because other persons may have information that will add to his fund of knowledge, he will listen attentively to what they have to say, being alert for new bits of information, useful arguments and thoughts that might help create new ideas and viewpoints. He also realizes that it is easy to get into the habit of daydreaming when someone is speaking to an audience whether large or small. It is especially easy to get into this habit if he listens to a number of talks every week. So he must make a definite effort to resist the habit by concentrating on what the speaker is saying, not permitting his mind to wander to other things.

If you make the effort to congregate with others for the purpose of hearing instructive talks, do not misuse your time and the time of the speakers by not listening. Maintain a rein on your mind so that it does not wander aimlessly but keeps focused on what the speakers say. By listening attentively you can grow in knowledge and understanding.

Why THE LACK OF CHRISTIAN THINKING?

While professed Christians are numerous, genuine Christian thinking is scarce. What accounts for this?

ALL told, there are upward of 910 million professed Christians in the world today. Of these, more than five-ninths are said to be Roman Catholics, as also are from 90 to 99 percent of the people in some twenty lands in Europe, Central and South America. In certain Protestant countries, such as Great Britain and Denmark, the head of the State is also the head of the Church. Even the United States with its principle of separation of Church and State is, according to its Supreme Court, "a Christian nation."

On the basis of such facts you might expect that there is widespread Christian thinking in Christendom, but is there? No, there is not. Actually, there is so little Christian thinking manifested that some even despair of there being any Christian mind today. Among such is the English writer Harry Blamires. In his book *The Christian Mind* he laments that "there is no longer a Christian mind." As he sees it, "the modern mind has been secularized [and] deprived of any orientation toward the supernatural. The Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history."

He spares neither the "laity" nor the clergy. Of the former he says: "Though he does not face it, the loyalty of the average Churchman to the Conservative Party or to the Labor Party is, in practical matters, prior to his loyalty to the Church." And regarding the bishops and the clergy he states: "Neither our bishops nor our clergy give us leadership in thinking Christianly about the contemporary world. What we lack is not scholarly bishops but thinking bishops and preeminently Christianly thinking bishops. It is a peculiarly English, probably even peculiarly Anglican confusion of thought to assume that the pursuit of learning is somehow of necessity a less secular activity than the pursuit of wealth. The scholar is not, by the mere fact of his scholarship a more religious, a more spiritual, a less secular [person]. The idea that because a man is learned, especially in subjects pertaining to religion, he is therefore secure from the seductions of worldliness is a fallacy."

What Is Christian Thinking?

Throwing light on this question by way of contrast is the following confession made some years ago by the popular American clergyman, John Haynes Holmes, recently deceased:

"I have found incalculable help and guidance in recent years in taking Gandhi as my example. If I have been tempted to write an angry letter, I have asked myself, 'Would Gandhi write such a letter?' If I have been irritated by some selfish boor who has stolen my time to serve his own designs and purposes, I have said to myself, 'How would Gandhi treat this person?' If I have found myself perplexed as to what to do in this instance or that, I have again and again inquired within my heart,

'What would Gandhi tell me to do if I should ask him?' "

From this quotation it is quite apparent that the late pastor of New York City's Community Church confessed to Gandhian thinking. Even as Gandhi was Holmes' example, should not Christians set up Jesus Christ as their example? For one to do Christian thinking would mean for one to ask oneself: "Would *Christ* write such a letter?" "How would *Christ* treat this person?" "What would *Christ* tell me to do if I should ask him?"

The answers to such questions are not hard to find. They are recorded for us in the Christian Greek Scriptures and particularly in the four Gospels. Therein we find what principles governed Jesus Christ, how he dealt with various problems that came up in his life and the truths and rules of action he laid down for his followers.

From those Scriptures we see that Jesus Christ himself had a guide to direct him, his Father's Word, the Hebrew Scriptures, of which he said, "Your word is truth." (John 17:17) He accepted the Mosaic writership of the Pentateuch, the first five books of the Bible and, more than that, he considered them authentic and inspired. His ministry shows that he accepted as historical the account of creation, the Deluge, the destruction of Sodom and Gomorrah, the record of Abraham, and so forth.

To have Christian thinking on these matters would therefore mean for us to believe as Jesus did about them rather than adopting the theories and speculations of the higher critics and evolutionists. The writer of the *Illustrated London News* (Nov. 2, 1963) who not long ago observed that "there are remarkably few instances in which Darwin's theory has been tested, as all scientific theory should be tested, by practical work" was understating the matter. As evolutionist the late Sir Arthur Keith admitted, "Evolution is unproved and unprovable. We believe it only because the only alternative is special creation, and that is unthinkable." But special creation is not unthinkable to those who do Christian thinking.

The entire tenor of the ostensibly Christian higher criticism is to disparage the Hebrew Scriptures, but Jesus appealed to them as his authority all through his earthly ministry. Thus each time the Tempter approached him Jesus countered with, "It is written," even as he appealed to the same Authority to show which is the first and greatest commandment and that the dead will have a resurrection. Christian thinking is Christ's manner of thinking, and that is in line with the inspired Word of his Father, Jehovah God. —Matt. 4:4, 7, 10; 22:29-40.

Christian Thinking on God's Name and Kingdom

The lack of Christian thinking today is also seen by the way many religious leaders speak disparagingly of God's name, terming it a "solecism," and by their leaving it out of their Bible translations altogether.

In striking contrast to such men, Jesus Christ throughout his ministry made prominent his Father's name. Did he not make the sanctifying of his Father's name the very first petition of his model prayer for his followers? "Let your name be sanctified," or, "Hallowed be thy name." His own prayers manifest the same concern for his Father's name: "Father, glorify your name." "I have glorified you on the earth . . . I have made your name manifest to the men you gave me out of the world. . . . Holy Father, watch over them on account of your own name which you have given me . . . I have made your name known to them and will make it known." Yes, from the inspired Record we see that Christian thinking exalts God's name, which name is Jehovah.—Matt. 6:9; John 12:28; 17:4, 6, 11, 26; Isa. 42:8.

The way professed Christians put first their loyalty to worldly governments is further evidence of the lack of Christian thinking. They are first Americans, Frenchmen, Italians, and only after that "Christians," as is so clear in time of war when Catholic kills Catholic and Protestant kills Protestant. This lack is also seen in the support professed Christians give to such human schemes as the United Nations and Godless Communism—for which 25 percent of "Christian" Italians voted in the latest elections—instead of putting their hope in God's kingdom.

Christian thinking, as exemplified by Jesus Christ, is oriented to the kingdom of God. That kingdom was the theme of his sermons, his parables and his prophecies. Throughout his ministry he stressed its importance. He had nothing in common with the kingdoms of the world, even as he said to Pontius Pilate: "My kingdom is no part of this world." When men wanted to make him king forcibly, he withdrew. He was not interested in politics.—John 18:36; 6:14, 15.

The lack of Christian thinking betrayed by the youths in Roman Catholic parochial schools whose highest aspirations were found to be money and pleasure is but indicative of the thinking of professed Christians in general.* Jesus' words go unheeded by them: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. No one can slave for two masters . . . You cannot slave for God and for Riches. Keep on, then, seeking first [God's] kingdom and his righteousness."—Matt. 6:19-21, 24, 33.

* See *The Christian Century*, May 23, 1962.

Christian Thinking as to Witnessing

The Christian's obligation to witness is another aspect in which there is a woeful lack of Christian thinking in Christendom. For most professed Christians the sum of Christian duty is to go to church on Sunday and keep the Ten Commandments. Far from witnessing, they do not even think it important to take in knowledge about Jehovah God and Jesus Christ, as is apparent from the widespread Bible illiteracy in the United States, Canada and other lands. Thus, according to George W. Goth, president of the United Church's London conference, the churches are filled with people who do not know or understand the Bible.

How different all this is from the pattern of Christian thinking set by Jesus Christ! He was continually bearing witness to the truth; no wonder he was known as the "Teacher."* More than that, he trained and commissioned his disciples to be teachers. That he intended this obligation to rest upon all his followers is apparent from his parting instructions: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe *all the things I have commanded you.*" It is therefore not surprising to read that those who had been scattered from Jerusalem because of persecution "went through the land declaring the good news of the word." —John 13:13; Matt. 28:19, 20; Acts 8:4.

Christian Thinking as to Conduct

Even as there is a woeful lack of Christian thinking in regard to the obligation to bear witness, so there is a woeful lack in the world today as to Christian conduct. Far from heeding Jesus' words, "Just as you want men to do to you, do the same way to them," professed Christians by and

* This title appears some thirty-five times in the Gospels.

large follow their selfish inclinations. Their pride, ambition and ruthless competition stand in stark contrast to the mildness and lowliness of mind that Jesus displayed and of which he spoke: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart."—Luke 6: 31; Matt. 11:28, 29.

Jesus also set a high standard of sexual morality. He taught that "everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." But today popular entertainment in Christendom is to a great extent given over to this very thing and some of its grossest forms come from a land that is supposed to be 99 percent Christian, Roman Catholic, namely, Italy. Jesus also taught that the only grounds for divorce with remarriage is adultery, but today divorces are being granted for all manner of specious reasons: incompatibility, "mental cruelty," and what not. What a lack of Christian thinking all such conduct betrays!—Matt. 5:28; 19:3-9.

ARTICLES IN THE NEXT ISSUE

- Does Life Exist in Outer Space?
- Why Do They Keep On Smoking?
- How Do They Think It in Spanish?
- Family Boss or Loving Husband?

Why Is Christian Thinking Lacking, and Where Can It Be Found?

Why this lack of Christian thinking among professed Christians? According to a Chicago professor of Christian Ethics, the reasons for the present state of professedly religious denominations are: "(1) other forces have minimized, diluted or rendered meaningless the Bible insights as they pertain to Society, or (2) ministerial leadership has been unwilling or unable to make clear the relationship between religious life and community responsibility, . . . or perhaps both."* In concluding this way he is not far wrong, for the materialistic and faithless appeals by commercialism to human weaknesses and selfishness, together with the failure of the religious leaders, because of their selfishness or lack of faith and enlightenment, to preach the truth of God's Word, without doubt account for much of the lack of Christian thinking in Christendom.

But does this mean, as Blamires states, that there is no Christian mind to be found today? Not at all. There is; a simple proof of this is to be seen in this very magazine, *Awake!* While dealing with many different topics in its various issues, it relates all its information to the Christian mind; all its material is viewed in the light of the Bible. And devoted exclusively to advancing Christian thinking on Biblical subjects is its companion, the *Watchtower* magazine. Each of these magazines is distributed to the extent of millions of copies twice each month both by mail and by dedicated Christian ministers who give evidence of having the Christian mind, of thinking Christianly on all subjects.

They give evidence of this by accepting the Bible as the inspired Word of God, by making known God's name and kingdom and by making the Christian ministry the most important thing in their lives. By doing this they lay up treasures in heaven and show where their mind, their heart, is. If you would acquire Christian thinking on life's questions and problems, ask for assistance from one of these Christian witnesses of Jehovah or write the publishers of this magazine requesting someone to call on you.

* *The Church and Faith in Mid-America*—V. Obenhaus.

NONREASONING TRAVELERS *BUT* REMARKABLE NAVIGATORS

WITH the coming of fall, millions of birds in the Northern Hemisphere take to the wing and head south in a mass migration that carries some of them many thousands of miles. High-flying ducks and geese pass in formation over city after city without the benefit of radio beacons and other electronic guidance systems that keep human air travelers from becoming lost. At lower altitudes clouds of smaller birds pass by with equal disregard for knowledge about the science of navigation. How is it possible for these nonreasoning creatures to navigate accurately over great distances while intelligent humans are unable to do it without the aid of precision-made instruments?

The songbirds known as warblers live in north European countries during the spring and summer, but in September they begin heading south. Their destination is Africa, including its southern part. Although this is a trip of several thousand miles, they navigate it with surprising accuracy. Unlike ducks, the warblers do not make the trip in groups that follow leaders. Each is an individual traveler.

Possibly the longest route that is flown by migrating birds is that followed by Arctic terns. Every year they make a round trip between the Arctic and the Antarctic, with some flying a distance of about 25,000 miles. With equally good navigational ability, the bristle-thighed curlew flies 6,000 miles from Alaska to Tahiti in a migratory flight. For more than 2,000 miles of this trip, between Alaska and the Hawaiian Islands, the birds must fly nonstop over open ocean with no landmarks to help them to find their way.

Not even a previous knowledge of a route is necessary for migratory birds to fly accurately to their destination, although that destination may be nothing more than a speck of land surrounded by hundreds of miles of water. Young birds making the trip for the first time manifest the same ability as the older birds for navigating accurately.

In a test of a bird's ability to find its way over unknown territory, some investigators sent a Manx shearwater from England to the United States by plane. There it was released. Within twelve days it was back in its nest on the west coast of England, having flown more than 3,000 miles over an unfamiliar route. Certain types of pigeons manifest a somewhat similar homing ability. When released in unfamiliar territory, they will circle briefly and then head off in the right direction for their lofts.

Other Navigators

Like birds, green turtles can also find a speck of land in the middle of an ocean. Turtles from Brazil swim about 1,400 miles to Ascension Island, a tiny piece of land only seven miles wide in the Atlantic Ocean between South America and Africa. For these turtles to navigate accurately to that tiny island is a remarkable feat. It is believed that they use the same method of navigation as used by migratory birds. But their location-finding ability is possessed by many other inhabitants of the oceans.

Eels migrate through the Atlantic Ocean from rivers in Europe and America to their spawning grounds near the Bahama Islands. For many of them this is a trip of thousands of miles. Every year Alaskan fur seals swim 3,000 miles to the Pribilof Islands to give birth to their young, and they too find their destination without difficulty. Salmon swim hundreds of miles through the Pacific Ocean at spawning time to ascend rivers that they left years before as mere fingerlings. With astounding homing ability they return to the very streams where they were hatched. Even insects have an amazing sense of direction.

Monarch butterflies migrate more than 1,800 miles from eastern Canada to San Luis Potosí in Mexico without getting lost. Bees know the direction in which they found food and are able to communicate that direction to other bees by a peculiar dance in the hive. Foraging ants do not lose their way when they are hundreds of feet from their nests but are able to find their way back. Solitary wasps have no trouble locating their individual nests in the ground although they may have to fly hundreds of yards away to locate a spider or caterpillar to stuff into it. Whether they approach it from the air or from the ground, they are able to find it despite its tiny size and inconspicuous appearance.

These and many other creatures seem to have a surprisingly good sense of direction. What many of them succeed in doing instinctively man can do only with special instruments. Not until recent years did man begin to realize how some birds, animals, insects and sea creatures are able to travel without getting lost.

Celestial Navigation

Experiments by researchers have revealed the remarkable fact that the sun, moon and stars are important factors in the direction-finding ability of certain creatures. Early in the 1950's investigators such as G. V. T. Matthews of England and Gustav Kramer of Germany turned up convincing evidence that pigeons and wild birds orient themselves by means of the sun, using it as a compass.

While working with starlings, Kramer discovered that their direction of flight in a building could be altered by deflecting sunlight through different windows by means of mirrors. He also found that they used the sun to locate a feeding station they had been trained to look for in a particular direction. With their surroundings screened off from them, all they could see was the sky. On sunny days they found the feeding station with no difficulty, but on overcast days they hunted for it at random.

An experiment performed with warblers by another researcher, E. G. F. Sauer of Switzerland, proved that they can orient themselves not only by the sun but also by the stars. When migration time came, caged warblers would invariably take up the right direction of flight. The only clue they had as to direction was the night sky They watched it so closely that meteors would cause a momentary change in their direction of flight. Whenever the sky was hidden by clouds they became disoriented.

This was also observed with free warblers while migrating.

Regarding the astounding navigational ability of warblers, Sauer states in the magazine *Scientific American* of August 1958 with regard to a warbler named Johnny: "Johnny's behavior, confirmed by experiments with other birds, leaves no doubt that the warblers have a remarkable hereditary mechanism for orienting themselves by the stars—a detailed image of the starry configuration of the sky coupled with a precise time sense which relates the heavenly canopy to the geography of the earth at every time and season. At their very first glimpse of the sky the birds automatically know the right direction. Without benefit of previous experience, with no cue except the stars, the birds are able to locate themselves in time and space and to find their way to their destined homes."

Accurate navigation requires a means for precise measurement of time. An instrument used by men for this purpose is called a chronometer. It gives a navigator his longitude location on a navigational chart. A sextant gives him his latitude position by measuring the angle of the sun above the horizon at noontime. These instruments make it possible for accurate guidance of a plane or a ship to a distant place. Birds accomplish the same thing without the instruments.

A bird knows from the position of the sun at any time of day which direction to fly. It automatically allows for the movement of the sun across the sky so that its angle of flight does not change. In order to do this it must have an accurate time sense or inner clock.

The inner clock of celestially guided creatures appears to be regulated by their bodily processes. The time sense of bees, for example, can be speeded up by increasing their metabolism with drugs, and it can be slowed down by retarding their metabolism. Whatever the inner clock actually is, it is essential for those creatures that travel by the position of heavenly bodies.

Experiments with sockeye salmon have revealed that they too navigate by heavenly bodies. It was found that they have consistent directional tendencies as long as they can see the sky. But when the skies are overcast or artificially covered, the fish point in random directions. Similar results were had in experiments with the little shrimplike crustacean, Talitrus saltator, that inhabits the shores of Europe. It always moved in the right direction for reaching the sea when removed a distance from it. Loss of direction occurred only when the sky was heavily overcast. Like the starlings, it responded to mirrored reflections of the sun and altered its course accordingly. A similar response was achieved by mirrored reflections of the moon. It had a time sense that allowed for the movements of the sun and moon so that its path of travel was always correct.

Insects

By means of the sun or polarized light from a patch of blue sky bees are able to navigate their flights from flowers to hive without losing their way. What is even more remarkable is that a returning bee informs other bees in the hive where it has found food. This is done by a peculiar dance that reveals the location of the food by indicating its direction according to its angle with the sun. The time of day is taken into account by the bee so that the angle will be correct for other bees that head for the spot. It adjusts its position with the movement of the sun.

An experiment with an aviary placed in a darkened shed revealed the effect of polarized light upon bees. A wide tube that opened on the sky was placed over the en-

trance of their hive. When a polarized light filter was held over the open end of the tube and turned, the dancing bees at the entrance of the hive turned through the same angle that the filter was turned. It appears that the compound eyes of insects enable them to see polarized light and to use it as a reference for navigation. Polarized light helps ants to find their way about although they depend chiefly upon scent trails that they lay down. Ants that have their view of the sky blocked by a Polaroid light filter can be made to go in different directions by merely rotating the filter. They alter their course according to the polarized light they see coming through the filter. Other insects, such as the wasp, depend upon landmarks such as trees, stones, and so forth.

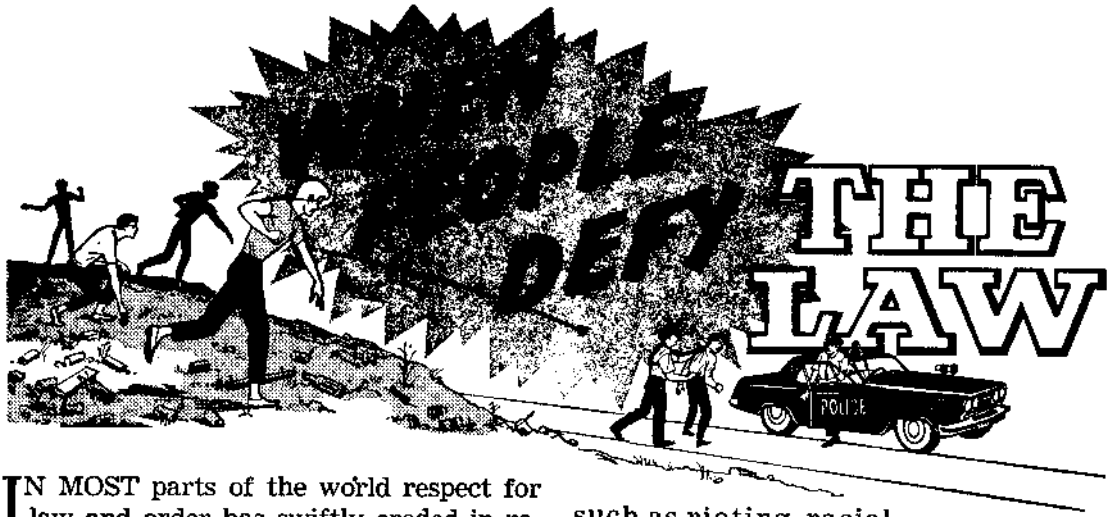
Source of Orientation Ability

That unreasoning creatures are able to orient themselves by polarized light and heavenly bodies is a cause for wonderment. How did they come to have this ability? Where did night-flying birds such as the warbler learn to navigate great distances by the stars? How did other birds learn how to use the sun? Why is it that young migratory birds automatically know which direction to migrate and how to navigate the trip although it is a new experience for them? Who taught the salmon how to use the stars for finding its way back to the place where it was hatched? How did these creatures get a time sense so they can allow for the movement of the heavenly bodies that they use as a compass? How did bees come to have the ability to use the sun and polarized light for finding their way about? Why are these creatures able to do by instinct what man has had to learn to do with the aid of special instruments?

The obvious answer to these questions is that celestial navigation is beyond the power of nonreasoning creatures to develop by themselves. The ability for it had to be imprinted upon their genetic structure by the One who designed their bodies. Thereby the thinking that he did for them became an inherited instinct. Due to this fact, man, with his power of reason, is able to learn from these dumb creatures.

In wonderment man studies the amazing accomplishments of nonreasoning birds, animals, fish and insects and then devises scientific instruments that enable him to duplicate their feats. His navigational instruments permit him to sail and to fly to distant parts of the earth with the same accuracy exhibited by fish, turtles and birds. By applying the aerodynamic principles evident in the bodies of birds man is able to make aircraft that enable him to fly like them. His duplicating the shape of large sea creatures has resulted in speedy undersea craft with exceptionally good maneuverability. His use of sonar and radar copies the dolphin and the bat that use echo ranging for locating food and avoiding obstacles. And so it is with many other scientific achievements.

Wise designing is clearly manifested in all these nonreasoning creatures. Their Creator who gave them instinctive knowledge about celestial navigation and other scientific things is worthy of man's worship and praise. "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24.



IN MOST parts of the world respect for law and order has swiftly eroded in recent years. This lawless drift was well described by H. R. McKinnon, prominent lawyer and member of the police commission of San Francisco, who said: "It requires no great effort to establish that disrespect for law is widespread, is alarming, and is steadily growing worse."

Regularly, reports of public defiance of governmental authority are heard from Asia, Africa, Europe and the Americas. Defiance of the law is not limited to criminals, but is indulged in by ordinary citizens who would not consider themselves lawless. One aspect of this was noted by lawyer McKinnon when he stated: "Lately a new development has begun to appear, namely citizen participation in resistance to arrest. Time and time again a police officer making an arrest finds himself surrounded by a group of bystanders who assist the suspect resisting arrest. In some cases they have taken the suspect away from the officer, sometimes before his identification has been established, thus nullifying the whole process. Sometimes they attack the officer, with intent to inflict grievous harm."

Swelling this defiance of the law, sharp increases have occurred in lawless acts such as rioting, racial conflicts, revolutions and civil disobedience, where people take the law into their own hands, often resorting to acts of violence to gain what they desire. Frequently crowds at sporting events disagree with decisions of officials and hurl missiles at them or even assault them with fists and other weapons. Also, young students all too often show disrespect for authority by irresponsible acts, some even assaulting the very teachers trying to instruct them to respect the law!

Another shocking manifestation of disrespect for authority on the part of many "average" citizens has come to the attention of police in the United States recently. A man climbed high up on a Brooklyn Bridge cable and threatened to jump in an apparent suicide attempt. As police were struggling to bring him down safely, the crowd that gathered broke into an organized chant, crying, "Jump! Jump!" In a similar situation a short time before, another young man poised on a hotel ledge was urged by a large crowd to jump, adults mocking him, calling him "chicken" and "yellow."

These are not isolated incidents, but reflect the mounting disregard for established law, order and decency on the part

of many who are not considered criminals in the ordinary sense. But the question that needs answering at this point is this: Why have so many become defiant of the law, and what has made ordinary people so callous and disrespectful?

Reflection of National Lawlessness

Those in authority cannot shift their responsibility for conditioning the minds of people for such defiance of the law. It must be said that individual lawlessness is very often a reflection of national and international lawlessness. Just as delinquent fathers and mothers are likely to produce delinquent children, so, too, governments that show disrespect for established law and order share in large measure the responsibility for the lawlessness of their citizens.

What inspiration for lawful behavior is it when nations fabricate reasons for invading and plundering the territory of their neighbor, killing and maiming thousands of innocents? In World War I about 65,000,000 people were mobilized in the armed forces of the nations involved, and during World War II more than 90,000,000, according to *The Encyclopedia Americana*. When so many persons are trained to destroy property and lives on a wholesale scale, they are being mentally conditioned to do the same, even though on a lesser scale, when they return from war. Since brute force has been applied to solve problems on the international scale, it is not so difficult for some to reason that the same thing can be applied on an individual scale.

How can governments expect respect for law when they themselves mock it? For instance, in 1899 and 1907 two peace conferences were held in The Hague, Netherlands; the first attended by twenty-six nations and the second by forty-four. Almost all these nations were at war in 1914! In 1928 the Kellogg-Briand Pact outlawed war "as an instrument of national policy," and it was signed by sixty-two nations. Most of them participated in World War II a few years later! Yet these examples represent just a small fraction of the treaties that have been violated in our generation alone!

It is against international law for the aircraft of one nation to fly over another nation without its permission. Yet the United States, supposedly a champion of law, flew U-2 aircraft over the Soviet Union repeatedly until one was shot down. They have done this over Cuba also. Thus, international law is violated when it suits a nation's purpose.

Defiance of international law by nations was noted after the 1963 nuclear test-ban treaty was signed by Russia, Britain and the United States. Commented *U. S. News & World Report* of August 19, 1963: "Optimism stirred by the pact is tempered somewhat by memories that agreements in the past often were repudiated when they outlasted nations' interests."

When laws outlast a nation's interests, the nation does not hesitate to violate them. It is not difficult, therefore, for individual citizens within nations to feel that they will do the same, that they will obey the law until it outlasts their personal interests. Then they resort to whatever means they feel they can get away with, including violence, when their interests are at stake.

Other Poor Examples

Below the national level, local leaders also have contributed to the breakdown of law and order. When the United States Supreme Court ordered schools desegregated, the governor of Alabama defied the court and troops had to be called out to enforce the integration order. In Prince Edward County, Virginia, local officials closed down

the schools for five years rather than submit to the law! When governors and other high officials defy the highest law of the land, then lesser persons consciously or unconsciously feel they can do the same.

Adding another voice to the justification of defying the law, though supposedly in support of human rights, was none other than Adlai E. Stevenson, United States representative at the United Nations. He stated that with American students participating "in the great struggle to advance civil and human rights, even a jail sentence is no longer a dishonor but a proud achievement." Thus, defying the law is made a thing of honor. But who is to say when individuals will do the same over other issues that they may consider right, but that others, perhaps the greater majority, including the law, may consider wrong?

The Supreme Court of the United States also ruled against permitting Bible reading and prayers for worship in public schools. But many insist that their schools must have these, and work against the law. Such ones fail to see the great harm they do by their resistance and rebellion against law. Their poor example and disrespect for law waters it down in the eyes of others, especially young ones. What such persons fail to appreciate is that the court does not say Bible reading and prayer are wrong! The court merely states that they should not be forced on children, for some are of different faiths and may object. Actually, religious instruction should be given in the home primarily, and that by the father and mother. Without this, compulsory Bible reading and prayer in school have little effect, as has already proved to be the case.

Religion must also take its share of the blame for lawlessness. In South America, as well as elsewhere, the number of children born out of wedlock is staggering. In some lands more than 70 percent of all births are illegitimate! But the Catholic Church, as well as other denominations, continues to accept at their services couples living immorally, without insisting on proper marriage. How can these people be expected to have respect for civil law concerning marriage when the churches do not? Yes, the responsibility of false religion for setting a bad example toward the law is a heavy one indeed.

Heroes

Another reason for the lawless nature of many people today was typified by this "wise saying" in a newspaper recently: "Fools make rules; great men break them." This implies that it is an honorable thing to break the law. And is it not true that many of the past and present leaders of nations who are singled out as "great men," "heroes," fall into the category of rule-breakers, yes, lawbreakers? Some of the most prominent national "heroes" were and are revolutionaries, those who showed utter disregard for the established law and who organized violent revolutions that took the lives of many, including the innocent.

In the United States, George Washington is hailed as the "father of his country." He was a revolutionary. In Russia, Lenin is revered. He masterminded the Bolshevik revolution. Between 1933 and about 1943 or 1944, who was considered the greatest man in Germany? Hitler! He, too, had revolted against the established order.

What effect does this have on law and order? The masses of ordinary people are led to believe that, since their hero was a revolutionary, or a great conqueror, then strife, violence and disregard for the lives of others is proper under given conditions. But what conditions? What one person considers the proper condition for his rioting, revolution and killing, another may not.

In Hitler's case, his conquests conditioned many of his people to commit heinous crimes. Were all those who carried out such crimes viewed as criminals? By no means! Of such ones, Charles Wighton states in his book *Heydrich, Hitler's Most Evil Henchman:* "They include lawyers, university professors and intellectuals and, as was stated at Nuremberg, 'they consisted of a group of well-educated, well-bred men, most of them from devout families.' The other ranks were drawn partly from the SS but still more from the regular police forces throughout the Third Reich."

Thus, the world trend toward delinquency and anarchy is sparked by the idolizing of men who have made disregard for the law a way of life. It is a preparing of the minds of the young to rise up against their elders in delinquent acts. What their fathers did on a national level they can do on a local or home level when they do not like the established law or procedure. It is sad but true that men of peace are rarely the greatest "heroes" that the rising generation seeks to copy.

God's Laws

The basic reason for such defiance of law today is that man has forsaken God's laws governing human affairs. The result is just as was predicted in the Bible: "There is no truth nor loving-kindness nor knowledge of God in the land. There are the pronouncing of curses and practicing of deception and murdering and stealing and committing of adultery that have broken forth, and acts of bloodshed have touched other acts of bloodshed." (Hos. 4:1, 2) The apostle Paul foretold that in these last days "wicked men and impostors will advance from bad to worse." (2 Tim. 3:13) Jesus Christ also foretold "the increasing of lawlessness" in our time. —Matt. 24:12.

Should all of this make you throw up your hands and forget about trying to be lawful? By no means! The one who wants to do what is right in God's sight will respect law and order and will not permit himself to get sucked into the delinquent ways of lawless ones. He will not allow himself to be duped into thinking that by taking the law into his own hands, by rioting or committing murder, he will help to correct what is bad. Instead, he will seek to obtain justice through the due process of law in whatever country he lives. If this is lacking, then the law-abiding one leaves the matter in God's hands, confident that He will execute justice in His due time.

PARENTAL RESPONSIBILITY

● "Youthful criminality is one of our fastest growing and most serious problems," according to John Edgar Hoover, director of the FBI. Hoover warned:

"There is one common denominator in the background of almost all youthful criminals —parental neglect."

He blamed soft law enforcement as next most reprehensible.

Reporting the situation in *Family* magazine, the FBI director urged parents to take to heart these suggestions:

"Maintain a strong family relationship with proper respect for parental authority a requirement of your children.

"Provide your children with responsibilities by giving them specific tasks to perform. Encourage them to take on outside activities to earn money or perform voluntary services.

"Keep your children busy with wholesome activities and control the type of television programs and movies they see.

"Keep informed on the whereabouts and activities of your children. Know their associates and insure that social functions they attend are properly chaperoned."

He urged, "Be a law-abiding citizen yourself . . . Realize that you are responsible for your children and their deeds. Do not shirk this responsibility."

Portuguese Embassy Writes Awake!

READERS of **Awake!** will be interested to hear about response to the article "Portugal Suppresses Freedom of Worship," which appeared in the May 22 issue of **Awake!** Soon after this magazine was released, people from all over the world began writing to Portuguese officials regarding the religious persecution in Portugal.

The Portuguese Embassy in the United States wrote to the **Awake!** magazine after receiving an avalanche of this mail, and attempted to explain the situation of Jehovah's witnesses in their country. In keeping with the Embassy's request, and so that **Awake!** readers will be informed on the situation, the Embassy's letter is here reproduced in its entirety.

PORTUGUESE EMBASSY
WASHINGTON

16 JUNE 1964

PROC. *4,26*

NO. *395*

THE EDITOR
"AWAKE"
117 ADAMS STREET
BROOKLYN, NEW YORK 11201

DEAR SIR:

In connection with the article "Portugal Suppresses Freedom of Worship", which appeared in the May 22, 1964 issue of your publication—and also in reference to a letter from Mr. Grant Suiter, Secretary and Treasurer of the "WATCH TOWER"—the Embassy is in a position to advise you of the following:

1. There is indeed religious freedom in Portugal, fully guaranteed by the Constitution, as well as by the Christian traditions of the Portuguese people.

2. The Portuguese authorities have not exerted any reprisals against members of the sect "Jehovah's Witnesses" although certain measures had to be adopted by the same authorities to curb those activities of the "Jehovah's Witnesses", in Portugal, which are in flagrant conflict with the laws of the Country and with the private rights of the citizens, to wit:

a) The "Jehovah's Witnesses" in Portugal have been distributing propaganda material, and also preaching such propaganda, advocating disrespect for the National Flag and inciting the people against military duty in the defense of their Country. These two aspects of the propaganda of the "Jehovah's Witnesses" are not pertinent to Religion or Christianity. They are considered subversive attempts against the security and public laws of the Country.

b) In the course of their propaganda activities through the various residential areas of Lisbon, as well as in other towns, the "Jehovah's Witnesses" have violated the privacy of the citizens, by imposing their presence in their homes on false pretences, and forcing propaganda material on them, often with threats and insults. In several instances, these "Jehovah's Witnesses" have literally forced doors open when the alarmed residents tried to close their doors to protect their privacy. This is a flagrant violation of the rights of privacy of the citizenry in Portugal.

3. The civic and religious groups in Portugal, both Catholic and Protestant, as well as the population itself, became very alarmed in the face of the unethical and seemingly non-religious propaganda and activities of these "Jehovah's Witnesses", and the local authorities were flooded with complaints which led to an investigation of such activities and eventually to certain measures to curb them.

It is deplorable, indeed, dear Sir, that the members of the "Jehovah's Witnesses" should have placed themselves in a position so hostile to Portugal that the genuine alarm of the population and Churches compelled the local authorities to adopt restrictive measures to prevent more disagreeable consequences. Portugal is a deeply Christian country but the Portuguese people also believe in the concept of nationality and in the defense of their Nation's security, and of the dignity of the people.

It would appear to us that the missionary activities of all Christian groups should be re-routed towards the anti-Christian countries of the World—of which, unfortunately, there are many—rather than being wasted and creating ill will among peoples, such as the Portuguese, who have followed the precepts of Christ for a thousand years, and who have toiled and died throughout the centuries trying to carry the message of Christ to all corners of the world. We fail to understand this extraordinary paradox in the behavior of the "Jehovah's Witnesses."

In the meantime, allow me, dear Sir, to regret the organized hate campaign which the "Jehovah's Witnesses" in the United States are carrying on against Portugal, by means of letters addressed to the Embassy. It is a shocking organized campaign by the members of your sect, for we have received many hundreds of letters—the text is often the same in dozens of them, and some even arrive in the wrong envelope! Hastiness, we presume, must have caused the mix-up. But the contents of such unanswerable letters (which are open to your personal inspection) is mainly insulting, coarse, and often bordering on the unprintable. We find it impossible to associate the feelings of the authors of such deplorable letters with the principles of Morality and Christianity, as you, Sir, and I know them.

The Embassy would be very obliged to you, if you would kindly have this letter printed in your publication, for this is our clarification in connection with your article about the situation of the "Jehovah's Witnesses" in Portugal.

Sincerely,
J. de Menezes Rosa [Sig.]
J. DE MENEZES ROSA
MINISTER-COUNSELOR

cc: MR. GRANT SUITER
"WATCH TOWER"
124 COLUMBIA HEIGHTS
BROOKLYN 1, NEW YORK

MR. ANTON KOERBER
WASHINGTON REPRESENTATIVE
"WATCH TOWER"

JEHOVAH'S WITNESSES Reply

Upon receipt of the foregoing letter from the Portuguese Embassy, Grant Suiter, Secretary-Treasurer of the Watchtower Bible and Tract Society of New York, Inc., publisher of the Awake! magazine, sent the following open letter of reply. After reading it, you may want to write again to the Portuguese Embassy in Washington, or to other Portuguese government officials. It would be a fine thing to let them know how you feel about this matter.

MAIN 5-1240

WATCHTOWER
BIBLE AND TRACT SOCIETY
OF NEW YORK, INC.

CABLE WATCHTOWER

OFFICE OF THE SECRETARY AND TREASURER
124 COLUMBIA HEIGHTS, BROOKLYN 1, NEW YORK, U.S.A.

OPEN LETTER OF REPLY TO THE PORTUGUESE EMBASSY

JULY 6, 1964

THE HONORABLE J. DE MENEZES ROSA
MINISTER-COUNSELOR
PORTUGUESE EMBASSY
WASHINGTON, D. C.

DEAR MR. MINISTER:

We are happy to oblige by printing your letter for the consideration of *Awake!* readers around the world. However, rather than serving to clarify matters, this letter still leaves unanswered the important questions: What is to be done in behalf of those Portuguese citizens who are suffering for their religious beliefs in Portugal? Will Portuguese police continue to hound private citizens, invade their homes, ransack personal belongings and arrest persons simply because they meet together to study the Bible or speak about it to others? Millions of freedom-loving people around the world have their attention focused on the situation in Portugal and they want to know.

It is obvious to *Awake!* readers that for you to say that "there is indeed religious freedom in Portugal" and that "Portuguese authorities have not exerted any reprisals against . . . 'Jehovah's Witnesses' " is merely to ignore the facts concerning what is happening in your country. *Awake!* carefully reported facts, names, places, dates and details. For example, the order from the police in Caldas da Rainha forbidding Alexandre Cardosa Veiga, his wife and José Fernandes Lourenço to read the Bible is now public knowledge around the world. It has been reproduced in millions of copies of *Awake!* magazines in many languages. By what standards, or form of reasoning, can a country that refuses its

people the right to possess and study the Bible be said to have "religious freedom"? Do responsible Portuguese officials honestly believe that such action is in keeping with the guarantees of your Constitution? Will similar orders continue to be given?

That reprisals have not been exerted against Jehovah's witnesses is simply not true. Bibles, Bible literature and even the furniture have been taken from their homes and, on occasions, never returned. Bible studies have been forcibly broken up, as on August 21, 1963, in Aveiro, and on March 12, 1964, in Lisbon, and those in attendance herded off to jail. In Setúbal, Artur Canaveira was arrested, mercilessly beaten by the police, and months later released without any charge being made against him. Down in Angola, Manuel da Silva and Manuel Gonçalves Vieira were separated from their families, who depend upon them for support, and were held for months in prison without any charge being made against them. Recently the authorities escorted them to a ship and forced them to travel to Lisbon. How can you say that these are not unjust reprisals against Jehovah's witnesses? Apparently these are examples of the "certain measures" you said were adopted by the authorities. It is obvious to millions of people who are acquainted with these incidents that they are unjust reprisals, and they will want to know whether Portugal is going to quit this campaign of religious persecution and really grant freedom of worship to Portuguese citizens who are Jehovah's witnesses.

It is common knowledge that Jehovah's witnesses are not endeavoring to undermine the security of any nation. Their activities are not subversive. They remain separate from politics, as Christ Jesus explained at John 17:14, and confine their activities to preaching the good news of God's kingdom for which all Christians were taught by Jesus to pray. Therefore, in the vast majority of countries in the world that grant freedom of religion, Jehovah's witnesses carry on their preaching without interference. Why is Portugal a major exception? Why is it that you claim that the ministerial activities of Jehovah's witnesses "are in flagrant conflict with the laws of the Country"? Is it because Portuguese authorities consider it against their laws to teach people about God's kingdom? Do they believe that Jesus' teaching to "love one another just as I have loved you," and to "love your enemies," must be suppressed?—John 15:12 and Matthew 5:44 in the Holy Bible.

Contrary to what your letter asserts, Jehovah's witnesses have never taught disrespect of any nation's flag, or incited people against military duty. Their internationally distributed Bible textbook *"Let God Be True"* clearly says, on page 245: "Jehovah's witnesses are not against people who salute or desire to salute the flag of any nation. Nor do they oppose the desire of any person to serve in the armed forces of any nation. Nor do they oppose the efforts of any nation to raise an army by conscripting its manpower. If a citizen wants to salute a flag or to enter the armed forces of any nation, it is his right to do so, and Jehovah's witnesses regard it as wrong for them to oppose the efforts of such person or to condemn him. They do not attempt to convert the world to a refusal to salute flags or to decline to bear arms. They merely keep their neutrality and their obligations as ambassadors for God's kingdom, and they declare their reasons for refusing to break their allegiance to their God and Savior."

The sole purpose of Jehovah's witnesses is to make known the teachings of God's Word the Bible for the salvation of all kinds of people. When individuals learn

that God commands men to love one another, regardless of nationality, and as a result they conscientiously refuse to go to war against their fellowman, then what? Did not Justin Martyr and Origen as well as other reputable historians say that many early Christians responded in a similar way to Christ's message? To contend that they did not is to ignore the facts of history. The prominent religious leader Martin Niemöller even said recently: "I cannot imagine Jesus marching with any army." Was that subversive?

Jehovah's witnesses endeavor to copy the example of Jesus and his early followers when it comes to the conflicts of worldly nations. Does Portugal consider it a crime for persons to try to imitate Christ? If Jesus and his early followers were alive today, would Portuguese officials imprison and beat them because they refused to quit their preaching work to take up military duty? If not, Portugal should be consistent and refrain from imprisoning and brutally beating modern-day Christians who have conscientious objection to killing their fellowman or training for that purpose.

While it is true that Jehovah's witnesses copy Jesus Christ and carry the Christian gospel to the homes of people, they do not 'violate the privacy of citizens by imposing their presence in their homes on false pretences.' Neither have they "literally forced doors open when the alarmed residents tried to close their doors to protect their privacy." That such accusations have no support is evidenced by the fact that no proof of this is given in your letter. These are only slanderous assertions that are made in an attempt to justify Portugal's unjust treatment of Jehovah's witnesses.

That Jehovah's witnesses carry on their ministry in the dignified manner that Jesus Christ outlined in the Gospel of Matthew, chapter ten, verses twelve to fourteen, all honest persons who have come in contact with them will testify. Even Catholic priest John O'Brien noted this when commenting on the good that a "tactful, courteous, well trained doorbell apostle" can accomplish. He said: "It is ironic that this apostolic method is now used by non-Catholic sects, especially Jehovah's witnesses, whose numerous converts put us Catholics to shame."

The conduct of Jehovah's witnesses is so exemplary that a report concerning it was even incorporated in the United States Congressional Record, 1958, appendix, page A6907. The following excerpts from that Record describe New York city's estimation of Jehovah's witnesses following one of their international assemblies:

"WITNESSES STYLED CITY'S BEST GUESTS—180,000 AT WORLD ASSEMBLY WIN PRAISE FOR COURTESY, QUIETUDE, AND NEATNESS . . . New Yorkers are unanimous in agreeing that the Witnesses' conduct has been exemplary. . . . Their cleanliness is now almost legendary. . . . Courtesy has been their watchword. . . . Executive vice president of the New York Convention and Visitor's Bureau, called the Witnesses 'an asset to the community.' He described their behavior as 'out of this world.' "

Does this group of people sound like the kind that would rudely force their way into the homes of people? Of course not! Jehovah's witnesses simply do not perform their ministry that way. They have a message of peace and they deliver it in a peaceful, courteous manner, in keeping with Jesus' instructions.

You say that the orthodox religious systems in Portugal became very much alarmed because of "the unethical and seemingly non-religious propaganda and activities of these 'Jehovah's Witnesses,' "

and that this "alarm of the population and Churches compelled the local authorities to adopt restrictive measures." But were not the religious clergy "alarmed" by Jesus' teaching in the first century also? Indeed they were! The scripture says that when "the chief priests and the scribes heard [what Jesus taught, they] began to seek how to destroy him; for they were in fear of him, for all the crowd was continually being astounded at his teaching." The chief priests were finally able to silence Jesus' "alarming" teaching by instigating his death, but their attempts to quiet his followers failed.—Mark 11:18; see also John 19:15 and Acts, chapters 4 through 7.

Similarly, in Portugal today the Catholic clergy are resentful and envious when Jehovah's witnesses call at the homes and people by the thousands respond to their Bible message. It so infuriates some religious leaders that they accuse Jehovah's witnesses of being subversive, of disseminating "non-religious propaganda"—the same false charge made against Jesus: "This man we found subverting our nation." (Luke 23:2) But Christ's message was not subversive, and neither are the teachings of Jehovah's witnesses today! Those who say they are subversive are spreading lies. Jehovah's witnesses are a Christian people who are granted freedom of worship throughout the free world. Should they not, then, be allowed to carry on their worship in Portugal also? How can you expect the world to believe that Portugal is a "deeply Christian country" when she suppresses the activity of Christians in the same manner as Communist lands do?

While the Churches may call the preaching activities of Jehovah's witnesses "unethical," at the same time, some Catholic clergymen will admit that this is the way Christianity should be practiced. In your neighboring country Spain, Catholic priest Jesus Urteaga wrote in the magazine *Mundo Cristiano,* in its September 1963 issue: "If the first Twelve [apostles] would have been as useless as many of us are, the Church of Christ today would be only a small historical remembrance. But they were proselytizers as God commands. Today, Christ asks of all of us more apostolate and more proselytism. . . . Those that are not proselytizers, are sleeping Christians, useless, empty, insipid and pusillanimous, without salt and without light. In the eyes of God their lives are sterile." In order to avoid being sterile in the eyes of God, Jehovah's witnesses preach "publicly and from house to house," just as did the apostles. (Acts 20:20; 5:40-42) They are preaching from house to house in Portugal without salary, out of Christian love for neighbor, telling other persons about the Almighty God and Christ Jesus and trying to help them to gain the knowledge of God that will lead them to everlasting life. If such works done in Portugal mean that the workers are considered "hostile," then we are indeed sorry to learn that Portugal is in that position with relationship to the work ordained by the Almighty God through Christ Jesus.

You say that missionary activities "should be re-routed towards the anti-Christian countries," for Portugal has "followed the precepts of Christ for a thousand years." But surely you are not asking all Catholics and Protestants to stop their preaching in Portugal. Then why should Jehovah's witnesses do so? Jehovah's witnesses do go to "anti-Christian countries" to preach, but they also must speak to their neighbors in whatever land they happen to be living. They follow the instructions of Jesus Christ, who sent his early

disciples first to their fellow countrymen, and then out to other nations. (See Matthew 10:5, 6; Acts 1:8.) As long as there are crimes, violence, immorality, occupied prisons, or suffering in any land—and this seems universal—there is no question about the need for more Christian preaching and teaching. It will result to the benefit of Portugal and her people as Jehovah's witnesses continue their Christian work in the cities and towns in which they live. There are now thousands of Jehovah's witnesses in Portugal and, no matter what any human authority says, they feel obligated to obey the Scriptural command to "Preach the word." (2 Timothy 4:2) Christians do not forget to render to God what belongs to Him. (See Matthew 22: 21.) To obey God's Word is the Christian thing to do, is it not?

The question is, Will Portugal do the Christian thing? Will she follow the precepts of Christ? Certainly Christ never forbade anybody to read the Bible, or had them thrown into prison for preaching its message! He never jabbed a bayonet in the side of those with whom he did not agree. Nor did he invade the privacy of other peoples' homes and take away their possessions. But this is what the police have been doing to Jehovah's witnesses in Portugal. Are these the acts of a "deeply Christian country"? You can be sure that millions of freedom-loving people around the world do not think so. They will be praying to God that Portugal will recognize its mistake and refrain from its program of religious persecution.

Contrary to what you say, publishing the facts regarding the suppression of freedom of worship in Portugal is no part of an "organized hate campaign." It is an effort to bring to the attention of responsible government officials what is actually being done to unpopular religious minorities. Neither is it because of hate that people from all over the world are writing Portuguese officials; rather, it is because of love and concern for Christians who are suffering for their religious beliefs in your country. You do not tell us what language is from your standpoint "insulting, coarse and often bordering on the unprintable." But since the Portuguese embassy in Washington would not accept my first letters regarding this matter because they contained the word "persecution," it is understandable that you probably class any letter referring to such persecution as "insulting, coarse and . . . bordering on the unprintable." At times it is necessary to speak very frankly when one states truth so his hearers will know exactly what he means. That this is the Christian way is evident from the example of Christ Jesus at Matthew 15:1-20 and chapter 23, which Bible portions please read.

However, we are sorry if you feel we are in any way rude or unkind. Our purpose is simply to seek justice for a Christian minority in Portugal. Frankly it is disappointing to us not to receive any assurance from you that the authorities will investigate the cases of persecution already reported. We hoped this would be the case when information was called to the attention of the higher authorities. Reports continue to come in showing the need for just action. For example: Here is the report of Maria Emilia Soares da Costa, a Christian woman residing at Castelo Branco, Portugal:

"On the 12th of May, 1964, I was visited by a plainclothes policeman and was told to report to the chief of police of Castelo Branco, Joaquim Dias. When I arrived at the police station at 4 o'clock in the afternoon of the same day, another brother, Tomas Gil, was already there, having also

been advised to do so. We were taken into the waiting room and were received by a man whom I presumed to be the police chief. He asked, 'Are these the Jehovahs?' When he was told that we were, he shouted in a loud voice so that all could hear, Aren't you ashamed of yourselves? Do you think the police are sleeping? Do you know what happened to Anibal Pires? [A brother who was in Castelo Branco and who lost his job due to police pressure on his boss and who had to leave the city to find employment.] Do you know what happened to 'Brother' Nascimento? [A resident in Castelo Branco who was also forced to leave due to police pressure.] You [meaning me] have until the end of the month to leave the city of Castelo Branco. Before leaving, come here and tell us where you are going. You can't stay here one day extra. If you don't leave, we will not give you one moment of peace. Your every move will be watched and then you will be put in prison. Do you hear?'

"I was then dismissed and the other brother was taken into the office of the chief and told in a more polite manner that we could not have meetings nor go from house to house and that no matter where we went, Covilha, Fundao, etc. [small towns twenty to thirty miles away that are in the same province] we would be arrested."

Further, at Vila Nova de Gaia on the 13th of May, 1964, Colonel Santos Junior, commander of the Public Security Police of Porto, and Antonio Gomes da Silva, member of the same police, entered the Kingdom Hall in Vila Nova de Gaia. The meeting had ended and most of Jehovah's witnesses had left. The police asked several questions and confiscated a small amount of literature that they found, including seven Bibles. The presiding minister, Joaquim Pereira, was ordered to appear at the local police station the next day. He did so and was questioned for over an hour about the activities of Jehovah's witnesses.

On the 27th of the same month, just as the Theocratic Ministry School was ending, eight policemen entered the Kingdom Hall and demanded all the literature "that talks about Jehovah," including Bibles. They then took the three members of the congregation committee to the Aljube prison of the Public Security Police. These three witnesses of Jehovah stayed in this prison until two days later, the 29th, at which time they were transferred to the International Police prison. The three were kept in this prison until the 30th, at which time they were again questioned and finally booked on the charge of holding "a criminal and illegal meeting." Each was made to pay $6.50 and all were released to await trial.

Jehovah's witnesses are peace-loving people who have been grossly misrepresented in your country and have, as a result, been the targets of terrible persecution. You can help by letting officials in Portugal know that here in the United States, as in all free countries, Jehovah's witnesses are granted their freedom and are not considered subversive or a threat to national security.

We look forward to being able to publicize to the world that freedom of worship is no longer being suppressed in Portugal. May your response to this letter help to make this possible in the near future.

Yours sincerely,

Grant Suiter

GRANT SUITER
SECRETARY-TREASURER,
WATCHTOWER BIBLE AND TRACT
SOCIETY OF NEW YORK, INC.

NOT YET FREE

By "Awake!" correspondent in Jamaica

THE days when slavery blighted this beautiful island have long since passed. The indignities, the horrors of that time make a shameful record in the annals of history. Great forward strides have carried Jamaica from slavery to emancipation to independence. And yet many Jamaicans are not yet free. The obeahmen and evil spirits are their masters; sorcery and superstition, their shackles.

Who are these evil spirits and what strange powers do they possess? They are commonly known as "duppies" and they are believed by the people here to be the spirits of the dead who terrorize the living, doing so on their own initiative, or being prevailed upon, through the media of an obeahman to cause injury to some particular person. Duppies are said to reside in cottonwood trees or in bamboo thickets, remaining close at hand for their nightly prowlings.

Safeguards are many. Wily as these evil ones may be, Jamaicans believe that they can be tricked by some very simple devices. Many who scoff at the idea of such spirits still observe the precautions, just in case. Here are a few:

An open Bible is placed at the head of a newborn baby to keep evil spirits from entering the soft spot and causing the child to be dumb or demented.

A mother remains in her room for nine days after giving birth; doors, windows and crevices closed against the entry of duppies. She will not leave the yard for three months. The same customs prevail among all classes, but some may give the reason as fear of catching cold, especially from the night air. Precautions are relaxed only after the child has been christened.

A white cloth bound around the head in case of fever or headache, it is said, will attract angels and thus repel duppies.

A cob of corn is fastened over a doorway to forestall the duppy's entry. He will stop to count the kernels, they say, and, since he can count only to three, he never makes it over the threshold.

"Nine-Night" and "Forty Days"

Observance of proper rites at a person's death, they believe, will set the spirit free from its earthly home and reduce the danger of future hauntings. Included in the ritual is the practice of "nine-night." For eight nights friends and relatives gather at the home of the bereaved family to sing hymns. In many cases, games are played and stories told to cheer up the family. On the ninth night, all relatives, friends and neighbors of the deceased person must be there without fail, for on that night his spirit makes the final check and must be satisfied that due homage has been rendered. Anyone missing may expect trouble from him in the future. Until midnight there is monotonous but vociferous hymn singing, but with the supper and a generous portion of rum, provided by the family of the deceased, the gathering changes tone and pace, and dancing, singing and drumming continue until dawn. Then the house is swept, possessions of the dead are given to relatives, boiled unsalted rice and rum are thrown out, and, it is said, the spirit recognizes that it is time to go. He is no longer welcome.

Similar to this is the forty-day ritual, usually reserved for a cult leader. This is not only a commemoration celebration but also the occasion for selecting his successor. This timé a table or altar will hold something to attract the "spirit of the dead man," and his favorite hymns will be featured. The program continues until the participants become spirit-possessed.

"Duppy Setting"

Diseases, major or minor, and misfortune in business or in love are also believed to be the responsibility of the duppies, and this is where the obeahman comes in. On payment of a fee, he will "set a duppy" on any designated victim. In a small bag he may put such objects as pieces of broken glass, chicken bones or feathers, blood-smeared rags, nails and, if possible, a personal possession of the victim. This bag, having had mysterious incantations muttered over it, will be buried in the yard or left near the victim's home. Imagine, now, the poor fellow, possibly on his way home after a day's work cutting cane or cultivating yams. He is weary, but quite happy and relaxed because his work is done. But now he spots the bag. What is this? Obeah! Terror grips his heart. Beads of perspiration break out all over him. Trembling, he sinks to the ground, face buried in his hands. "Wha' fe do?" he groans. All is lost. There is no hope. Death is certain. But stop! "Perhaps there is a way. Find an obeahman!" he reasons. And off he scurries to the same one or another to get relief and vengeance! Now the obeahman, the master, can play one against the other, holding them in his power and extracting his fee from both. The shackles are tight. They are not yet free.

The fear of obeah is so great that a person afflicted with a sudden ailment will immediately presume that someone has set a duppy on him. His friends will encourage him "to see to it," and so instead of getting medical aid, he will seek out an obeahman, who will convince him that he has an enemy and will obligingly concoct a counteracting spell for him.

The obeahman claims ability to bestow prosperity in business, to help to win your court case and his interference in love affairs can make or break them. If obeah fails, he has the classic comeback. Instructions have not been properly carried out, and these are sufficiently complex to give weight to his claim.

The practice of obeah is illegal, but it continues, secretive, mysterious and evil, thriving on the credulity of the peasant, not yet free. Sociologists and historians trace the obeahman back to the African witch doctor, particularly of the Ashanti tribe. Today the obeahman may also be a cult leader and be expected to work good and offset bad. One such cult is called "Pocomania."

Pocomania and the Cults

Pocomania, "Little madness." What an intriguing name for a religion! A visit to a typical meetinghouse should prove most interesting. There are a number of centers in town but the one I have in mind is a little distance away. But come, Jamaican nights are made for walking. The tropic sun has finished with the island for today and the air is clear, balmy and the darkness like a velvet cloak.

You are eyeing those church buildings. Yes, some of them have been there for a long time, at least a long time in relation to Jamaica's history. Did you know that Columbus dedicated this lovely island to "the Most Holy Trinity"? That was in 1494 and so Jamaica remained a Catholic island until the church was proscribed from 1655 to 1792. In 1662 the Church of England became the established church with the support and under the control of the government. Endowment lasted until 1870. However, keep in mind that in those early days, the church confined its activities to the planters and estate owners. Christianity was not thought suitable for slaves. It was not until the end of the eighteenth century that the teachings of Christendom reached the slave population, and this through the efforts of the nonconformist missionaries. Then "Christian" elements were superimposed on African beliefs, resulting in cults similar to the one we are about to visit.

Today nearly every religion known to Christendom is represented in Jamaica, as well as a Hindu samaj, a Jewish synagogue and a Moslem mosque. Religion of one sort or another is very much a part of the life of the people of this island. Atheism, even skepticism, is almost unknown.

For some time you have been conscious of the beating of drums. That has been the signal to the community that a service is being held tonight. The churches we have passed would seem to qualify Jamaica for a place on Christendom's roll call, but what you are about to see is something less orthodox. We just follow this path through to the clearing, and here we are.

Notice the bamboo pole with the shelf over there near the door. The glass of water and the white flowers you see on it are the cult leader's means of contacting and receiving messages from the spirit world. As usual there are many people here, both inside and outside the meetinghouse. It is not a very imposing structure, but that is not important. Let us look inside. The man in white, wearing the turban, is the leader or "shepherd." You notice that behind him on the raised platform are pictures of Jesus and some saints, a wooden cross and some flowers. The altar is not on the platform, but down in the wide center aisle. It is simply a table bearing an open Bible and some flowers. The benches nearest it are occupied by a group of women, also wearing white and with their turbans wound high like the leader's. These are his assistants.

The service begins. Prayer, Bible reading, testimony giving and sermon, while emotional and while laboring on the sinfulness of the world, are not too unusual except for the repeated interruptions of the audience. Shouting and groaning to show their approval, they have entered right into the service itself. Then as they sway and clap their hands, the assistants begin moving about the altar, grunting rhythmically. Goaded on by the shepherd, the shuffling gyrations gain momentum and the grunts gain volume. Eyes take on a glassy look. Some are closed. Gradually a trancelike state replaces the frenzy. Glance around at the congregation. Drops of sweat wet every brow. Emotions are tense. Some succumb and fall to the ground. The shepherd's voice rises above the grunts invoking the spirits to come, the spirit of Jesus, the spirit of Moses and even the spirit of the earth. The white-clad group are overcome. Falling to the ground, they writhe in agony, and the grunting turns to moans and sobs.

Back outside, the air seems much cooler in contrast with the heat being generated inside the meeting place. How can they keep going at such a pace? Some do it by smoking ganga, a form of Indian hemp, before the service begins. Thus fortified,

they can work up to a frenzy quicker and can continue on for a longer period of time without becoming exhausted.

Because they are not yet free from the deep-seated fear of duppies, people flock to these meetings. Many may attend some orthodox church on Sunday, and such meetings during the week. There is a feeling that the ceremonies and rites of the Catholic Church will give further protection against duppies, and so many persons are both Pocomanians and Catholics. Others are reluctant to admit any connection with such cults, claiming they only go to these meetings for fun. When pressed, however, they will acknowledge a fear of duppies and faith in the healing powers of the leader.

A Magic Bath

Healing is performed by a combination of bush remedies and magic. Often a special bath is prescribed. In her book *Personality in Conflict* Madeline Kerr describes the ingredients of such a remedial bath given to one of the field workers of her research group. This list includes such interesting items as 500 Bible leaves, oil of life, oil of Virgin Mary, Knight of Carry away, Must powder and oil of compellance. The bath was blessed with the reading of Psalm 91.

A Black God

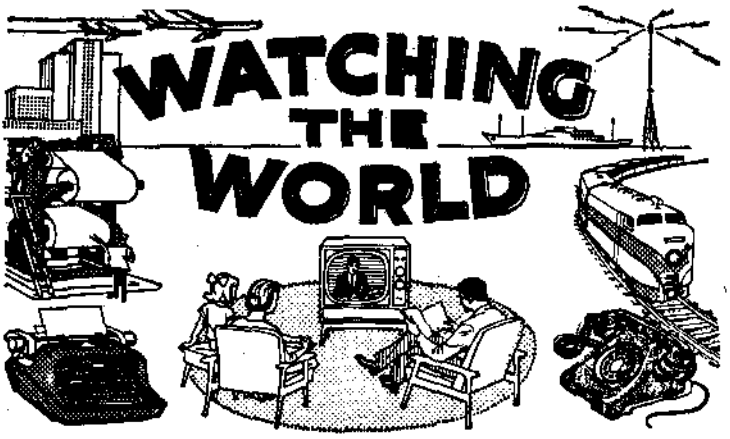
What of those not bound by such shackles? Have they found freedom? Unhappily, many have only exchanged one form of bondage for another. For example, consider those who have become "Rastafari." Beneath the red, yellow and green flag of Ethiopia, the brotherhood inhabit dwellings of discarded automobile bodies, flattened oil drums, kerosene tins and cardboard and ponder the injustices inflicted on them by the whites who enslaved their grandparents. This is the outgrowth of black nationalism preached by Marcus Garvey at the beginning of the century.

In seeming fulfillment of Garvey's prophecies, Ras Tafari in 1930 became 'Haile Selassie, Emperor of Ethiopia, and took to himself the titles King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah. To Garvey's disciples he became the living God and they look to him to liberate them from white oppression and domination.

Throughout the brotherhood, three ideas prevail: Haile Selassie is divine. That God is black, they claim, is upheld by the original Bible, which was grossly altered by that white man, James I of England. Secondly, the black man is superior, and, thirdly, repatriation to Africa is the ultimate goal and divine right. Aside from these tenets, beliefs vary considerably and members range from pacifists to criminals, from people of average intelligence to the mentally deranged. They claim that smoking ganga unites them spiritually with their god and makes them strong and healthy. Evidence is that it leads to lack of self-control and outright violence.

No, they have not yet found freedom. Addiction to such a drug and a doctrine of bitter racialism cannot lead to freedom and happiness.

There are others that have put off the shackles to accept voluntarily a form of worship that brings happiness now and promises of greater blessings in the future. They have become servants of the Most High God, Jehovah. No duppy can throw them into a panic. No obeahman can act the cruel tyrant over them. No racialism can disrupt their harmony. How has this come about? A systematic study of the Bible has enabled them to lay aside their superstitions and geared them to help to loosen the shackles of those not yet free.



Quake Shakes Mexico

◈ An isolated mountain area of Mexico was badly jolted by an earthquake on July 6. The villages hardest hit were in the mountainous Sierra de Guerrero zone. A town of 4,000 was pulverized. One report reaching Mexico City said that 80 percent of the buildings in Altamirano were damaged. The quake left a death toll of 36. Some 65 persons in five towns were injured. An estimated 150,000 were said to be homeless.

Malawi

◈ On July 6 Nyasaland became Malawi—Africa's 37th free country. A 73-year-old British rule came to an end. Some 40,000 people shouted "Ufulu! Ufulu!" ("Freedom! Freedom!") Malawi has a population of 3,900,000, only 8,000 of whom are of the white race. The name Malawi means a land of "flaming waters." It describes how the gleam of the sun reflects in flaming red off the waters of Lake Nyasa. Dr. H. Kamuzu Banda, the American-educated physician, is Malawi's first prime minister.

Court Victory

◈ On June 20 the Georgia Court of Appeals in the United States ruled that the City of Atlanta had no right to deny Jehovah's witnesses a permit to build a Kingdom Hall on West Wieuca Road N.W. In 1948 the Peachtree Congregation of Jehovah's Witnesses purchased two lots on Juniper Street N.E. and applied for a special use permit, which was denied; in 1950 they were denied a permit for property on Gordon Street S.W.; in 1959 they were granted a permit on Moore's Mill Road N.W., but after construction was started the permit was revoked. The present lot was purchased in May 1960 and the permit application was filed in June 1961. Some contended that the Kingdom Hall would create a traffic hazard.

The Court, in an opinion written by Judge Homer C. Eberhardt, cited an affidavit by an attorney for the applicants that showed that thirteen of the twenty-six permits granted under the ordinance governing special use permits involved parking lots smaller than the 1.09 acres owned by the Peachtree Congregation of Jehovah's Witnesses. The judge noted that, according to figures presented the court, the traffic increase would be only .008 percent three days out of the week. Obviously the objections had little basis in fact. The Court of Appeals, in reversing a Fulton Superior Court ruling, said: "The applicants, having met all of the objective standards of the zoning ordinance pertaining to special use permits, the Superior Court is directed to sustain their application for certiorari and make a final decision in their behalf." The proposed Kingdom Hall will seat some 150 persons.

Inaction Punishable

◈ In Italy, France and other European countries, a citizen who witnesses a fellowman in mortal danger and does nothing about it can be punished by law. Four men in Treviso, Italy, were charged on July 3 with "omission of aid" for not helping a drunken workman who had fallen off his bicycle into a canal. In France indifference to the danger of others is punishable by fines and imprisonment. Incidents of citizen inaction and indifference to another's danger such as recently witnessed in New York City would have been punishable crimes in many European countries.

Mexico's President-Elect

◈ Some 11 million citizens of Mexico went to the polls in July. When the votes were counted, they showed that a 53-year-old lawyer from the state of Puebla named Gustavo Díaz Ordaz had been chosen to lead Mexico for the next six years. Some 90 percent of the votes went to him. President-elect Ordaz is a practicing Roman Catholic. On December 1 he will take over the presidency.

State Religion's Effect

◈ Church historian Dr. Franklin H. Littell has stated that wherever and whenever government has tried to foster religious belief the net result has been to drive people away from religion and not into religion. A report from Salinas, California, June 6, quotes Littell and says: "Surveys indicate that only 16 per cent of the men and women of France

keep the minimum requirements of the Catholic Church for avoiding automatic excommunication: one confession and one communion a year.

"In Italy, a survey authorized by the cardinal archbishop of Milan showed only 11 per cent of Italian men performing the same minimal exercises. In the Protestant north, the case is no better. Of the people of Sweden, 98 per cent are reckoned as communicants of the Lutheran state church; the situation in Denmark is roughly the same. Behind the facade, however, official surveys show that only 3.6 per cent of the Swedes and 3.4 per cent of the Danes are actually in effective relationship with the state churches to which they theoretically belong." In actuality, the people are withdrawing their active support from the religious systems that have for so long exploited them.

Sam's Money Problems

◈ So that the United States government can pay all its bills during the fiscal year that started July 1, a new temporary $324,000,000,000 debt limit was signed by President Johnson. This represents a rise of $9,000,000,000. And it is the eleventh time in nine years that the temporary ceiling has been raised. The permanent debt ceiling is $285,000,000,000, but the public debt long ago soared past that figure.

There was also concern in Washington that consumers are outspending themselves. New installment credit in the month of May hit an annual rate of $66,600,000,000, an all-time high. Installment debt at the end of May stood at $55,100,000,000—up $5,600,000,000 in a year. Economists are asking, How far will it go before there is real trouble?

Lost Foothold in Africa

◈ *The Christian Century* for March 4, 1964, acknowledged: "There is much in Africa to swing the religious pendulum away from the Christian orbit. We have not practiced toward the African what we have preached to him." The periodical goes on to say: "After he had retired, one American missionary who had spent half of his life in Africa confessed with great contrition that in all those years no African had ever been permitted to come to his front door; he had neglected to leave his prejudices behind him in Texas."

Nationalism in Europe

◈ European unity is being threatened by a resurgence of nationalism in Europe, so warned twenty top European economic and political leaders at a meeting of the unofficial Committee on Christian Responsibility for European Cooperation, in Switzerland. It warned against "the tendency to have recourse to national interests as the criteria of what is good and bad in international relations."

Satan's Vandals

◈ A secret fraternity, called the "Covenant of the 73rd Demon," located in America's state of Oklahoma, ran into trouble with the police on June 24. Teen-age devotees professed devotion to Satan the Devil. To prove their loyalty to Satan the youths vandalized local churches. Vandalism was a part of the group's ritual, police said, by means of which the teen-agers "released their souls to the prince of darkness." The incidents called for ripping up Bibles, spilling baptismal water, turning crosses upside down. One report stated that animal sacrifices were also included in the fraternity's ritual and that the boys were planning to exhume a human body.

This Hungry World

◈ In North America not many people go desperately hungry; few, if any, die of starvation. Elsewhere in the world, however, more than 1,500,000,000 go to bed hungry every night. A statistical study by the Food and Agriculture Organization of the United Nations (FAO) confirms that at least a third to a half of the world's people suffer from hunger or malnutrition. The FAO estimates that only about one-sixth of the world's population is well fed. *The Royal Bank of Canada Monthly Letter*, June 1964, stated: "The fact is that not more than one in a hundred of the people in underdeveloped countries will ever, in all his life, have what a North American family would consider a good, square meal."

Typhoon Winnie

◈ Not since 1882 has Manila been so battered by winds and rain as it was on June 30. On that day Typhoon Winnie with 118-mile-an-hour winds ripped northern Luzon, killing 19 and injuring at least 273. Property damage ran into the millions of dollars. The Philippine Red Cross said some 376,000 persons were made homeless by the winds and the heavy rains.

In west Japan torrential rains soaked the land, causing floods that resulted in the death of at least five persons; some 3,000 were reported homeless.

The Vatican Bows

◈ Roman Catholicism suffered a severe setback in Tunisia. On July 9 the Vatican announced that it had surrendered most of its property in Tunisia, without "material compensation." It is believed that in an agreement between the "Holy See" and Tunisian authorities, the Vatican agreed to close 104 of its 109 churches in Tunisia in exchange for pledges of religious freedom for Roman Catholics in that land. The monumental St. Louis Cathedral

in Carthage, near Tunis, is one of the Roman Catholic churches to close its doors under the new agreement. The estimated number of Roman Catholics in Tunisia is said to be 45,000. The agreement leaves about one Roman Catholic church to care for an average of 9,000 Roman Catholics.

Father Knows Best

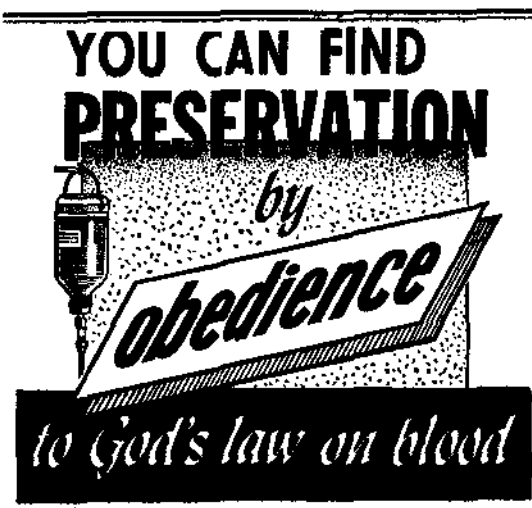
◈ The Canadian conference on the family in June gave fathers who rule with authority a healthy pat on the back. Dr. Nathan B. Epstein, psychiatrist-in-chief at the Jewish General Hospital in Montreal, told delegates at the conference that democracy in families is a modern myth. "Somebody has to make the decisions, preferably the father," he said. Mrs. E. Davie Fulton, vice-president of the conference, asserted that "the trials and tribulations of modern families arise because modern social arrangements have stripped the family of its traditional functions and patterns of authority."

Enforcing Rights Law

◈ The Civil Rights Act of 1964 became law in America on July 2. Two hours and 10 minutes after the bill was signed it received its first major test. The United States District Court in Atlanta, Georgia, was asked by the Heart of Atlanta Motel Corporation to enjoin Attorney General Robert F. Kennedy from enforcing the public-accommodations section of the law. The Atlanta motel corporation asked $11 million in damages, stating that the desegregation requirements of the law would ruin his business, reputation and goodwill. The case is now up for a hearing. In Jackson, Mississippi, the Robert E. Lee, the third-largest hotel in the city, closed rather than accept Negro guests in compliance with the civil rights act. But for the most part the view prevailed that, since it is a matter of law, the law would be complied with. Segregation ended peacefully at a number of swimming pools, eating houses, motels and leading hotels. However, others have kept Negroes out with pistols and clubs. A wave of civil rights workers have been pouring into the South to have part in making the terms of the law a reality in the life of the people.

Meat Eaters

◈ Adam and Eve were vegetarians, but one thing is certain, most Americans are not. They are expected to eat a total of 170½ pounds of meat per person this year, or some 32,700,000,000 pounds! The United States Department of Agriculture expects Americans to eat an extra 3 to 4 pounds of beef in 1964. This is on top of last year's 5-pound increase.



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Awake!

Does Life Exist in Outer Space? PAGE 5

Why Do They Keep On Smoking? PAGE 9

How Do They Think It in Spanish? PAGE 13

Do Hospital Patients Have Rights? PAGE 21

SEPTEMBER 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLV | London, England, September 8, 1964 | Number 17

FAMILY BOSS OR LOVING HUSBAND?

DO YOU walk several feet ahead of your wife to show your position as head of the house? Or do you speak disparagingly of your wife to others out of fear that kind words would imply that you are "henpecked"? Believe it or not, this is the practice in some communities. You may agree that the man should be head of the house, but still you probably say, "That's taking headship a little too far."

Nevertheless, in a society where the family is the basic unit it is proper that a man should take his responsibility as family head seriously. Some family heads, though, have difficulty in adjusting themselves to the home environment because of the highly competitive atmosphere in which they must work all day, where the big-man-kick-little-man attitude often alienates the overseer from his fellow workers. The boss wants to get as much out of his men as he can, while the men want to get as much out of the boss as they can. His presence will stimulate activity, but will not always be welcome. Perhaps you would like to improve conditions under which you work but are not in position to do so. However, you can do something about conditions in the home where you are the head. Your homecoming can be something that the whole family looks forward to, or it can be a time when your wife says, "Look out, kids, your father's coming!"

Something that makes any of us feel good is when the boss comes along, notices the good work we are doing and commends us. Nothing is more discouraging than always to have one's mistakes noticed and bad work returned, while good work seemingly goes unnoticed, taken for granted. When we stop to think about it, we know that we are getting paid for doing the job right, but we still appreciate a little pat on the back. Now, if a husband feels that way, would it not be reasonable to conclude that a wife does too?

She will soon sense it if her housekeeping and cooking are being taken for granted. She works hard to have the house clean and the meal ready on time. Perhaps she has spent a lot of time looking through magazines to find a new recipe. She has changed her dress and tidied her hair, and now here comes her husband. Coat thrown

there, shoes kicked off here, he gobbles down the meal without noticing anything different, then sinks back in the armchair buried in a newspaper. What a disappointment! If only he had said something that showed a little appreciation. It would have required very little effort, and it would have meant so much. Empathy, putting oneself in the place of the other person, makes all the difference. It can turn a bosslike head into a loving husband.

An inspired writer of the past made clear that this is a basic factor to keep in mind in exercising husbandly headship. He wrote: "A husband is head of his wife," and he added, "Husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself [because they are one flesh since marriage], for no man ever hated his own flesh; but he feeds and cherishes it." (Eph. 5:23, 28, 29) Or, as Jesus Christ put it, we 'should do to others as we would like them to do to us.' (Matt. 7:12) Such a simple rule, but so difficult for some to apply. It is as the West German magazine *Kristall* commented: "In place of the understanding fatherly type, we now have the rushed robot that arrives home from work worn out and unapproachable." All right, so you have been pushed around all day, but why make your home as unpleasant as the place where you work? Why not make it a place where there is an atmosphere of love and mutual refreshment?

In a commendable effort in this direction, many fathers have come to appreciate the need for some religious activity in the home, and set aside time each week for a family Bible discussion. Care must be exercised, though, to see that this does not become simply a duty performed, like a weekly meeting at the workshop where the boss delivers a short speech that no one would dare to miss but in which no one is interested. The family can always be commended for getting together on time and for the good comments that they make. The discussion must be kept lively and practical. The children, for instance, go to school and mix with a wide variety of other children. What problems do they face? How can the information studied be of help to them? What is needed is not just an academic approach but one that takes in each member of the family and his individual needs. Such a Bible discussion can be very upbuilding, and one to which all will look forward.

Youthful Indifference Leads to Adult Failure.
What Has Nationalism Done to Mankind?
Protect Yourself Against Fraudulent Business Practices.
To Wed or Not to Wed?

This points up an important fact about a happy home environment. It comes about, not regardless of what the family head does, but because of what he does. How much effort do you expend in this behalf? Have you become just a mechanical breadwinner, or do you have a genuine love for your wife and children? You may be very generous, showering your wife with gifts and yet notice that there is not the same response as there used to be. Perhaps she feels that your gift-giving has become perfunctory. If this is the case, use a little more initiative, giving a gift when it is not expected. It is not that the gift is an expensive one, but it comes as a surprise and says, "Thank you, Darling, for all the effort and cooperation in making our home such a happy place." By taking your responsibility seriously, always having empathy, commending wherever possible, and being alert to ways of showing appreciation, you can avoid the reputation of being a family boss, and show that you really are a loving husband.

Does Life Exist in Outer Space?

DOES intelligent life exist in outer space? Science-fiction writers have long been writing fantastic stories about "people" on other planets. However, much more reliable scientists have now begun to talk seriously about the possibility that life will be found elsewhere in the universe.

Fordham University chemist Bartholomew Nagy recently led a team that thought it had found microscopic fossil life forms in a meteorite that fell in France a hundred years ago. Spectacular newspaper reports termed this positive proof of extraterrestrial life. However, they did not give equal space to the fact that other scientists pointedly disagreed.

Scientists have conferred with a U.S. Congressional committee on the possibility that life could be found on other planets. The principal conclusion at the time was that even if material life does exist elsewhere, no one was willing to spend the fantastic sums of money that would be necessary to get in touch with it.

Other Kinds of Life

V. Axel Firsoff, writing in the British scientific publication *Discovery,* said astronomers have considered "the problem of life beyond the Earth . . . strictly from the narrow viewpoint of terrestrial organisms . . . it is beginning to be widely felt that this one-sided approach has become outdated." Scientists no longer think all life must be *our* kind of oxygen-breathing, water-drinking life. Firsoff proposes "only one selected alternative scheme of 'pseudo-organic chemistry' in which liquid ammonia replaces water." He says many other possibilities exist, but suggests that ammonia in the atmosphere of the giant planets and perhaps on some of their satellites could support this kind of life. "Jovian animals," he says, "could breathe nitrogen and drink liquid ammonia. Whether they do remains to be seen."

Dr. Ralph E. Lapp, special editor of the *Bulletin of the Atomic Scientists,* thinks the places where life may exist are too far away for man ever to reach. The still theoretical ion rocket may someday be used to attain the fantastic velocity of a hundred miles a second. But even at that speed our *closest* stellar neighbor in space, Alpha Centauri, is *eight thousand years away!* Since it is not imaginable that man could travel such distances, Lapp proposes we listen for them. He thinks he knows what radio frequencies an intelligent society would use to communicate from remote space—frequencies close to the 21-centimeter hydrogen note. In 1960 the U.S. National Radio Astronomy Observatory near Greenbank, West Virginia, tried listening to two of the nearest stars, but without initial success. Lapp thinks an intelligent society could send an understandable message to

Earth. "The basic reason for my optimism," he wrote in *Harper's* magazine, "is that if we do establish contact with an exo-society [a society outside the solar system] it is probable that their technology is more advanced than ours. We may find that we are dealing with vastly brighter beings."

Interstellar Warnings

Sebastian von Hoerner, of the Astronomisches Rechen-Institut in Heidelberg, Germany, thinks that more "advanced" planets may have been through cycles of self-destruction and would have something to say to Earth's young civilization now approaching a great crisis. Writing in *Science,* a technical magazine published by the American Association for the Advancement of Science, he said: "The civilizations we find will very probably be much older than we are, and they will be more advanced. Our chance of learning from them might be considered the most important incentive for our search." *Time* magazine, commenting on Von Hoerner's views, suggested that perhaps there is "an old, wise civilization that has survived many crises and is trying to warn the callow earth against the mistakes of its own youth."

Professor Shapley says: "The high probability of the existence of senses, and of sense organs, now unknown to man is proposed. Their existence is indeed so reasonable as to seem axiomatic. . . . Many realities may lie beyond the comprehension of human terrestrials, simply because our outfitting of sense organs is limited."

Dr. Lapp adds: "Think of the knowledge we could gain if planet X is far advanced and is already familiar with the discoveries, inventions, and evolutionary steps which are still in our future. Think of the impact which such knowledge could have upon our lives, upon our philosophy and our religion. These matters are now being discussed quite seriously by reputable scientists."

Life DOES Exist in Space!

The amazing fact is that life *does* exist in space—life that has senses and capacities man has never imagined! Further, contact with it *has been made!* The simple fact is that the scientists are looking too low. They are looking for an "evolved" kind of life, based on the type of chemical processes still-young man has thus far discovered.

However, they have made a great step forward. They have begun to realize that not all life has to be the kind we know, and not all phenomena need to be the kind we understand. This is of interest to the Bible believer who has long recognized the existence of a kind of life many scientists refused to admit. The evidence is clear that this life exists, though many men, like children at the edge of the sea, do not imagine the marvels that exist beyond the reach of their limited knowledge.

The life that unquestionably does exist in space does not require powerful radio signals to communicate with men. Nor does it depend on man's ability to build radio telescopes to receive its messages. No 21.6-year time lag is necessary for a round-trip message, as would be the case for radio communication traveling at the speed of light between earth and relatively near-by Tau Ceti. No 2,000-year wait is necessary for the answer to a question from a more distant source.

Ask one of Jehovah's witnesses if life exists elsewhere in the universe. He will answer: *"Certainly it does!"* He knows that it exists on a scale far higher than life forms requiring the same chemical elements found on earth, or having only our limited number of senses.

Further, he knows that this intelligent life, much older and wiser than man, has

something very important to teach us; that it has a vital warning for Earth's young civilization in the face of its present great crisis, and that it has warned of the destruction of the world of unbelieving mankind, and has shown the way of escape. The impact this warning should have "upon our lives, upon our philosophy and our religion" is overwhelming.

Persons who consider this revelation beneath their intelligence are themselves the ones who are looking too low. In confining their investigations to the *visible* universe, they look far beneath the magnificence of what actually does exist, and dangerously ignore its warning.

More Information than They Expect

Splendid creatures from what men call "outer space" were used by God to explain his requirements to faithful men three and a half millenniums ago—long before the epoch of modern radio or twentieth-century science! Paul, an apostle of Jesus Christ, truthfully wrote under inspiration that the Law given to Moses was "transmitted through angels." The Law they transmitted from God included severe warnings of what would happen if the people who accepted it failed to remain faithful to their God—these were warnings from space that proved to be amazingly true!—Gal. 3:19.

The word "angels" means "messengers." These invisible messengers in space, far wiser and more powerful than any material life man knows, have transmitted outstanding predictions and warnings of the future. The fulfillment of the things they were used to foretell is the greatest proof of their existence, and of the fact that the men who wrote their predictions and warnings really were in touch with them. Let us consider two different examples, one that has already been accomplished in detail, and another that presents a serious warning for our day.

Two thousand five hundred years ago, in a message much easier to understand than the coded communications radio astronomers hope to hear from space, an angel told Daniel the Hebrew that Persia, then ruling as a world power, would be overthrown and replaced by Greece. This actually did occur! The messenger from space said: "I have come to cause you to discern what will befall your people in the final part of the days." He gave "a vision yet for the days to come," which foretold the major events of world history from Daniel's time down to our day!

He described, in advance, kings who would rule Persia. He foretold the Greek Empire's taking Persia's place as a world power. He announced the division of Alexander the Great's Greek Empire into four parts at his death. He predicted the replacing of Greece by Rome. The angel further described the modern world struggle between democratic and totalitarian governments. He told of the world's impending "time of distress such as has not been made to occur since there came to be a nation." He announced that the archangel Michael would stand up to protect God's people at the "time of the end" of this troubled and wicked world, where we now find ourselves.*

Certainly the angel who gave this message gave far more information than scientists hope to gain from creatures on another planet. Daniel was not writing on his own authority. How would he have known, two hundred years in advance, what Greece would do? How could he have predicted its split into four parts after Alexander's death? How could he have foretold what would happen hundreds of years later in Rome, or some 2,500 years later in our century? No man could have predicted this. Rather, this was a vastly su-

* See the Bible book of Daniel, chapters 10-12, and chapters 10-13 of the book *"Your Will Be Done on Earth,"* published by the Watch Tower Society.

perior "wisdom from above."—Jas. 3:17.

A Far Greater Wisdom

This 'wisdom from space' warns of the destruction of our present "civilization" in a far more specific way than any "old, wise civilization" in space could do. This destruction is discussed in detail in the Bible book of Revelation, which opens with these words: "A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John." That revelation contains angelic warnings of the destruction that now faces an unbelieving human society. Heavenly messages warn of man's failure to establish righteous conditions, and foretell divine intervention. The political vine of disobedient mankind is gathered and hurled "into the great wine press of the anger of God." However, the angel let John know that a righteous government is to come "down out of heaven from God," and that by means of it God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 1:1; 14:19; 21:1-4.

This is not fiction! Rather, it is a divine message, transmitted through a mighty spirit creature from outer space. It represents a wisdom far greater than man's. That wisdom warns humankind against continuing its present course, and foretells the blessings that will come to those who heed the divine warning, flee from the world's course, and receive life under the righteous new conditions the Creator soon will establish on earth.

The divine message from space said: "These words are faithful and true; yes, Jehovah the God of the inspired expressions of the prophets sent his angel forth to show his slaves the things that must shortly take place. And, look! I am coming quickly. Happy is anyone observing the words of the prophecy of this scroll." —Rev. 22:6, 7.

Far Superior Creatures

Thus, the scientists are looking too low. A much higher form of life than many of them are willing to imagine *does* exist. It has contacted man, not through man's radio, but through powers of communication far superior to the accomplishments of modern science. It is not limited to "potentially life-supporting planets," and is not an evolutionary civilization that has progressed beyond earth's. Rather, it was created vastly superior to human life by the Creator, who made the awesomely magnificent material universe. The proof it exists is the prophecy-filled Bible. This "wisdom from above" has not come about by trial and error, but it has warned men of what is about to happen, and it would be foolish not to listen.

What kind of life the Creator has produced elsewhere is not known to man. But one fact is sure: He *has* produced creatures *far superior to man.* He created them before he created man, and he has used them to communicate with men. Through them he announced, long in advance, marvels he will perform. And he has used them to give a small glimpse of the magnificent conditions that are in the immediate future for those of mankind who will heed his warnings.

Will you listen to this mature advice from space? Will you study the Book that the Creator of all things inspired? Will you learn from the Bible what is about to happen on earth, and what *you* can do to survive the impending destruction? The intelligent course is not to turn a deaf ear to this message, but to listen, and to accept the spiritual warning, which is rejected by many people who are looking for inferior, physical life in space.

why they keep on SMOKING?

"CIGARETTES PERIL HEALTH, U.S. REPORT CONCLUDES." Such was the headline in the January 12, 1964, issue of the New York *Times*, which went on to tell about the 150,000-word report by a panel of ten impartial authorities in several health fields, based on an evaluation of almost 12,000 studies of smoking's effect on health. Cigarette sales declined about 25 percent.

A few weeks later, on March 15, the same newspaper reported: "CIGARETTE SALES ARE REBOUNDING. Decline Following Surgeon General's Health Report Is Now Less Severe." Then in June the surgeon general said that cigarette sales in April 1964 had soared to 44 billion cigarettes shipped from factories. This was an increase of two billion cigarettes above the same month a year ago! Any decline in the nation's smoking, he explained, was probably due to some young persons' not taking up the habit after the government report. Thus the majority of smokers in the United States, estimated at about 70,000,000, never really quit.

Why? Yes, why, especially in view of what the government report revealed? It disclosed that "cigarette smoking contributes substantially to mortality from certain specific diseases and to the over-all death rate." The greatest risk in smoking, it forcefully stated, was lung cancer; but other diseases were linked to smoking, such as various forms of heart disease, gastric ulcers, bronchitis and cirrhosis of the liver. Studies indicate, the report said, that those who smoke one to two packs a day have an overall death rate 90 percent higher than for nonsmokers. As for lung cancer, cigarette smokers have a death rate that is almost 1,000 percent higher than for nonsmokers.

A similar report was released in Britain in 1962, when the Royal College of Physicians indicted cigarette smoking as a cause of lung cancer. Cigarette sales slumped for about a year. Then, despite an official campaign urging people to cut down or cut out cigarette smoking, Britons began smoking more than ever. Cigarette sales were estimated to be at least 5 percent higher than they were when the government report said that eight out of every ten deaths from lung cancer were caused by cigarette smoking.

Though measures have been taken in a number of countries, such as in Denmark, West Germany and the Soviet Union, to discourage cigarette smoking, it has generally increased. Why is this? Is it that the facts about the danger of smoking are not known? No, in most cases the smokers have heard about the peril. In many instances it is an unwillingness to face the facts, combined with encouragement people get from cigarette advertising to keep on smoking.

Effect of Advertising

In many countries television and radio advertise cigarettes daily. In the United

States a great number of popular shows, including highly popular medical shows, are sponsored, at least in part, by cigarette companies. One could hardly expect a TV physician to tell his patient to stop smoking! Some smoking ads on TV seem to be aimed at young people; even if they are not, there seems to be little on TV in the United States to send a 15-year-old away with the feeling that smoking is not for him. While the television viewers are spurred by advertising to smoke a certain brand of cigarettes, there is little on TV and radio to warn the public of the health hazards. Such efforts have been described as "practically nil." This is understandable, since cigarette advertising on TV in this one country alone cost more than $110,000,000 in a recent year.

Newspapers and magazines, moreover, have not done a great deal, especially in the United States, to emphasize the peril of cigarette smoking. Again this is understandable, since almost every issue of a magazine or newspaper has large cigarette advertisements. Though reports on smoking studies have appeared in newspapers, the general story has been fragmented. "Few newspapers," stated the *Consumer Reports*, "undertook to present the full evidence on tobacco."

This tendency to play down the perils of smoking is because many publications depend on cigarette advertising. Using various advertising mediums, the tobacco companies in the United States spend about $200,000,000 a year telling people to SMOKE! SMOKE! SMOKE! Who is going to spend such money telling people not to smoke? Many governments are in a difficult position because taxes on cigarettes and tobacco bring in a large amount of the budget resources.

Some governments, such as that of the Netherlands, have earmarked money to warn against smoking and some have placed limits on advertising. In Italy, where all cigarette advertising has been banned, cigarette smoking has been significantly inhibited.

But in many countries the advertising continues and the effect is evident. In a discussion held by the National Conference on Smoking and Youth, teen-agers noted that the antismoking propaganda is not as vast in magnitude nor as powerful in impact as the pro-smoking ads. They claimed that antismoking propaganda is usually unattractive and is no match for the alluring advertisements paid for by the cigarette companies. The teen-agers were also critical of the schools for "apathy" on the smoking question. Indeed, in another panel of youths the expression was made that teen-agers were "brainwashed" into smoking by "parents, television, people at school . . . everybody."

Bad Examples Everywhere

This points up the fact that many people keep on smoking because others do. Those "others" are, all too often, parents themselves. No matter how much parents warn children about the perils of smoking, young persons who have taken up the habit are not likely to quit as long as their parents keep on smoking.

Moreover, there is the pressure to conform to the bad examples of other young persons. If others their age smoke, young persons feel they must do so. Instead of conforming to what is right, they conform to the crowd.

Then there is the bad example of doctors themselves. Some doctors, of course, have now quit smoking, but many still reach for a cigarette with great frequency. In fact, some years ago an advertisement in the United States declared: "More doctors smoke Camels than any other cigarette." So bad is the example of doctors that the president of the Canadian Medical Associ-

ation called on doctors to stop smoking or to refrain from it in front of patients in order to help stem the "epidemic" of lung cancer. How can a doctor with cigarette in hand or a pack in his shirt pocket convince his patient that he should stop smoking?

Powerful in effect also is the bad example of many of Christendom's clergy, for it is an obvious fact that many clergymen are heavy smokers. What does this say to adults and especially young people? And those clergymen who do not smoke usually hesitate to speak out against smoking. At church affairs and clerical conventions the air is often heavy with cigarette smoke.

It is small wonder that people do not stop smoking and that they are apparently starting to smoke at an earlier age than ever, despite health reports. At least in Birmingham, England, a survey made last year revealed that the average age when a boy has his first cigarette is nine years, seven months. Nearly 85 percent of all boys were said to have smoked by their fourteenth birthday. And officials on the Toronto, Canada, Board of Health were recently shocked and disheartened when a survey among 8,000 school-age children disclosed that children smoke their first cigarette at the age of six or eight years. "If the parents smoke," an official asked, "how are we to stop the children from smoking?"

"Weak Moral Fabric"

But the bad examples of so many persons do not explain it all. Many persons know that the hazards of smoking are great, yet they keep on smoking. In fact, one survey for the American Cancer Society found that 86 percent of the smokers queried wished that they could give up the habit. Is it that giving up the habit is impossible? No, the medical consensus is that if a person *really* wants to quit smoking, he can. Even the inveterate heavy smoker can break the habit. What, then, is the trouble? A professor of medicine, when asked why so many doctors did not quit smoking, answered: "Weak moral fabric."

This points to the trouble with many smokers who prefer not to smoke. They lack sufficient willpower and moral determination to stop smoking. A person who wants to discontinue may try some of the antismoking pills or products, but, without a firm moral decision, he will likely keep on smoking. Those who have stopped usually are those who have made this firm decision. They do not try to taper off, but they make a complete break from the habit. One heavy smoker who had the moral fabric to make that decision said it was a fight for the first three days: "I had terrible headaches and felt ill enough to go to bed. I was addicted and I battled against an invisible enemy that *I was determined wouldn't win*. Then the fourth morning I woke up hungry, my headache was gone and food had never tasted so good."

But many persons never make such a firm decision to win the battle; they never get around to making the big decision—to stop completely. A lung cancer specialist at the Toronto General Hospital, who has seen too many smokers die in agony to be able to joke about the habit, forthrightly says smokers are "intellectually destitute and morally derelict." Asked what might wake up a person to give up the habit, he answered: "The information that smoking can kill him."

Indifference to Consequences

Even though the evidence is overwhelming that smoking can kill a person and that it is linked to many diseases, still there are multitudinous smokers who will not stop. Why?

Young persons who keep on smoking seem indifferent to the danger because it

seems too far off. One teen-ager just beginning to smoke said: "Nobody young worries much about some disease they might get 40 or 50 years from now." Death from lung cancer seems remote to those who have not seen a person die from it. A twenty-year-old girl told a reporter: "Look, I don't know anybody that's ever died from smoking." Many are undoubtedly indifferent to the consequences until they come face to face with grim reality, much as the story goes about the simple man who was sentenced by a judge in April to be hanged in July. He took the news carelessly and was turning to go back to his cell when a thought suddenly occurred to him. Turning back to the judge, he asked, "You don't mean this coming July, do you, Judge?"

Many are so indifferent to the consequences that even when the danger is immediate, they still puff away heedlessly. In his book *Smoking and Health,* Dr. Alton Ochsner tells about a patient with Buerger's disease who was warned of the danger of amputation if he did not stop smoking. But the doctor had to amputate. "Nor is mine a rare experience," he writes. "A well-known physician has remarked: 'I marvel how intelligent individuals calmly go about killing themselves.' He, too, had . . . patients who, despite repeated warnings to stop smoking, preferred to lose their legs rather than give up the cigarette habit. . . . Why, indeed, are smokers so intent on suicide? . . . How anyone could read these statistics and yet continue to smoke will also always be utterly bewildering to me."

One explanation why they keep on smoking must lie in the general attitude of great numbers of persons toward moral values and life itself. This is illustrated by the words of a doctor explaining why he continued to smoke, as reported in *The Saturday Review* of January 25, 1964:

> "I didn't need the government's report to convince me that smoking can cause cancer or bronchitis or various forms of heart disease. I see the evidence almost every day in the hospital wards or among my own patients. . . . I suppose I'm like many of my own patients. I've advised them to give up smoking but they'd rather not. It doesn't make that much difference to them if some years are lopped off their life. I'm very realistic when I tell them about the probabilities, especially when I point out that their chances of dying from cancer are about ten times greater than if they didn't smoke. But they really don't care. That's about the size of it. They really don't care."

Asked if he felt the same way, the doctor replied: "Just about."

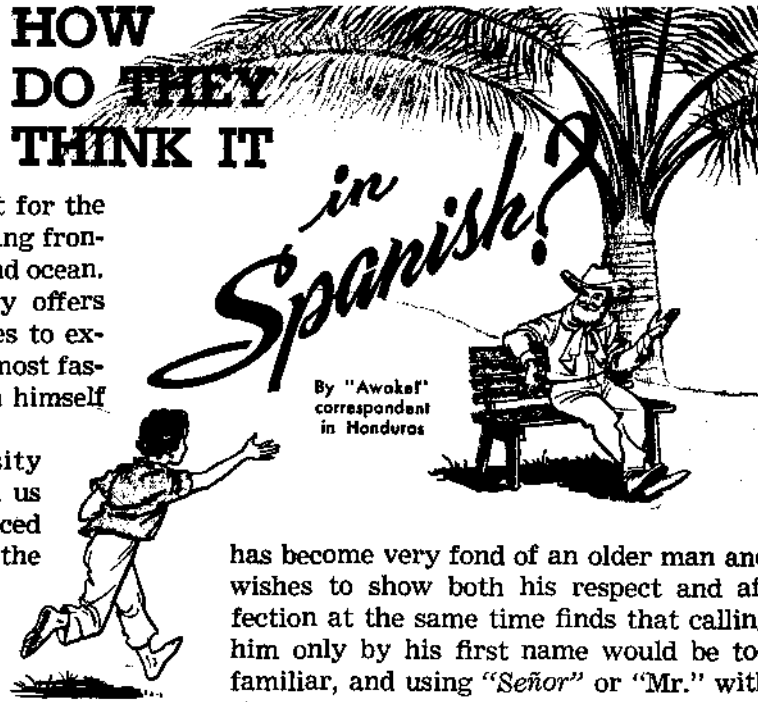
But what kind of person are you? Are you enticed to smoke or to keep on smoking by the alluring and seductive advertisements? Are you letting yourself be brainwashed into smoking by the poor examples of schoolmates, friends, fellow employees, doctors or clergymen? Do you have enough moral fiber to make a firm decision to stop and then abide by it?

Do you care enough for your family to take care of your health? More than the smoker's life is involved; what about the grief and anguish of the wife whose husband dies in agony at age fifty of lung cancer? What if there are children? Will they be smoking, too, as a result of a bad parental example and headed for the same tragic end? How much better for fathers and mothers to set a good example for their children and eliminate the whole frightful chain that leads to one tragedy after another!

If any smoker really cares, not only for his life, but for his loved ones, he can indeed stop.

HOW DO THEY THINK IT *in Spanish?*

By "Awake!" correspondent in Honduras



THE days of discovery are not gone. Times when hardy men set out for the unknown and unexplored in search of the new and exciting may seem to have faded except for the few who probe the remaining frontiers of space, jungle, ice and ocean. Yet the thrill of discovery offers itself to anyone who wishes to explore one of the Creator's most fascinating productions—man himself in all his variety.

From babyhood curiosity about one another stirs in us until, later in life, induced prejudices blind people to the charms, ingenuity and abilities of others of our species but of a different race. Yet discovery awaits us if we keep alive the curiosity and keen observation of children, as when a European child and an African child, meeting for the first time, touch each other's skin and look at their fingers to see if the respective black and white rub off.

Little reveals more of the thinking of one's neighbor than his language. Certainly this is true of the Latin peoples of the Americas. From Spain came an intelligent, emotional and warm heritage to mix with the practical, hardy and stoic Indian to produce a people who, as in Central America, have a unique distinctiveness and charm. Look past mere grammar and vocabulary into the idioms and sayings of the Latin-American people. Ask yourself, "How do they think it in Spanish?" and an adventure in language is at the threshold.

Spanish reveals a heritage of courtesy and empathy. Perhaps no word in the English language matches in courtesy the Spanish title *"Don."* A young man who has become very fond of an older man and wishes to show both his respect and affection at the same time finds that calling him only by his first name would be too familiar, and using *"Señor"* or "Mr." with the last name would be too formal. So he uses the title *"Don"* with the older man's first name, as *"Don Pedro,"* and the older man responds warmly, pleased with both the respect and the affection shown him by the younger man.

The language itself provides for sparing from insult an acquaintance who may be of an unpopular group. Merely adding a diminutive or affectionate ending to the word makes an otherwise slighting term become quite acceptable. During World War II when being a German was frowned upon in much of the world, one could identify a German friend without implying an insult by calling him a "little German" or *alemancito.* Nowadays when North Americans are not altogether popular in many parts of Latin America children may not know any other way to describe them than by the snide term *"gringo."* Yet a *"gringuito"* is quite all right; so approaching the home of Honduran friends, the 6-foot, 200-pound American may be amused to

hear one of the children call out, "Daddy, here comes the 'little gringo.'"

If you wish to keep your business to yourself, it is not necessary to tell your Honduran inquirer to mind his own business. Just tell him you are going to "make an errand." You have not offended him, and he politely refrains from questioning you further as to your mission.

On the other hand, Spanish can be very emphatic in a negative way. What English-speaking schoolchild has not been corrected for using double negatives? However, in Spanish the double negative is not only correct but essential, and what could be more satisfying than an emphatic triple negative: "I do *not* want *no* sugar in my tea *never!*"

Different Viewpoint

Besides expressiveness, Spanish often reveals a different way of looking at everyday activities, sometimes with irrefutable logic behind it. In English, when someone calls you, you reply, "I'm coming." But the Spanish-speaking person asks, "How can I be coming when I am not yet there? You can come to me, but in order to get where you are I must go to you, not come." So he logically responds to your summons, "There I am going" (*"Allá voy"*). Similar reasoning gives him a generous outlook. We often say we must "take steps" to accomplish some project. But steps do not come to you nor do they just wait to be picked up and carried away. You must expend energy, reasons our Spanish friend, and so he "gives steps." In many such expressions, Spanish "gives" where English "takes."

The Spanish language does allow one to "take" some things, however. Decisions, for instance. The Latin feels that when decisions are presented, they are already created and you merely choose among possibilities already in existence. So instead of "making a decision" he "takes the decision." When presenting such choices English-speaking persons often present the alternative after saying, "on the other hand." Literal translation of this into Spanish is quite amusing, as one looks first at one hand and then at the other. So he says, quite reasonably, "in change." In examining the possible choices, one naturally chooses, in English, the one that is "worth while." Of course, time, or a "while," is worth something. Our Central-American neighbor, though, colorfully chooses that which is "worth the pain."

Similar Viewpoints

That the human race is one family with a common ancestry and common experience is reflected in common expressions that are almost the same in different languages, some almost unchanged, others with slight but revealing differences. In English, for example, you can reject an obviously unreasonable offer by saying, "I wasn't born yesterday," whereas in Spanish the intended victim retorts, "I'm not in diapers" (*"No estoy en pañales"*). If the deceptive rascal happens to be a thief as well, he will have "sticky fingers" in English and be "long of nails" in Spanish. You can also warn your friends of such a villain without a word by simply making a gesture like a cat extending its claws, and they will immediately look well to their purses.

When the North American is "just a step from" home, his Honduran neighbor will be "at two steps from" home. And what the former "takes to heart" the latter "takes to breast." However, the slight differences in some ideas show a different way of life, a different setting for a similar experience. For instance, one who sleeps soundly in English may be so inert and motionless as to "sleep like a log." But have you ever seen a child asleep, completely relaxed, with his legs sprawled at incredibly awkward angles? If so, you

will appreciate the Spanish equivalent, "to sleep at loose leg."

When a little one grows up into a young lady and attends dances, she will be a "wallflower" at an English-speaking party if no one asks her to dance, for she may as well be one of the decorations on the wall. However, at a Spanish *fiesta* chances are she will remain seated all evening if no one invites her to dance, and this is referred to as "to iron the seat." Some well-meaning young man may undertake to teach the lonesome young lady to dance without stepping on her partner's toes, but he may have taken on a job that is too big for him. So an English-speaking companion may suggest that he has "bitten off more than he can chew." Can you imagine the struggles of one trying to wear a shirt made of eleven yards of cloth? If so, you can easily picture why his Spanish-speaking friend may suggest that he has "gotten himself into an eleven-yard shirt."

To "burn the midnight oil," of course, means one is working unusually long hours into the night to accomplish some task. However, if you use a candle instead of an oil lamp you may well "burn the eyelashes," as the Latin American might say. If you suddenly find that the task will require more effort than you are willing to expend, you may say, "That is a horse of a different color." Horse trading may not be so common in certain parts of the Spanish-speaking world, but flour of varying quality is a common part of life, so it means the same thing in Spanish to say, That is "flour from another sack."

When your partner becomes angry and explosively loses his temper at you for having changed your mind, your description of him will be determined by your background. The English-speaking world has its Irish and the Spanish its Indian. So if he is English he "got his Irish up," or if Spanish, "the Indian climbed up in him."

Extension of Viewpoint

Gems of wisdom have been condensed into proverbial sayings in nearly every language, and Spanish is especially rich in them. Entire conversations can be carried on in Spanish with proverbial sayings. These brief expressions often settle a conversation or sound out viewpoints on delicate subjects. Sweethearts may demonstrate remarkable ingenuity at this game. Where there are similar proverbs in the two languages, Spanish frequently extends the thought.

If, for example, your neighbor wants to trade you some corn that he has only just planted for some beans you have already harvested, your English reply may well be, "A bird in the hand is worth two in the bush," or, in Spanish, "Of more value is a bird in hand than a hundred flying." If you were not wise and you lost heavily in the foolish bargain, in English you may be said to have been "fleeced." The Latin mind, with its keen insight into human nature, recognizes that the victim may not have had the most blameless of motives himself, perhaps even being a bit greedy. So it is said, "He went in after wool and came out fleeced." Such kind of persons are not uncommonly found in one another's company, for "birds of a feather flock together." But where great flocks of birds are not so common, Spanish observers may be heard to say, "They are foxes from the same pineapple patch."

Persons who have become noted for certain characteristics may find it difficult to change; in fact, others may view this change as impossible. From the Middle East, where there were leopards, came the expression, 'Can a . . . leopard change its spots?' (Jer. 13:23) In Spanish-speaking tropical countries the people may be more familiar with monkeys and use this comparison: "Although she dresses herself in silk, monkey she remains." Familiarity

with monkeys coming out in troops in the evening has also given means of expression to the advice that if you want to stay out of trouble, do not go where you know trouble is likely to occur. So the Honduran parent wisely advises his youngsters, "He who does not want to see monkeys, let him not walk at night."

Daily Life

The daily life of the people is often reflected in their sayings. In English the idea that everyone eventually suffers a defeat is expressed in various ways. However, in Latin America it is the pig that rarely dies a natural death, and it has been a custom in many places in Honduras to slaughter pigs on Saturday. So the Honduran farmer says, "To every pig there comes his Saturday." The same farmer may not have had much education in mathematics, and he would be quite puzzled to be told that he was "going off on a tangent." Yet, if in conversation you get off the subject and dwell too long on an unimportant angle, he will express the same thought in terms with which he has had experience: You are "dismounting by the tail" or "climbing down through the branches." If you have ever tried to get off a donkey over the tail or climb down a tree without touching the trunk you will understand.

Practical Wisdom

Many Spanish sayings show practical, down-to-earth observations, and many are in harmony with Bible principles. The importance of rearing children correctly is graphically illustrated in this expression: "Raise crows and afterward they will pluck out your eyes." The truth of this observation is borne out by the increasing number of juvenile delinquents who, resenting the failure of their parents to administer proper parental discipline, turn on them with hatred and even violence. Similarly, another effective Spanish comparison, substantiated by Proverbs 22:6, is: "Tree that grows twisted, never its trunk straightens up."

The English "look before you leap" is given a very practical application in the Spanish proverb, *"Antes que te cases, mira lo que haces,"* or, "Before you marry, look what you are doing." And delving into human nature, the Spanish sage observed, "The young one arranges himself in order to please; the old one in order not to displease."

Finally, two very down-to-earth gems point up the Scriptural thought that bad associations spoil useful habits. (1 Cor. 15:33) If you associate with bad people, some of their badness will "rub off" on you. So in a masterful understatement the Spanish says: "He who walks in honey, something sticks to him." Similarly showing the impossibility of staying completely free of the customs of those you choose for your company, for good or for bad, is the following blunt comment: "Animals of the same flock share the same fleas."

This is but a glimpse into the colorful personality of our Spanish-speaking neighbors, merely a taste of the enjoyment that can be yours through knowing your neighbors better. Make the effort. Look at your fellowman through eyes unclouded by prejudice. Examine his way of thinking. You will discover traits that make you admire him and qualities that can enrich your own life.

It is reported in the book *Language for Everybody* that there are 2,796 languages in the world. Which language is used by the largest number of persons? Why, it is Mandarin, spoken by 505,000,000, mostly in China. English, which comes next, is spoken by 294,000,000 persons. And Spanish, a little farther down the list, is the language of 159,000,000 persons.

The Role of The RIPPLING RIVER

By "Awake!" correspondent in Venezuela

WORSHIPED as gods, extolled in song, feared and loved, the mighty rivers of the world have, through the centuries, played a singularly important role in the life of man. It is not surprising to learn that man's very first home was located on the banks of a river and that his descendants later settled farther down in the rich Mesopotamian valley between the Tigris and Euphrates Rivers.

With the passage of time, the river's importance to man has not lessened. There is almost no limit to the services and benefits they provide. Without doubt, the first of these is an abundant supply of that essential commodity—water.

The average citizen in many industrialized countries gives little more than a passing thought to the significance of that cool, sparkling stream of water that flows from a turned-on tap. Where does it come from? What would we do if it suddenly stopped? Surely, nothing affects our lives as completely as water: drinking, bathing, cooking, sanitation—all depend on it. Actually, life on earth would be impossible without it, for men, animals and plants must have it to survive!

River water comes from melting snows and rainfall, which, in turn, largely come from moisture lifted from the oceans and other bodies of water by evaporation and carried inland to be deposited over the land masses. Thousands of streams then channel the water down to the rivers.

Water from rivers is often piped hundreds of miles to bring it to cities and towns that have no natural supply close at hand or whose supply is inadequate. Semi-dry southern California, in spite of a mushrooming population, enjoys water made possible in part by a 233-mile-long pipeline from the Colorado River. This system pierces six mountain ranges with 142 tunnels and is one of the longest of its kind in the world. In Venezuela we have another good example. The people in the state of Nueva Esparta, better known as the Island of Margarita, now have an ample water supply for the first time in centuries, thanks to a recently completed pipeline that runs fifteen miles under the Caribbean Sea and thirty-six miles overland to bring them fresh water from the Carinicuao River.

If little thought is given to where our water supply comes from and how it gets to us, much less is given to where it goes after it disappears down the drain. All this used water must be disposed of somehow. Again rivers come to man's aid. They offer a simple and economical means of disposal and, if properly regulated, the results are entirely satisfactory. Rivers have a built-in system of self-purification that makes this possible. Bacteria in the stream consume waste products, using great quantities of oxygen in the process. Algae replace

the oxygen. These two elements must be kept in proper balance. This control is provided in the form of protozoa, which feed voraciously on bacteria. They, in turn, are kept in balance by serving as food for aquatic insects, snails and other lower invertebrates. Small fish eat the insects and snails, and bigger fish eat the small fish. Man can upset the whole cycle by dumping more waste into the river than can be disposed of by the bacteria or by dumping waste that is toxic to life in the river. Sad to say, this is becoming a big problem in many parts of the world.

Agriculture and Industry

An outstanding example of the varied services performed by rivers in man's behalf is found in the Nile. As a provider of Egypt's water supply and sewage system, and source of its food supply, the Nile is the faithful servant of over 27 million people. Little wonder that tourist guidebooks tell us that "the Nile is Egypt, and Egypt is the Nile." Egypt's chief industry, agriculture, depends entirely on irrigation from the Nile River. At the present time only about six million acres are under cultivation, but the Aswan High Dam, now under construction and expected to be completed by 1970, will provide water for the irrigation of two million more acres.

In Afghanistan, the Arghandab and Helmand Rivers are playing similar roles. The dammed-up waters of these rivers are being used in a huge irrigation project near Kandahar that is converting large sections of the Registan desert into farmland and changing the lives of former nomad families who now own lands and homes for the first time.

The role that rivers play in industry is indeed great. The papermaking industry furnishes a fine example. In Alberta, Canada, the Athabasca River carries thousands of cords of pine and spruce downstream yearly to paper mills. Their conversion into high-quality paper requires more water daily than is used by the capital city of Edmonton with a population of about 280,000 persons!

An abundance of cheap electricity is a vital factor in the growth and development of industry. Again rivers step in to serve man's needs. Harnessed by dams, their waters are used to turn huge turbines that generate billions of kilowatts of electricity daily, and their potential has hardly been tapped. There are tens of thousands of rivers around the globe that can be utilized for the production of electricity.

Just as industries are greatly indebted to rivers for their supply of cheap electricity, so too are they aided by the inexpensive transportation they provide. Most of the large industrial centers of the world are located where there is easy access to river highways. These help keep factories supplied with the needed raw materials and carry away the finished products. One of the busiest rivers in the world, the Rhine, links the famous Ruhr industrial area with Belgian and Dutch ports and is a principal outlet of Europe's system of inland waterways. The "beautiful blue Danube," thought of by many only in terms of music and romance, plays a more important role as one of the main commercial arteries of Europe. Rising in the Black Forest of Germany, its some 1,750 miles of rolling waters serve as a means of water transportation for eight nations before finally emptying into the Black Sea.

We must not think, though, that river transportation is of benefit only to agriculture and industry. In many parts of the world, rivers serve as the sole means of travel and communication to otherwise inaccessible regions. Much of the Amazon basin would be virtually impenetrable were it not for the Amazon River and its more than 200 tributaries. Ocean steamers can

go as far as Iquitos, Peru, 2,300 miles upstream. In New Guinea, rivers keep isolated native villagers in touch with the outside world. Countries like Burma and Thailand with few good roads depend heavily on rivers. Water routes in Thailand handle about 80 percent of all internal traffic.

Floods and Flood Control

Although rivers have proved to be man's good friend and valuable servant, they can turn into powerful and feared enemies at floodtime, causing much destruction of property and lives. One of the most devastating floods man has ever experienced occurred in 1927 when the Mississippi and all its chief tributaries went on a rampage at the same time, flooding an area of thousands of square miles and leaving about 700,000 people homeless. In some places the Mississippi broadened to eighty miles, carrying away houses and burying farms under eighteen feet of muddy water. People and animals were trapped and drowned.

Undaunted by what may be considered an overwhelming task, man has pitted his brains against the tremendous forces unleashed at floodtime and has succeeded in taming many rivers. Trees have been planted on bare mountain slopes to retard the flow of water. Tidal rivers have been dredged to increase their depth and facilitate the passage of floodwater. Natural, and in some cases artificial, obstructions are removed, enabling the floodwaters to pass more rapidly and lowering their height. Flood-prediction services on many rivers are able to foretell the arrival and height of floods with remarkable accuracy and telegraph timely warnings ahead.

One of the most effective measures has been the building of dams across upper valleys of rivers. These not only help reduce the height of floods but at the same time provide for the storage of water. An excellent example is the Tennessee River. Once treacherous and destructive, it can now be turned off "just like a faucet" due to thirty-one major dams operated by the Tennessee Valley Authority. In April of 1963 it was "turned off," saving an estimated $100,000,000 in flood damages in Chattanooga alone.

To protect vulnerable lands along the river, embankments or levees have also been built. Rather than being situated on the riverbank as one might imagine, they may be as far back as five miles or more from the water, giving "Mr. River" ample room to thrust out his elbows. The resulting flood plain serves as a relief valve and the water loses much of its force before reaching the embankments. Today there are more than 3,500 miles of levees along the lower Mississippi and its tributaries. Spillways and floodways have been built at special places in the levees that permit the water to escape, flooding lands where they will do the least damage.

Provides Pleasure

Although rivers do at times present problems, these are overshadowed by far by the services they provide us. However, the role of the river is not limited to providing us with practical benefits. Think of the immense enjoyment and pleasure it affords us, its sparkling waters becoming a playground where we can swim, fish, go boating, water-skiing, or just laze around in the sun on its shores. In its wanderings, it brings this playground within the reach of numberless people.

Could anything be more tempting on a hot summer's day than a dip in a cool, tree-shaded river? Or if you prefer to fish, what lovelier spot could you find than a beautiful, unspoiled mountain stream? As for boating, rivers attract pleasure craft of all types, including sailboats where the currents are not swift. For a pleasant

Sunday excursion, if you happen to be in New York, there's nothing like a boat ride down the Hudson.

Is it sightseeing you enjoy? Again "Mr. River" has just what you want, offering you some of the most magnificent scenery to be found anywhere. One of the most beautiful rivers in the world is the Rhine. Framed by castles, storybook villages and sun-kissed vineyards, the Rhine affords a delightful view. Canada's St. Lawrence is also a source of pleasure to countless visitors. Its amazingly clear waters are normally free from sediment, since it runs over rock formations for much of its length. Lined by towering cliffs and dotted with over 1,500 islands, its loveliness moved Charles Dickens to say: "The beauty of this noble stream at any point can hardly be imagined."

When a river's wanderings lead it to the edge of a cliff, the results can be truly breathtaking. Victoria Falls, in Africa, where the Zambezi River cascades down 354 feet, is one of the most spectacular sights in the world, as are the famed Niagara Falls of North America. Venezuela can boast of the highest falls yet discovered, lovely Angel Falls, an underground river that flings itself from the face of a cliff and falls 3,300 feet into the jungle below. A thrilling sight indeed!

Worship of Rivers

As we consider all these benefits that come to us from rivers, one instinctively feels the desire to offer praise and thanksgiving to the Creator of rivers, Jehovah, 'the Giver of every good and perfect gift.'

However, many ancient peoples, not knowing the true God, directed their praise to the river instead. The Egyptians, whose life depended so greatly on the Nile River, looked upon it as a god. The existence of this great body of water whose flow never ceased was to them a great mystery and its annual rising and falling was considered a divine miracle and blessing. Their worship is well shown by the classical Hymn to the Nile: "Health to you, who comes to this land to give life to Egypt . . . when you kindly listen to the prayers of men . . . creator of all good things, lord of seeds . . . the graineries are overflowing, the warehouses are full and the possessions of the poor are multiplied."

Although the Nile has long since ceased to be worshiped by these people as a god, river worship still continues. India and neighboring countries abound with "holy rivers" and "river gods" that hold an important place in the lives of the people. The most famous of the "holy rivers" is the Ganges, believed to flow from the hair of Siva, one of the Hindu trinity. It is the fervent belief of every good Hindu that bathing in the waters of the Ganges will impart spiritual strength and virtue. Even a single drop of the "holy" water on the tongue or eyelids of a dying man is thought to cleanse him of sin.

Enlightened men and women, however, who have come to know the true God, will worship neither rivers nor river gods. Neither will they take away the honor due the Creator of all things and ascribe the marvels of the river to a mythical "mother nature." They give thanks to Jehovah, the Creator, for the role that rivers play in the life of man.

DO Hospital Patients HAVE RIGHTS?

WHEN doctors in Miami, Florida, recently told Mrs. Regina Sovner she should have her gangrenous leg amputated, she refused. Hospital officials then brought suit for permission to operate. Judge H. P. Dekle issued a court order authorizing the operation. The patient was forced to have her leg amputated despite her strenuous objections.—New York *Daily News*, July 20, 1964.

When a 14-year-old girl contracted cancer of the hip, an operation was recommended by Cleveland, Ohio, doctors. Her mother objected. Hospital authorities then obtained a court order from Judge W. G. Whitlatch and performed the operation anyway.—Toronto *Globe and Mail*, Nov. 12, 1963.

When a 25-year-old woman, one of Jehovah's witnesses, was told she needed a blood transfusion, she refused to accept it. Thereupon doctors at a Washington, D.C., hospital obtained a court order from Judge J. S. Wright and forced her to take the treatment against her will.—Washington *Post*, Feb. 5, 1964.

Vital Issue Raised

These cases, and many more like them, raise an issue so vital that it affects every person.

The issue is this: Do adults, in full control of their mental faculties, have the right to accept or refuse any type of medical treatment doctors recommend?

This issue also raises these related questions: Are patients obligated to submit to a doctor's orders, pay the bill and ask no questions? Can they leave a hospital when they believe it to be in their best interests to do so, provided, of course, that they are willing to sign a release? Or do hospital patients automatically lose their freedom, so that treatments they do not want can be forced upon them by court order?

Lurking in the background is another ominous issue: Is the nation putting itself in the category of a slave state by rejecting the right of personal decision in these matters? Is the basic freedom of individual conscience, guaranteed by the law, to be preserved? Or are legal rights of individuals to be pushed into the background and their thinking and deciding taken over for them by officials?

If you—no, not someone else, but you—were confronted with a decision as to whether to lose a leg, would you want someone else to impose his choice upon you? What if a doctor said that both legs should be amputated? Would you want to be deprived of freedom to decide? Or if a surgeon were to urge you to undergo an operation that might cripple or paralyze you the rest of your life, or disfigure you, would you want it forced upon you regardless of how you felt about it?

So, then, does a person living in a free land have the right to decide what kind of

medical treatment he will accept? Does he have the right to decide what will be done to his body?

Medical Science

Many of those in the medical profession are sincerely interested in helping the sick, in alleviating suffering, and in saving life. Beyond a doubt, they have done much good for humanity.

At the same time, honest doctors will freely admit that medicine is not an exact science. There are few, if any, absolutes, due to the complexities of the human body and mind. There is disagreement among those of the medical profession on forms of treatment. How best to treat diabetes, whether to add fluorides to drinking water, use of hypnosis by psychiatrists, and radical surgery as routine practice in cancer cases, are but a few of the many areas where currently there are strong differences of opinion in medical circles. Yes, honest doctors acknowledge that what they offer is their best opinion and not the perfect answer.

Also, because of human imperfection, there is always the possibility of error in diagnosis due to lack of knowledge, poor training, lack of experience, carelessness, or for some other reason, as the proliferation of malpractice suits bears testimony.

Consider carefully the words of Dr. A. A. Klass, of Winnipeg, Canada. Writing in the *Canadian Bar Journal* (1960, 3, 222-224) on "Why Do People Sue Their Doctors?" he stated: "First and foremost is the very nature of medical practice itself. In a field of rapid discovery, the accepted treatment of today was risky yesterday; and will be obsolete tomorrow. During the period of yesterday, the treatment was new and hazardous, perhaps experimental in the eyes of the court, and few doctors would come to its defense. During the period of tomorrow it is obsolete, antiquated, proven to be wrong, condemned in the witness box and accepted as negligent by the court. It is only during the brief period of today that the treatment is right and proper and this period is made ever shorter by the rate of discovery."

Dr. J. H. Dible, Professor of Pathology, writes in the *Postgraduate Journal,* Volume 29, page 59: "Medical progress is a study of trial and error, of false paths, of whole generations under the sway of wrong ideas leading to wrong treatment and God knows what in the way of casualties." Adds Dr. H. A. Davidson, in *The Canadian Doctor,* Volume XXV, No. 1, pages 37 and 38: "Honest doctors may disagree violently about diagnosis and treatment; and there will be no absolute objectivity in this field. It is healthier for us to recognize this, than to pretend that we are operating in a cold intellectual vacuum." He warns: "Some doctors suffer from racial or religious prejudice and allow this to influence their judgment. . . . If we allow professional freedom, then there comes with it the freedom to have all kinds of whims and peculiar ideas coloured by our own personality, rather than drawn out of scientific facts."

That medicine still involves considerable trial and error, distinguished surgeon Dr. B. Atlee admits. He states in *Maclean's* magazine of September 23, 1961: "If all the normal ovaries removed or tinkered with since surgeons started to open the abdomen were laid end to end they would extend almost as far into space as Yuri Gagarin traveled."

This inexactness of medical science is further noted too when organs are transplanted from one body to another. *Newsweek* of February 10, 1964, says: "Of more than 200 transplants between persons other than identical twins, a bare half-dozen recipients have survived more than a year." The Toronto *Daily Star* of March

10, 1964, adds: "Hospital surgeons said yesterday all six operations in which kidneys of baboons were transplanted to humans have been failures."

When the body is invaded by a foreign substance, "certain cells immediately begin the manufacture of antibodies," a report on a speech given by Dr. Medawar says. "These antibodies are weapons shaped to meet and destroy the specific germ." (Toronto *Telegram,* Jan. 29, 1964) This explains why many who are given blood transfusions develop a violent reaction and even die. As Dr. A. S. V. Burgen stated in the Montreal *Gazette* of January 26, 1959: "One interpretation of the research results is that every individual shows an allergic type of response to every other individual's plasma but his own. This phenomenon is similar to that known to exist for skin grafts. Skin may be grafted successfully from one portion of the body to another portion in the same patient. But a skin graft from another person, except an identical twin, will not 'take.' "

In connection with blood transfusion, there are other dangers besides the incompatibility of blood. Note what the *Journal of the American Medical Association* of September 28, 1963, says: "It has been reliably shown that an essential therapeutic measure, blood transfusion, causes death in approximately one of every 150 transfusions in persons over forty years of age as a result of serum hepatitis. Since this is the age group to which most blood transfusions are given, and since many hundreds are given daily, such a high fatality becomes a major problem." The article went on to show that of those over forty years of age developing hepatitis from blood transfusions the mortality rate was 23 percent. A recent prominent case in regard to contracting hepatitis was that of United States Ambassador to Japan Edwin O. Reischauer, who received a blood transfusion in a Japanese hospital. Later, the Honolulu *Star-Bulletin* of June 16, 1964, reported: "He was dealt a second blow when doctors at U.S. Army Tripler General Hospital discovered he had hepatitis—traceable beyond reasonable doubt to 'bad' Japanese blood. . . . Investigation disclosed that 97 per cent of blood in Japanese blood banks is sold by habitual donors—mostly slum dwellers who make a living by selling their blood."

Yet serum hepatitis is but one of the various complications that can arise from blood transfusions. The *Canadian Bar Journal* of October 1960 tells of another case in which "the patient received a blood transfusion from which she contracted syphilis. The same doctor treated her for syphilis and she died from the treatment."

Warning of this danger, United States Senator from Missouri Edward V. Long wrote an article entitled "The Blood Bank Scandal." He said: "Did you know that in many American cities a skid row derelict, sapped by malnutrition and sodden with alcohol, can sell a pint of his blood for $5 or $6, enough for several more bottles of cheap wine? Do you realize that his blood, given to you or a loved one during an emergency transfusion, may not save but cost a life or cause serious illness? . . . the American people need to be shocked into an awareness of a health scandal that is rapidly assuming perilous proportions." —*Parade, June 14, 1964.*

When the president of one blood bank was sentenced to jail for nine months and fined $10,000, he was found guilty "of the sale of 4-plus syphilis blood to Staten Island [N.Y.] hospitals."—Newark *Evening News,* June 12, 1964.

Such things have led Dr. Walter Alvarez, one of America's leading physicians, to say: "It is really hard to understand why, when the risks are so great, thousands of us doctors keep ordering transfusions for

patients who are not in shock and not in any great danger."

Personal Responsibility

All these facts forcefully demonstrate that, while medical science helps greatly to alleviate man's ills, it still cannot be regarded as infallible. It shows the need for the individual to retain his God-given right of personal freedom to accept or reject medical treatment as he sees fit. It also shows the folly of making medical opinions the law of the land, which is what is done when courts back up doctors' recommendations in the face of objections by patients.

True, a patient *may* die if he does not accept the recommended treatment. But it is just as true that many who do accept recommended treatments die anyway, some even as a result of the treatment suggested. The point here is that there is no guarantee of success. That is why the final decision to accept or reject a specific treatment must be retained by the individual. As a Bible principle says: "Each one will carry his own load." (Gal. 6:5) Thus, if the patient's decision is wrong, he, and he alone, must accept the consequences. That is his responsibility as a free moral agent. But once his right to decide is taken away from him, he is no longer free, but is a slave of a state, court, hospital or doctor.

Especially must personal choice be respected when an individual's decision is based on religious grounds, as in the case of blood transfusion. If a person chooses to respect the Bible's command to "abstain . . . from blood" and to "keep yourselves free from . . . blood," then it should be his right to do so. (Acts 15:20, 29) Look at it this way too. Would you drink a cup of human blood freshly drawn from another person's body? Normal persons are revolted at the thought. Then why insist on pouring it into the veins of one who refuses to take it into his body in any way? And why insist when he bases his decision on the God-given command to abstain from blood? Some may claim that a transfusion is not really drinking blood, so it would be different. But such argument is not valid for conscientious persons, because the Bible says to *"abstain"* from blood, regardless of how it is taken into the body. If a doctor advised you to abstain from drinking alcohol, would you inject the alcohol into your bloodstream instead? If he told you to abstain from drinking coffee, would you inject it into your body? If you were warned to abstain from smoking, would you take the nicotine and inject that into your veins? Of course, these actions would be senseless. So, too, a Christian has the right, when he reads God's law warning him to abstain from blood, to do just that —abstain. Injecting the blood directly into his bloodstream is hardly 'abstaining' from blood.

This does not interfere with anyone else's right to take whatever medical treatment he desires. A Christian does not try to force others to adopt his views. Such a Christian is no threat at all to anyone else or to society in general. Quite the opposite is true. It is those doctors and judges who conspire against the freedom of an individual, who forbid him to choose his medical treatment, that are a menace to society, for they deny a person his God-given and legal right of freedom of choice.

Assault and Battery

There is something else to consider. In the case of *Bonner* vs. *Moran* (1942) the Court of Appeals, District of Columbia, ruled: "We think there can be no doubt that a surgical operation is a technical battery, regardless of its results, and is excusable only when there is express or implied consent by the patient; or stated

somewhat differently, the surgeon is liable in damages if the operation is unauthorized."

Yes, to force an operation upon a patient against his will is assault and battery, a criminal offense!

Pertinent here are the comments appearing in the British periodical *Medicine, Science and the Law,* January 1964: "In the event of a transfusion or other therapeutic measure of that type without consent, the aggrieved party would have the right to sue in the civil courts. Transfusion without consent is technically a 'battery,' a tort or civil wrong, and a trespass to the person. The first basic essential then of blood transfusion from the legal aspect is that it can only properly be carried out with real [explicit] consent."

The June 1964 issue of *The American Journal of Cardiology* states: "To administer to an individual or the junior members of his family a form of treatment which he has refused would constitute a violation of the patient's rights and could imply bodily assault."

These views are backed up by many judges who do consider it wrong to force people to take treatment they do not want. In a case where a patient refused a recommended treatment, authorities in Meadowbrook Hospital, Long Island, New York, sought a court order from Supreme Court Judge Bernard S. Meyer to authorize the treatment. What was the result? *Medical World News* of March 27, 1964, relates: "Judge Meyer remained unconvinced. The individual who is the subject of a medical decision, he declared, has the final say on that decision, 'and must necessarily, in a system which gives the greatest possible protection to the individual in the furtherance of his own desires.'" Pointing out that the patient was an adult in full possession of his faculties, Judge Meyer refused to issue the court order.

An editorial in the Los Angeles *Times* of July 2, 1964, reasoned likewise. The headline declared, "Court Order to Take Medicine Is a Frightening Legal Precedent." The writer stated: "'I trust you are as horrified as I am,' a professor of sociology, among the keenest men I know, writes me, 'at this clear departure from the traditional and larger understanding of habeas corpus.' The individual does indeed own his own body. . . . Suppose the doctor tells you that you have a 60-40 chance of being cured if you will submit to such-and-such an operation? Up until now it has been established practice that the choice is clearly yours. Is it now yours, but subject to the acquiescence of the courts?—which might reason that, the odds being in favor of the operation, you have a duty to submit to it? Does the state have the right to snatch up an alcoholic who is neglecting his liver and stow him away in an asylum? I warrant there are not many doctors who agree that Lyndon Johnson's regimen is one that leads to longevity—might they some day . . . instruct him as to when he may go to sleep at night, when he may wake up; how many whiskies he may drink, how many he must pass up? . . . any law that preempts the individual's own right to decide about the use of medication aimed at preserving his own body health, is an unnecessary, and therefore a bad, law. . . . Someday a judicial zealot will inform a lady that she has to have her appendix out or she will die, and we will all be up in arms over it, and maybe . . . we will conclude . . . that very often the law is 'a idiot, a ass,'—and do something about it."

Denied Rights

The logic of this editorial cannot be denied. Where does the invasion of personal freedom end? Is a person to have himself dismembered piece by piece in spite of his

objections? Does he not have the right to say No! to a medical treatment just because it happens to be the vogue today? Are patients to be denied their Constitutionally guaranteed right of personal decision?

One case of denial of personal rights took place in Anaheim, California. There, on May 16, 1964, Mrs. Rotarius suffered blood loss after having given birth to a child. The hospital administrator called several judges until he got one who gave him immediate action, Judge Herbert S. Herlands. He gave the order over the telephone. There was no notice, no hearing, no witnesses were called, no written court order. It was a wholly illegal action "legalizing" assault and battery upon a hospital patient. It should also be of interest to note that several judges were contacted. Evidently the others refused to go along with the illegal procedure.

Since when is a judge authorized to hold cases over the telephone? Since when is he authorized to make orders without all the evidence in front of him? The forms of legal procedure are a protection of fairness. Was this judge being fair? Was he even acting as a judge? If a judge puts his judicial gown on and goes out to participate in a lynching, is he still within the powers of his judicial office? Is a judicial assault done in defiance of the law and without any elementary pretense of the forms of law a judicial act?

A very recent and distressing case involved Mrs. Willimina Anderson of New Jersey. Over seven months pregnant, she had a condition which *possibly* could have resulted in serious blood loss. The attorneys for the hospital where she was staying petitioned Judge Leon Leonard of the New Jersey Superior Court on June 12 to authorize blood transfusion. But he said he could find no power in the court "that an adult person could be given medical treatment when he or she refused to accept the same." The hospital's attorneys then appealed to the New Jersey Supreme Court, which, on June 17, ruled that, since an unborn child was involved, a blood transfusion could be ordered. The Court provided for a guardian even though she had a competent husband. On June 25 her guardian (not her husband) ordered *one pint* of blood as she was delivered of her child by Caesarean section.

The Questionable One Pint

Why was the one pint given when medical opinion is agreed that, "if a patient is judged to require only a single pint of blood, chances are that she does not require any transfusion at all." (*Blood Transfusion in Clinical Medicine,* 2nd Edition, Mollison, page 99, 1956) "Single pint transfusions should not be given adults." (*Lancet,* 1960, 2, 421-424) "Whole blood is the most complex biologic product used routinely in clinical therapy today," and this fact, "together with the risk of serum hepatitis," indicates "that the need for blood should be in excess of one pint to justify its use."—*The Surgical Clinics of North America,* October 1958, page 1221.

In addition, note the pertinent item in the Asbury Park *Evening Press,* June 19, 1964: "Mrs. Anderson is nearing the end of the eighth month of her pregnancy. . . . Dr. Raymond Jacobus, acting director of the obstetrical department at Fitkin Hospital, said the critical period for expectant mothers in cases such as hers is past when they enter the last month of pregnancy . . . Dr. Jacobus said it is possible for a Caesarean to be performed without a blood transfusion."

Bearing out Dr. Jacobus' judgment are the experiences of a number of mothers who were in the same condition and who had Caesarean sections without blood transfusions and whose children, as well as

themselves, are doing fine several years later. In one instance the blood hemoglobin was down to six grams and the hematocrit down to 19. Dextran was successfully used.

Why, then, was a single pint of blood given in Mrs. Anderson's case? Was it really in the best interests of the patient, or were those attending her arrogantly flaunting their power in view of the publicity given the case and also in view of the fact that, if no transfusion were given, their exaggerated statements would have looked infantile? Was the single-pint transfusion a medical measure or was it a publicity measure for ego purposes? Really, whose interests were served?

When this case came before the courts there was no emergency, but just the *possibility* that one *might* later arise! So because something might arise are people's Constitutional liberties to be jettisoned?

What to Do

If you are in a position of authority, such as a judge, you must examine your conscience to see that you are giving others what God gives them, what the law gives them—the right of choice.

If you are a doctor, you must do likewise. Do you refuse to treat a patient because he does not accept your primary recommendation in an emergency situation? If you do, are you really interested in the practice of medicine for the benefit you bring the patient who desperately needs your help, or are you only interested in your reputation, your professional pride? It would be inconsistent for you to say that you are so interested in a patient that you want to give him a blood transfusion in an emergency, but then refuse to treat him at all just because he refuses blood, especially when there is not time to get another doctor. If you are sincerely interested in your patient's welfare in an emergency, you will, while perhaps expressing disappointment at not being able to use blood, agree to do everything else in your power to help that person whose life may be expiring. That would be a real interest in humanity, acknowledging freedom of choice in the process.

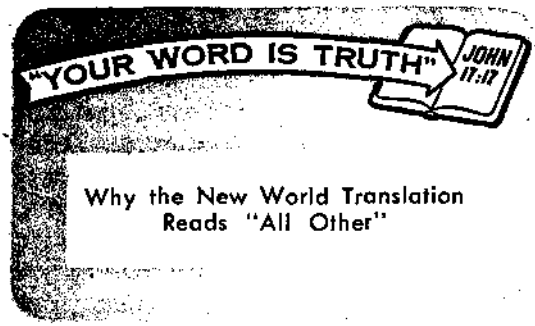
Yes, doctors are to be highly commended for the good work they do to relieve human suffering. But they must also appreciate that they are not omniscient and that others must retain the right of choice. That will make for the best of doctor-patient relationships.

To patients it is recommended that they choose a doctor that will honor their views, where that is at all possible. Talk to him before an emergency arises, to be sure he understands your position.

Fortunately there are many doctors who will honor the convictions of the patient, who will respect his freedom of choice, who will respect the God-given and legal rights of the patient. They will cooperate and do everything in their power to help. To such conscientious doctors we owe a debt of gratitude. These are the ones that patients will wisely seek out in advance for medical attention.

VAST UNDERSEA CANYON

Did you know that the deepest places in the oceans are in the Marianas Trench, east of the Philippines, in the Pacific Ocean? This trench is twenty times the size of the Grand Canyon, and the lowest part of the V bottom is more than a mile and a half deeper than Mount Everest is high. British sea surveyors, in H.M.S. *Cook*, recently explored this tremendous underwater canyon with echo-sounding equipment and hit bottom at 37,782 feet. In 1959 a Soviet ship exploring the area found a depth of 36,198 feet; thus the "Cook Depth" is 1,584 feet deeper.



Why the New World Translation Reads "All Other"

THE value of new Bible translations is generally conceded by Bible lovers. As noted previously in these columns* there are four arguments in favor of new Bible translations: (1) discovery of older manuscripts; (2) better understanding of the original languages in which the Bible was written; (3) changes in the languages into which the Bible has been translated; (4) increased understanding of God's will and purposes.

The fourth reason may not be appreciated by all Bible lovers, but a little reflection will make clear its validity. Time and again a certain word in Greek or Hebrew or a certain phrase or clause can be translated grammatically correct in more than one way. When this is the case it may well depend upon the translator's understanding of God's will and purposes as to whether he selects the right way to render the particular word, phrase or clause.

A case in point is the way Colossians 1: 15-20 reads in the *New World Translation.* Trinitarians complain because the word "other" repeatedly appears even though this word is not found in the Greek text itself. The passage in question reads:

"He is the image of the invisible God, the first-born of all creation; because by means of him all *other* things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All *other* things have been created through him and for him. Also, he is before all *other* things and by means of him all *other* things were made to exist, and he is the head of the body, the congregation. He is the beginning, the first-born from the dead, that he might become the one who is first in all things; because God saw good for all fullness to dwell in him, and through him to reconcile again to himself all *other* things by making peace through the blood he shed on the torture stake, no matter whether they are the things upon the earth or the things in the heavens."

Each time the word "other" occurs in the above verses it has brackets around it in the *New World Translation,* indicating that it has been added to complete the sense. Trinitarians argue that religious bias caused the New World Bible Translation Committee to add the word "other." They say it should not be there because Jesus was not created, and, therefore, *all* things were created through him, and not merely all "other" things. What about this argument? Is it valid? No, it is not.

In the first place note that in verse twenty, the last one quoted above, God is said to reconcile all things to himself through the Son. Now certainly he did not require to reconcile the Son Jesus to himself, because the reconciliation was through this one, and so at least in this instance it is obvious that Paul meant reconciliation of all *other* things to God.

If Jesus created literally all things and not merely all other things, then how are we to understand the statement in verse 15 that says Jesus is "the first-born of all creation"? Clearly Paul includes Jesus in creation, the very first one created. For Jesus to be the firstborn he had to be created and therefore a part of creation; yes, also "the first-born among many brothers."—Rom. 8:29.

* See May 8, 1960, pp. 27, 28.

That Jesus had a beginning and was born is consistent with his referring to Jehovah God as "my Father and . . . my God." (John 20:17) In fact, in the Gospel of John alone Jesus is shown as referring to God as his Father more than a hundred times. Since God is indeed Jesus' Father and Jesus is God's firstborn, it follows that Jesus is a creation, and, therefore, when Paul says that all things were created through Jesus he must have meant all *other* things.

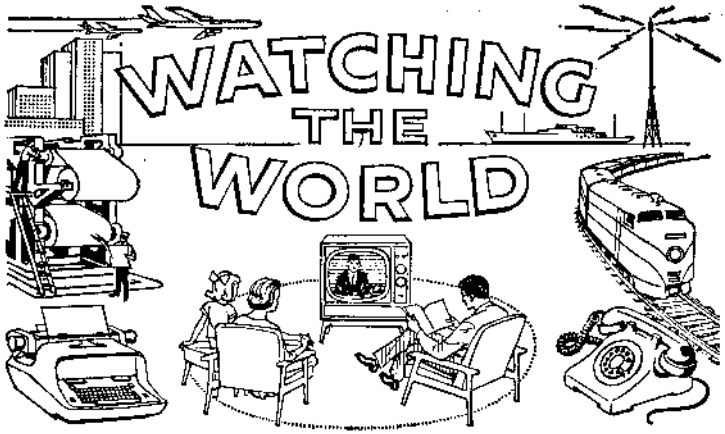
Note an illustration or two that bear this out. At Philippians 2:9, 10, according to the *Catholic Confraternity* translation, Paul writes: "Therefore God also has exalted him and has bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bend." Obviously God did not give Jesus a name above *every* name, for that would include his own name, which simply would not make sense. No, God gave Jesus "the name that is above every *other* name," even as the *New World Translation* puts it.

Again, in his great prophecy Jesus said, according to the *American Standard Version,* "Behold the fig tree, and all the trees." Certainly, "all the trees" includes the fig tree, and, so, it no more makes sense to say in modern English, 'the fig tree *and* all the trees' than to say 'all the trees and the fig tree.' The *New World Translation* also eliminates this apparent inconsistency by rendering Jesus' words, "Note the fig tree and all the *other* trees." —Luke 21:29.

Adding the adjective "other" to make a passage clear is not at all peculiar to the *New World Translation.* At Luke 13:4, for example, we have Jesus' words regarding certain ones that were killed in an accident. These words, according to the *King James Version,* read: "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" Certainly they could not have been sinners above all men in Jerusalem, for they themselves were men in Jerusalem, and so we find that many other translations, such as the *Catholic Confraternity, An American Translation, The New English Bible, Msgr. Knox, Phillips'* and *Revised Standard Version,* all read "other(s)." Even the *King James* translators felt the need to add "other" at 1 Corinthians 11:21 to make the sense clear. Apparently back in the first century the use of "other" was not thought to be necessary, at least not in *koine* Greek, in which the Christian Greek Scriptures were written, but it is today. From the foregoing we can see that Bible translators may add the word "other" to the text for the sake of making a passage clear, consistent or to get across the right meaning.

Far from the New World Bible Translation Committee's taking liberties with the text at Colossians 1:15-20, it is certain trinitarian translators that have been guilty of this. Thus *Phillips'* reads: "He existed before all creation began," thereby hiding the fact that Jesus was created. However, the Greek text allows for no such rendering. It reads, *protótokos páses ktíseos,* literally, "firstborn of all creation." That Jesus is here spoken of as the "firstborn of all creation" is supported by many other translations, such as *American Standard, Revised Standard Version, Douay* and *Catholic Confraternity. The New English Bible* covers over this truth in the text but tacitly admits it in a footnote.

Clearly, an understanding of God's purposes is essential to properly translating the Bible. Endeavoring to translate it without such an understanding not only makes it likely that a translator will make mistakes in judgment but also exposes him to the temptation to "slant" a text so as to support unscriptural teachings.



Chile Combats Illiteracy

◈ Chile is waging a war against illiteracy. In the course of 1963, 105,000 persons were taught to read and write. In the month of June four radio stations cooperated with the program. Statistics show that, while in 1952 the number of illiterate persons was about 19 percent of the total population, last year this figure was down to about 16 percent.

Soviet's New President

◈ On July 15 sixty-eight-year-old Anastas I. Mikoyan became president of the Soviet Union. He replaced Leonid I. Brezhnev, who had stepped aside to devote himself full time to the duties as Premier Nikita Khrushchev's deputy in the Secretariat of the Communist party. Some analysts speculate that Brezhnev will someday succeed Khrushchev, who is over seventy years old, as premier of the Soviet Union.

Quake Lifts Island

◈ Montague Island, in Prince William Sound off the Alaska coast, about 100 miles south of the epicenter of the Alaskan earthquake of March 27, was raised more than thirty feet by the quake. The United States Geological Survey reported on July 22 that the island shot up to expose a strip of sea floor up to 1,350 feet in width. The southern end of the island was pushed up some thirty-three feet, while the rest of the island rose more than ten feet.

Learning a New Alphabet

◈ About 3,500 American schoolchildren are now using the new 44-letter alphabet that has been used in English schools the last two years. More than 20,000 American schoolchildren are scheduled to begin using the alphabet when school opens. The new alphabet was devised by Sir James Pitman, a member of Parliament and grandson of Sir Isaac Pitman, who invented the shorthand system bearing his name. Children using the new alphabet were said to gain an average of one year over children taught with the conventional 26-letter alphabet. After ten weeks of instruction, it was found, the pupils could read and deal effectively with a vocabulary of 320 words, whereas children taught by conventional methods could read only sixty-six words on a purely sight basis.

The Republican Nominee

◈ United States Senator Barry Morris Goldwater was overwhelmingly chosen by the Republican National Convention in San Francisco as its presidential nominee for 1964. Goldwater received 883 of the 1,308 delegate votes. Goldwater's choice as a running mate was Representative William E. Miller, a Roman Catholic from the state of New York. In 1952 Goldwater defined his political philosophy as follows: "I am not a me-too Republican. I am a Republican opposed to the superstate, and to gigantic, bureaucratic, centralized authority." His philosophy appears not to have changed. Come the November elections, he hopes to be the peoples' choice for the president of the United States.

Hunger Stalks India

◈ India is faced with a critical food shortage that has reached starvation proportions in some areas. There were reports of hoarding, black marketeering and long food lines. Seeds meant for planting were being eaten. Food shops in Agra have been broken into. Half of the flour mills in Punjab State have been closed down for lack of grain to grind.

Caught Smuggling

◈ A published United Press International report stated that on July 21 the Soviet Union announced that its water polo team had been disbanded for smuggling foreign clothing into the country. The Soviet press accused the team of "moral degradation." It assailed ten of the eleven players as well as the coaches.

Rash of Race Riots

◈ The United States broke out in a rash of riots in July. Thousands were involved in disorders in six states during the Fourth of July weekend. In New York City riots followed the shooting of a 15-year-old Negro boy on July 16. In the Harlem section of New York City and in the Bedford-Stuyvesant area of Brooklyn violence broke out with all its ugliness. There were shootings, fighting, looting, burning of automobiles, a breakdown of law and order. Over 500 stores were raided in the riot areas. President Johnson or-

dered the Federal Bureau of Investigation into the inflamed sections to determine if Federal laws had been violated. President Johnson said: "It must be made clear, once and for all, that violence and lawlessness cannot, must not and will not be tolerated."

In Singapore, race riots brought the death toll to 21. Hospitals reported hundreds more injured. Some 10,000 policemen and troops sought to quell the rioting, which virtually paralyzed the port city. The riots are between the Chinese and Malays. Many Malayans apparently fear that the Chinese may seize the government and possibly align Malaysia with Communist China. The Chinese make up 42 percent of Malaysia's 10 million people; the Malayans, 40 percent. The rest are an assortment of racial groups.

Snowstorm in South Africa

◈ The worst snowstorm in more than sixty years struck the Maclear district of East Griqualand, South Africa, during the latter part of June. A group of men battled against time to save the lives of some 20,000 sheep. They used helicopters to bring stock feed to the sheep that were trapped by the storm. A helicopter airlift was also used to bring fuel, food and clothing to the farmers and shepherds marooned in the freezing cold. Farmers say that at least 10,000 sheep and hundreds of cattle have died as a result of the snow.

Smelting 3,000 Years Ago

◈ North of the Gulf of Aqaba in the Timna area archaeologists discovered what they call one of the oldest metal smelting furnaces ever found anywhere. Three complete furnaces and the ruins of many damaged ones dating back some 3,000 years were excavated. The furnaces were pits about twenty inches deep and twenty-four inches in diameter. Dr. Beno Rothenberg of Tel Aviv, who headed the expedition, said that the smelting process used back there, possibly in Solomon's or in Rehoboam's time, was more sophisticated than had been imagined.

Iraq Nationalizes Businesses

◈ On July 14 all private and foreign banks, insurance companies and thirty industrial and commercial concerns were nationalized by the Iraqi government. Foreign oil companies, which provide Iraq with more than 80 percent of her national income, were not affected.

Medical News

◈ Do you feel that you have been sufficiently informed about your health and the health of your fellowman? The World Health Organization (WHO) informs us that there are 50,000 medical journals that publish 1,200,000 original articles every year.

What **YOU SHOULD KNOW** *about*

Your Religion

Do you take the origin and background of your religion for granted? Are you confident that its teachings and practices are fully supported by the Bible? Would you be surprised to learn that a vast system of false worship has grown up with its roots in a city that flourished thousands of years ago? Where does your religion fit into this picture? You should know the facts! Be sure! Read:

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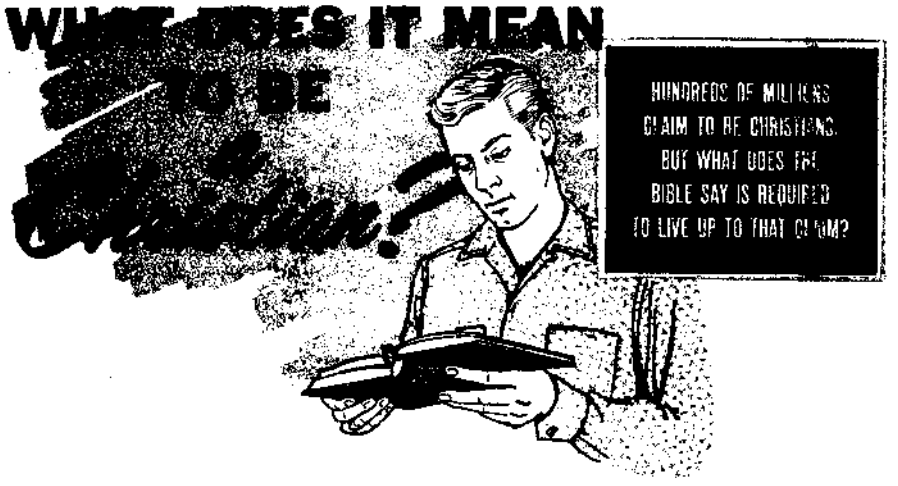

Jesus lived a life of positive action. Therefore, a Christian, or an imitator or follower of Jesus Christ, cannot be passive in his attitude. He must reach out for the works of Christ and be led by God's spirit as Jesus was. And if he is filled with God's spirit he will produce the fruits of God's spirit: "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

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Awake!

Youthful Indifference Leads to Adult Failure

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What Has Nationalism Done to Mankind?

PAGE 9

Protect Yourself Against Fraudulent Business Practices

PAGE 14

The Honeybee—A Marvel of Creation

PAGE 21

SEPTEMBER 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Do You *Really* Know?

THE more a wise person learns, the more he realizes how much more there is to know. He appreciates how limited his knowledge really is, and that in a lifetime of seventy or eighty years one can only scratch the surface of the things there are to learn. He also realizes that many things men accept as fact today may be corrected with an increase of knowledge tomorrow. This keeps him from being dogmatic and from manifesting that irritating "know-it-all" attitude.

Generally it is the person that has only a smattering of knowledge that develops this attitude. It is particularly a characteristic of many youths today. They learn a little, and then think they know it all. Their newfound knowledge puffs them up, causing them to consider their parents and other older folks to be "old fogies." Unfortunately many persons carry this "know-it-all" attitude over into adult life.

Such persons will go to great ends to give the appearance of knowing. Have you ever had the occasion to ask for directions, and, instead of the person simply saying he did not know, he directed you on a wild-goose chase? Certainly it is annoying when individuals give misleading information simply to give the appearance of being well informed. But it can be more than annoying; it can at times cause great suffering and heartache.

In California not long ago attractive eight-year-old Linda Epping died after being under the care of a chiropractor who claimed he could cure her cancerous eye with medicines and manipulation. "I can cure your child without surgery," the Eppings report that he said. He collected $700; but Linda suffered terribly and died about a month later. Regardless of whether he was sincere or not, the chiropractor did not really know; he had no real evidence to support his claim. So in an unprecedented ruling, he was convicted of second-degree murder and sentenced to imprisonment for five years to life.

Certainly it is unloving and can even be criminal to propagate information you are unsure of. A person should therefore think before speaking: "Do I really know this is true? What evidence do I have that it is? Could it be only hearsay?" How much better it would be to admit you do not know for sure than to make dogmatic assertions simply because you *feel* something to be true!

You may even have a basis for your contention, but that does not necessarily mean it is correct. Due to inadequate methods of observation, faulty experiments or insuffi-

cient knowledge, men sometimes reach different conclusions. These are printed in reputable books and magazines, and conflicting ideas are thus presented. So, can you truthfully say you really know for sure, even when you have a reputable source for your information?

A mature, wise person will take into consideration that the conclusions of men are at times incorrect. He will therefore not be dogmatic. He will be reasonable, and will recognize that there may be more to the subject than just what he has heard or read. For instance, one person may have learned from authoritative sources that the queen honeybee mates with only one drone bee on her mating flight. Yet another person may have read the *Scientific American* of April 1964, which says that she mates "successively with several drones (on the wing)." There are endless similar examples of where observations and studies made by learned men yield different conclusions.

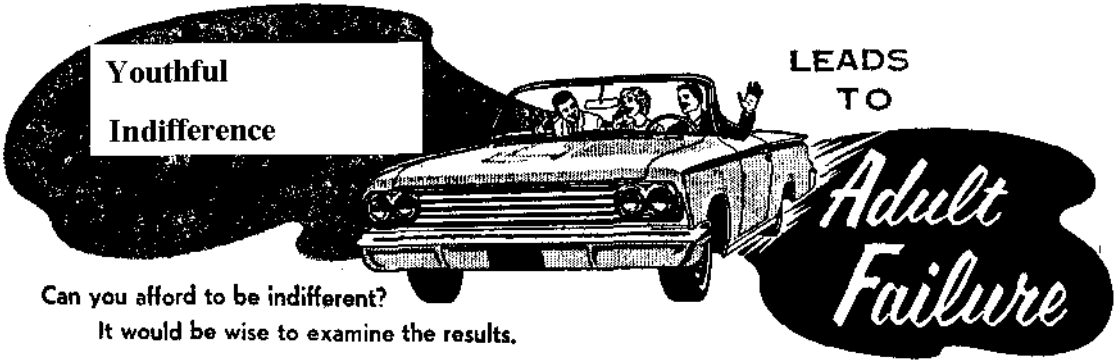
Another thing to consider is that many persons in this world are interested in furthering their own ends, and so endeavor to keep up the appearance of knowing it all when they really do not. In certain parts of the world, for instance, whole communities have been misinformed, and often exploited, by those who only pretend to know. In some of such places the literate person is considered practically infallible. Everything he says is believed without question, because, as it is said, 'He reads the book.' This is true particularly in certain African countries; but, surprisingly, quite similar conditions exist in places where nearly everyone is literate.

In the Western world the pronouncements of men of science are likewise viewed as almost infallible. When a scientist makes an announcement, observed Anthony Standen in his book *Science Is a Sacred Cow,* "he may not be understood, but at least he is certain to be believed. No one ever doubts what is said by a scientist." Just as many Africans gullibly accept the word of the man who 'reads the book,' so the general public parrots the sayings of scientists as though they were gospel truth.

For instance, on April 3 the British anthropologist, Louis Leakey, made the announcement that in Tanganyika, East Africa, he had found an ancestor of man who lived 1,820,000 years ago. On the basis of merely a few fragments of bone he and his associates arrived at this conclusion. The public quickly pick up this information and propagate it as though it were fact. Already, at the New York World's Fair, Leakey's discovery of a claimed ancestor of man, made just five years ago, is set out for millions to see. The visitors are told that this creature lived 1,750,000 years ago.

In all probability most of those visiting this exhibit will believe what they read. But where is the evidence that man lived that long ago? It is based only on the guesswork of prejudiced men who disbelieve the Bible account of creation. Actually, the recorded history of man only goes back about 6,000 years, and soon after that an advanced civilization appears suddenly. There is no reliable archaeological evidence that man has been on the earth any longer than that.

You can therefore appreciate that, when you hear or read something, it is necessary to weigh the evidence. Always keep in mind that human authorities are subject to error, and that sometimes they are even dishonest. So whenever there is a conflict between what men say and what God says in his infallible Word the Bible, you should "let God be found true, though every man be found a liar."—Rom. 3:3, 4.



Can you afford to be indifferent?
It would be wise to examine the results.

WHEN the family automobile is wrecked and the passengers are in the hospital, it is too late to take to heart what your father said about obeying traffic laws. After such a calamity you may regret that you were indifferent to the counsel and warnings you received. But the harm has already been done. The situation is similar when a girl ignores her parents' counsel on proper conduct, only to learn that she is to become mother to an illegitimate baby. With some 250,000 unmarried girls in the United States bearing babies each year, one can be sure that many of them regret that they were indifferent to parental instruction.

Although many younger persons may not realize it now, the effects of youthful indifference are certain to be felt later on in life. Such indifference is almost certain to lead to trouble and, in many instances, even death. Therefore, it is vitally important to heed the advice of the inspired Bible proverb: "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction."—Prov. 1:5.

To be successful in life a person needs to pay attention to instruction when he is young. It is not wise to take an indifferent, "know-it-all" attitude. Accomplished musicians, skilled surgeons and outstanding physicists listened and took keen interest in their professions while they were young. This laid the foundation for their success later on in life. In the same way you can show yourselves to be wise if you also listen to instruction in your youth. Only by doing so will you be prepared to lead successful adult lives.

It would be wise, therefore, to examine yourself. Do you listen to what those who are older and more experienced have to say? Or do you call them "old fogies" because you feel that their outlook on life is outdated? For instance, what attitude do you take toward affairs around the home?

Around the Home

Your home is a training center to prepare you for adult life. Here habits and behavior patterns are formed that will be either beneficial or detrimental to you when you grow up. They will determine whether you will develop into a mature, respectable man or woman, or will remain childish and immature in your ways. Certainly a fully grown adult who still acts like a baby is a failure! So ask yourself: "Is my attitude toward affairs around the home preparing me for a successful adult life? Am I listening and taking in instruction?"

Consider the matter of neatness and cleanliness. Most parents try to teach their children to pick up after themselves, to make their bed, and to keep their clothes clean. But all too often it goes in one ear and out the other. The children continue

to leave things around for others to pick up. Do you find yourself doing that? Consider what such indifference will lead to.

The boy who was careless grows up to be a man who is messy and disorderly. Then, with behavior patterns and habits firmly set, he finds it extremely difficult to make a change. As a result, he makes a very poor impression on others with whom he comes in contact. Prospective employers turn him away, *because they do* not want sloppy, disorganized workers. So he fails to get a good job, or is fired from the one he does get.

If such a person convinces someone to marry him, then what? Though he may have put his best foot forward during courtship, he soon slips back to his sloppy, indifferent ways. To the disillusioned mate this becomes a continual source of friction and vexation—a marital sore spot. How many marriages have broken up because one of the partners could no longer stand the dirtiness and sloppiness of the other! This is a fact. Failure in marriage has been *experienced by many persons,* because, in their youth, they were indifferent to the urgings of their parents to be neat and clean.

Then there is the matter of punctuality —being on time for meals and other appointments. Does mother have to call you time and time again before you come to *supper, or in order to get you up for breakfast?* Tardiness can become a habit difficult to break. Later on in life, the one who is constantly late for work, or who continually makes her marriage partner wait, is in for trouble. Indifferently turning a deaf ear to instruction can lead to such difficulty. So how much better it is to make punctuality a habit while you are young, and thus lay the foundation for a successful adult life!

It is obvious that the immature traits of babyhood will not make for adult success. You may have observed how babies howl and scream at any hour of the night and expect to be waited on, and that they do not perform any useful chores around the house. But as a child grows older, is it not right that it should accept some responsibilities? Instead of always expecting to be waited on, should it not take the initiative to do things for others? Would you not say that failure to consider the welfare and happiness of other members of the household is evidence that one is still a baby?

Surprisingly, however, many youths retain this characteristic of babyhood. In some homes when parents ask their children to do the dishes, set the table, mow the lawn or perform some other household *work, they pretend not to hear. Others* make excuses and look for a way to avoid responsibilities. But consider what such indifference can lead to.

A person who is indifferent when he is young will have a difficult time functioning as a part of a smooth-working organization later on in life. Because he never learned to work and cooperate with other household members, he will find that he always has trouble when working along with others. Nor will he be trained to observe what needs to be done, or have the gumption to get up and do it. Not only will this be a handicap in secular employment, but think of the trouble it can cause when one has a home of his own.

A husband is likely to be displeased because his wife never learned to cook well, keep house or organize household affairs. And a wife will be unhappy because her husband fails to cooperate with her in keeping the home attractive and well *cared for. Then, too, it will be impossible* for a parent to tell his children, "This is how we used to do it at home," because he never did. How much better to avoid all this by learning to take an interest in your home and its affairs now!

In School

School is another vital training center in which youths do well to take an interest. Some appreciate the importance of education, but in other cases parents practically have to force their children to go to school. As you well know, there are those who make every effort to take in knowledge, while others are interested only in recesses, lunch periods and perhaps physical education class where they can get out and play. Rather than being indifferent toward education, the Bible proverb says that "a wise person will listen and take in more instruction," and thereby acquire "skillful direction."—Prov. 1:5.

Many youths lack interest in school because they feel that they will never use the information being taught. But actually this is a shortsighted view, for practically every subject in school requires one to do reading and writing, and ability in these things directly affects one's success in life. A poor reader, for example, fails to take in the necessary information on which to base correct decisions. And how well one writes will make either a favorable or an unfavorable impression on others. So do not let an indifferent attitude prevent you from learning to read and write well.

This is not to say that mathematics, history, biology and other subjects are not valuable in themselves. They are. For instance, being able to figure interest rates and add a column of figures quickly is a protection these days; thousands of persons are regularly being cheated because they do not know how. In addition, mathematics exercises the brain, strengthening it to think clearly. Without such use the brain, just like an unexercised muscle, will become weak and unable to function as it should. You will find it very difficult to get along in adult life with a weak, "flabby" brain!

A knowledge of history will give you invaluable background and insight into human experience. By knowing what happened to peoples and civilizations of the past, you will be in a better position to handle present-day problems and make wise decisions. A knowledge of the sciences, such as biology, chemistry and physics, will acquaint you with the marvelous laws by which both animate and inanimate things are governed. Besides the many other applications you might make of it, this knowledge will also enable you to have a better appreciation of the wisdom and power of the mighty Creator who is responsible for the order that everywhere exists.—Rom. 1:20.

So, rather than take an indifferent attitude toward school, take an interest in it. Listen and take in more instruction. Acquire skillful direction. Have in mind future secular employment when you select subjects. If possible, learn some craft or trade. If, like Jesus Christ, you want to pursue the ministry as your career, remember that many full-time ministers have been able to support themselves in the preaching work as a result of learning some trade while they were young.—Acts 18:1-4.

Toward Wise Counsel

The early years of life should be happy years. However, many youths apparently feel that listening to instruction and counsel will interfere with their happiness. But this is not true. The counsel that a wise youth receives not only will enable him to walk in a way that will bring pleasure and satisfaction, but it will ward off calamity as well.

There is a warning against mere pleasure-seeking and self-indulgence during one's youth contained in the inspired Bible book of Ecclesiastes, where it is recorded: "Rejoice, young man, in your

youth, and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. [If you do this, what then?] But know that on account of all these the true God will bring you into judgment. So remove vexation from your heart, and ward off calamity from your flesh."—Eccl. 11:9, 10.

Your course during the time of youth will not be marred by its resulting in disappointment and calamity if you accept wise counsel and instruction and do not follow your deceptive heart and the selfish desire of the eyes for merely a good time. If you "bring your heart to discipline and your ear to the sayings of knowledge," and walk according to righteous principles, you will not suffer vexation and agitation of heart. You will not be plagued by anxiety, or troubled over whether you did the wrong thing or not; but, instead, you will ward off any bad consequences from your flesh, and will receive a favorable judgment from God.—Prov. 23:12.

On the other hand, calamity is certain to strike if you cast caution and wise counsel to the wind. You may not be able to see how failure to listen can be harmful, but neither could the child that was told not to play in the street foresee the car that swept around the corner and struck it dead. So pay attention and heed counsel, because a calamity just as deadly can quickly overtake you.

Your parents or other spiritual advisers may tell you not to attend immoral movies, watch suggestive and violent television programs or read sex-stimulating literature. Now, such counsel may seem unduly restrictive to you, as prohibition on playing in the street seems to others. But do not conclude that your parents are "old fogies" who are out of touch with things, for, to the contrary, they realize that such programs and literature will not do your heart good. They will not remove eventual vexation, but, rather, will stimulate and agitate you in a way that can, in time, lead you into trouble.

Similarly, your parents may give you counsel and even place certain restrictions on you relative to your association with the opposite sex. Certain forms of dancing may be prohibited, or they may not permit you to associate with a person who is not a member of the Christian congregation and with whom they are not acquainted. Even if they approve of your companion, they may not allow the two of you to go out unchaperoned. What attitude will you take toward such counsel? Will you be indifferent, and feel justified in ignoring it because so many youths of this old world are free of such restrictions? While you are yet a youthful person, is this the way to "ward off calamity from your flesh"?

Those older than you can foresee what can develop when members of the opposite sex are in close contact or are alone with one another. What may have been meant to be only a kiss or two leads to heavy necking, petting, and then fornication—a violation of God's law and adverse judgment by Him! "But it will not happen to me," you say. Yet it *is* happening to a quarter million girls who become unwed mothers in the United States every year, not to speak of the hundreds of thousands of others who have illegal abortions every year. And it *can* happen to you!

So you youths, show yourselves to be wise. Rid yourselves of the apathetic, indifferent attitude characteristic of so many younger people today. Cooperate with your parents. Get a good education while you are in school. Pay attention to the counsel of God's Word. Heed the inspired Bible proverb to "listen and take in more instruction." So doing, you will lay the foundation for success in the years to come.

HOW greatly peace is desired by the masses of mankind! For centuries it has been longed for, but it has continued to be but a dream. Hatred and bloodshed have continued to be the harsh realities.

Our twentieth century has seen the most sickening demonstration of man's animosity toward his fellowman. In two world wars tens of millions of humans have been slaughtered and maimed. That animosity has not ceased, but continues unabated in this year of 1964. Differences in race, religion and social status have contributed to the animosity. However, one of the greatest divisive factors of all is nationalism, that is, the exaltation of one nation above all others, giving it supreme loyalty.

Well-known British historian Arnold J. Toynbee defines nationalism in this way: "It is a state of mind in which we give our paramount political loyalty to one fraction of the human race—to the particular tribe of which we happen to be tribesmen. In so far as we are captured by this ideology, we hold that the highest political good for us is our own nation's sovereign independence; that our nation has a moral right to exercise its sovereignty according to what it believes to be its own national interests, whatever consequences this may entail for the foreign majority of the human race; and that our duty, as citizens of our country, is to support our country, right or wrong."—New York *Times Magazine,* November 3, 1963, page 23.

Results of Nationalism

What has been the result? What has nationalism produced for the human race? Note Toynbee's words in this respect. He said that nationalism has resulted in giving "our paramount political loyalty to one fraction of the human race." He noted that this is done "whatever consequences this may entail for the foreign majority of the human race," and that one supports his country "right or wrong."

He further commented on nationalism's results in these words: "The surface of this tiny planet is broken up politically into the territories of over one hundred sovereign independent states. The number of these political splinters of humanity has nearly doubled since the end of World War II. This does not make sense. Nor does it make sense that each of these should retain a sovereign right to jeopardize the human race's chance of survival by making war. . . . How absurd it is, then, that the survival of the human race should be endangered by our loyalty to these ephemeral political creations. After all, we have to be human beings before we can be American human beings or Liberian hu-

man beings or Japanese human beings. Our humanity is a more basic fact than our nationality. If the human race goes down the drain, all human nations will go with it. It follows, surely, that our loyalty to the human race should be paramount."

But are men primarily concerned with the human race? On this matter Ivo Duchacek in his book *Conflict and Cooperation Among Nations* says: "Nationalism divides humanity into mutually intolerant units. As a result people think as Americans, Russians, Chinese, Egyptians or Peruvians first, and as human beings second —if at all."

So the failure to recognize people first as members of the human race has split the world into a host of opposing factions, the leaders of which claim that the paramount loyalty of subject peoples belongs to the State, "right or wrong." All too frequently this has been "wrong," and people have supported wicked, corrupt leaders in the name of nationalism.

This has been true especially in our time, with frightful consequences. The idea of nation first, "right or wrong," has been directly responsible for intelligent, industrious people turning *en masse* to a state of mind that would put the barbarians of ancient times to shame. Lying, stealing, rape and murder have been tolerated in the name of nationalism, "for God and country."

A tragic example of this in recent years was the degrading of many of the German people during the Hitler regime, all in the name of the "fatherland."

Thousands, yes, millions of intelligent people permitted themselves to be used by Hitler to overrun other nations and bring great harm to millions of innocent men, women and children. People of other nationalities died in wholesale numbers, many in horrendous death factories, to satisfy the lust for power and blood of a few political rulers. These fantastic crimes were condoned because they were done in the name of the nation, in this case the Third Reich.

That nationalism could degrade humans to such an extent was noted by Eugene Cardinal Tisserant in a letter to the archbishop of Paris, dated June 11, 1940, as published by the Italian magazine *Il Mondo*. Tisserant said: "The Fascist and Hitler ideology has so affected the conscience of our young people that they will not shrink back from committing murder of any kind." It was not much different in Russia under Stalin or in Japan during World War II under the warlords. Even the Anglo-Saxons wiped out hundreds of thousands of innocent women and children in massive air bombings. And all these things have been the direct result of putting nation first, "right or wrong," and of putting humanity a very poor second, "if at all."

Nationalism Takes Precedence

How powerful a force nationalism is can be seen by the fact that these horrible things have been done to other humans just because their nationality was different. Thus, nationalism grinds underfoot any uniting forces and proves more powerful, even when it results in harm or loss of life to others. It takes precedence over other factors that might work for the good of all people.

One might think that at least racial similarities could thwart nationalism and prevent it from running wild, but this is rarely the case. Being of the same race is of no help when nationalism is involved. This can be seen in our time when whites kill whites during wartime, when dark-colored peoples kill other dark-colored peoples, and when yellow-skinned individuals kill other yellow-skinned individuals.

One's social standing means nothing and is also crushed by nationalism in time of crisis. The wealthy of one land butcher the wealthy of another because their nationality differs. The poor of one nation do not think it wrong to kill the poor of another when national interests are involved, "right or wrong." The learned of one land hurt the learned of another, as do the illiterate, all for the sake of nationalism!

Have the churches been able to stem the tide of nationalism? Absolutely not. As a matter of fact, the religions of Christendom and Heathendom alike promote it. The Manchester *Guardian* of December 4, 1958, says in this regard: "It is clear that a too slick identification of Christianity with nationalism has done the Christian cause lasting harm, for which we are paying heavily just now in many ways . . . they [the churches] have drifted into a position that has been summarised in the proposition: All war is wrong. This war is a righteous war. With God all things are possible."

To appease the minds of thinking persons who wonder how God could possibly bless both sides in war when mass slaughter of millions of innocent people is involved, the religions of all worldly nations have taken refuge in the contradictory position that, while "war is wrong," yet the war that "our" side fights is a "righteous war." On both sides the identical reasoning is presented to the people by religious leaders. If anyone asks how this could be, the pathetic answer is: "With God all things are possible." So, tragically, the churches have totally failed to unite men, but have aided the division of humanity. Yet, how can the thinking person believe for a moment that God would condone Catholic killing Catholic, Protestant killing Protestant, Buddhist killing Buddhist, and so forth, just because this is done in the name of nationalism?

Nationalism's Deeper Significance

All the immense power that nationalism exercises brings us to another fact: nationalism has become something far more than just a matter of loyalty to a nation; it has taken on a religious aspect.

It is interesting to note what the Catholic historian Carlton Hayes said on this subject: "Nationalism, viewed as a religion, has much in common with other great religious systems of the past. It has, for example, a god, who is either the patron or the personification of one's *patrie,* one's fatherland, and one's national state. . . . On his own national god the modern religious nationalist is conscious of dependence. Of His powerful help he feels the need. In Him he recognises the source of his own perfection and happiness. To Him, in a strictly religious sense, he subjects himself. . . . To the modern national state, as to the mediæval church, is attributable an *ideal,* a *mission.* . . . The nation is conceived of as eternal, and the deaths of her loyal sons do but add to her undying fame and glory. . . . The ritual of modern nationalism is simpler than that of certain other great historic religions, probably because sufficient time has not yet elapsed for its elaboration, but, considering its youthfulness, it is already fairly well developed. Nationalism's chief symbol of faith and central object of worship is the flag, and curious liturgical forms have been devised for 'saluting' the flag, for 'dipping' the flag, for 'lowering' the flag, and for 'hoisting' the flag. Men bare their heads when the flag passes by; and in praise of the flag poets write odes and children sing hymns. . . . 'My country, right or wrong, my country!' Thus responds the faithful nationalist to the magisterial call of his religion, and thereby he intends nothing dubious or immoral. He is merely making a subtle distinction between governmental officials who may go wrong and a nation which,

from the inherent nature of things, *must* ever be right."—*What Americans Believe and How They Worship,* by J. Paul Williams, pages 359, 360.

In many cases this attitude has led to physical harm to those who do not want to participate in such activities that are really of a religious nature. In one country secondary-school students in many areas are asked to kneel down before the country's flag, kiss it with their lips and repeat an oath of allegiance to it. Although there is no actual law that requires this, yet it is a practice so widespread throughout that country that school authorities usually demand it and say that the children cannot graduate unless they perform this act. In other countries, too, brutal physical persecution has accompanied similar demands. All this in the name of nationalism!

Some religious groups are themselves strongly nationalistic. The Sokka Gakkai religion of Japan, for example, has as one of its main goals the capturing of political control in the country. In other countries religious involvement may not go so far, but, nevertheless, the various religions give their country their utmost support, whether the country is "right or wrong" in what it is doing. They subordinate their creeds to the nationalistic creed, showing that the religion of nationalism is stronger than their own.

Even the "Red religion" of communism cannot counteract nationalism. The Communist ideology is, in fact, a religion with which those in authority in Russia, China and other Communist countries indoctrinate their people from the cradle to the grave. Marx, Lenin and others are looked to as veritable messiahs. A missionary zeal is often demonstrated in taking this political creed to others. Yet, even the religion of communism has not been able to overcome the more dominating religion of nationalism, for today we see the Communist "empire" being split into nationalistic groupings, with China, Yugoslavia, Albania and other Communist countries rendering more obedience to nationalism than to international communism!

Nationalism a "Disease"

So intense have the divisions of the human race become due to nationalism that historian Toynbee has written: "Nationalism is a mental disease of Western origin which seems to have infected the whole human race."—New York *Times Magazine,* August 7, 1960, page 56.

That disease has poisoned the thinking of people toward their fellow humans. It has prevented the sharing of the fruits of the earth with those in need. It has thwarted man's efforts to achieve peace. It has proved to be, not a blessing, but a curse.

God and Nationalism

The Creator of man, Jehovah God, never purposed that nationalism be the supreme loyalty of humans. Jesus showed this when he said: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind. This is the greatest and *first* commandment."—Matt. 22:37, 38.

Those who put loyalty to God first also obey what Jesus next said: "The *second,* like it, is this, 'You must love your neighbor as yourself.' " (Matt. 22:39) One who thus loves his neighbor will not allow national differences to cause division. No, loyal servants of God work toward uniting the human family, not dividing it by putting nationalism first.—Luke 10:29-37.

The wonderful result of putting loyalty to God and man in correct order is as the prophet Micah foretold: "They will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation,

neither will they learn war any more." (Mic. 4:3) Today, in 1964, hundreds of thousands of persons who love Jehovah and their fellowmen are already living as Micah foretold!

God, in his Word, the Holy Bible, also shows what will happen to those who, rather than giving their worship to him and showing love for their fellowmen, choose to be worshipers of the political systems of the world. They will lose God's favor and the hope of everlasting life. Why? Because they worship what Satan controls! This means enmity with God.—2 Cor. 4:4; Jas. 4:4.

Jesus recognized the Devil as the ruler of this present system of things, for the Devil "showed him [Jesus] all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.'" (Matt. 4:8, 9) The Bible book of Revelation, using the symbol of a wild beast to describe the combination of all the visible political systems, also shows Satan as their ruler: "And the dragon [Satan] gave the beast its power and its throne and great authority." (Rev. 13:2; 12:9) That is why Jesus rejected Satan's offer. He would not engage in false worship. Neither will God's servants worship Satan or the systems he controls, for in so doing they would be practicing false religion, thereby violating Jesus' command to worship God whole-souled.

The Bible also shows, as Toynbee has noted, that nationalism is particularly of Western origin. Revelation uses the symbol of a two-horned beast to represent the dual world power that promotes nationalism, Britain and America. This dual world power is said to put "under compulsion all persons, the small and the great, and the rich and the poor, and the free and the slaves, . . . that nobody might be able to buy or sell except a person having the mark . . . of the wild beast." (Rev. 13:11, 12, 16, 17) So pressure is applied to compel all to give total support to nationalism.

What does all this mean to you? It means that you, as well as every living person, are confronted with a life-and-death issue. It is this: Will you be pressured into giving your worship to one or the other of the political systems of the earth, ascribing to it a loyalty that supersedes your devotion to God? Will you allow yourself to be turned into a hater of your fellowman? Or will you give supreme loyalty to the One who is Sovereign of the Universe, while showing due respect for the political authorities tolerated by Him? Will you show love to men of all nations in harmony with his Word?

Soon God will utterly destroy Satan, his beastly political systems that have so hurt mankind, and those who worship them. (Rev. 19:19-21) But God will preserve alive those who put loyalty to him first. Such ones he will let live in his righteous paradise earth. There true peace and love among all peoples will exist. Peace will no longer be but a dream, but it will be a happy reality, for those who live in God's new order will forever be freed from the curse of nationalism!—Ps. 37:29; Rev. 21:3, 4.

tv drama and the sponsor

● What effect does the sponsor have on the plot and action of a TV drama? Quite a bit, says Newton N. Minow, former chairman of the Federal Communications Commission. He says, for instance, that an auto sponsor would not want a drama with an auto accident, and a razor blade company would hardly sponsor a drama featuring a bearded hero. The physician in a television drama had better not order a patient to stop smoking—not if a cigarette company sponsors the show.

PROTECT YOURSELF Against FRAUDULENT BUSINESS PRACTICES

A CUSTOMER walked into a meat market and ordered two chickens. The butcher weighed them at 7 pounds and 8 ounces. Yet, when they were reweighed, they were found to be only a little over five pounds!

A television repair firm, advertising "bargain" prices for servicing, replaced three tubes in a television set and charged $12.62. What was wrong with that? Two of the tubes replaced were good ones!

A steel plant employee, proud of the fact that he had never had an unpaid debt in his life, was waiting for a bus in front of his plant. Someone in the crowd showed him an attractive ring for his wife, offered to let him have it on "approval" for just $10 and, if his wife did not like it, to give him back his $10 the next day. The steel worker quickly scribbled his name on a "receipt." Only later did he find out he had signed a contract binding him to pay an additional $300 for a ring worth much less.

A fish market had flounder to sell. But instead of selling the lowly flounder at their proper price, the market passed them off as epicurean English fillets of gray sole, at double the price!

These disreputable business practices did not go unnoticed, for the proper authorities were notified and suitable action was taken. In the case of the overweighed chickens and also that of the television repair shop, the customers were actually law-enforcement agents sent out to investigate such fraudulent business practices.

However, many who perpetrate fraud do not get caught. These operators strike anyone and anywhere, with increasing frequency. This is not to say that the problem is the same in all countries or even in different areas within a country. In some places it is normal to haggle over prices. In others, the prices are preset. In smaller communities, where shop owners may be known to you for a lifetime or may even be close relatives, you can have much more confidence in them, so the problem is not so great. But in most large cities and towns, especially in the larger industrial nations, the problem of fraudulent business practices is ever present.

How is it possible for so many people to be taken in by dishonest business practices? The answer is that almost always those defrauded were guilty of a common human failing: they did not take the time to investigate the offer or claim, or to check with other knowledgeable persons or agencies. They just did not ask enough questions!

Shopping with Care

Since a primary reason for persons' being cheated is their lack of attentiveness, it could be said that paying attention is the road to prevention of much fraud. For example, when in a market buying items

that must be weighed, such as meat, stand where you can watch both the scale and the clerk's hands. Just this meager attention will often exert a strong effect on the person doing the weighing. He is more likely to do the job accurately. If the clerk presses up against the scale with his body, ask to have it reweighed. If the scale and its indicator and weighing surface cannot be viewed because other items are stacked around it, then call this to the attention of the proprietor. Honest businessmen will not object to your exercise of caution. If someone does object, it might be a signal for you to be even more wary when buying at that place.

To get the most from your purchase of packaged goods, do not judge the contents of the package by its looks alone. Check the "net weight" or "net contents" statement on the package. Modern packaging methods can make a package with less contents look larger than one containing more, though both cost the same.

When paying for your purchases, and especially where you have many items, count the number of items and check this against the sales slip the clerk gives you. This will prevent the adding of an extra charge for an item you did not receive.

If you own a car and stop at a gasoline station to make a purchase, it is usually best to get out of the car. Check the gallon indicator on the pump to see that it starts at zero. Look to see that the stick used to measure the oil is pressed all the way down and that you look at the measurement yourself to see if you need more oil. But if you remain in your car, doing such things will not be so easy and you become a target for cheating or carelessness.

No matter what you buy, the principle of being alert to what is going on is a sound one. Especially is this so in regard to the change you get back from a clerk or attendant. Count it! Shortchanging is still one of the most common ways to cheat a customer, accidentally or deliberately.

Household Products

Much advertising for household items is honest and aids those interested in buying a particular product, but some is deceptive. One type of advertising to be wary of is "bait" advertising, where an item is advertised to sell at an extremely low price. But when you go to the store they are "all out of it," and offer you a more expensive model. In one instance, a couple saw an advertisement for a low-priced item, got to the store before it opened in the morning, yet the store was "all out of it"!

Be alert to "switch-selling," where the item you ordered and paid for is not the one that is delivered to your home. If this happens to you, and you do not want what was delivered, notify the dealer immediately, and do not use the item. Also, dealers at times sell appliances "as is," that is, just as they are in the store. They may be slightly damaged, scratched, or display models that have been used to some extent. If you agree to buy one of these, find out what condition it is in and whether the usual guarantees for new models apply to these slightly damaged or used ones.

Some dealers give free delivery on products you buy. Others charge for each delivery. Hence, find out whether the price of the product includes delivery to your home. Further, find out if the price includes installation, if that is necessary, and perhaps even service. Extra charges, including inflated finance, delivery or installation charges, when added to a "bargain," may bring the price well above a better model of the same product.

Services and Repairs

Just as care should be exercised in the buying of a product, so should it be in the

servicing or repairing of what you have. A vital part of getting the most for your money here is to know your dealer or repair service. Nothing will give you better satisfaction than being familiar with the merchant with whom you are dealing, one who has a good reputation.

Beware of the repairman who says he will repair a product for a certain price, but who later informs you that he has done much more work on it and thus it will cost you much more than his original verbal estimate. How can you protect yourself against this practice? Get an advance estimate on the repairs needed and have him put it in writing for you. This estimate should include the statement that no additional charges will be made without your consent.

Do not put much reliance on verbal promises where major work is to be done, such as home repairs amounting to hundreds or thousands of dollars. Get competitive bids and insist that any contract contain a description of the repairs or improvements and the total cost of the work, including financing charges if that is the way it is to be paid for. Before you sign, look out for fine-print clauses that might water down the protection you are looking for. If the job is sizable, have a lawyer check the contract. Also, never sign a completion certificate until the work is actually finished the way the contract calls for.

When renting homes or apartments it would be well to ascertain what services and repairs the lease entitles you to, if any. Often a lease gives you little more than the right of occupancy as long as you pay your rent promptly. Check to see if the lease includes periodic painting, garbage disposal, parking, repairs of plumbing and other fixtures, heating and other services.

Points to Remember

In this day when there is much cheating, stealing and defrauding, it pays to be careful. It will help you get the most for your money and will help keep those you deal with more honest, since they will tend to be more careful when they see you are a cautious buyer. In summary, keep in mind the following points when buying a product or service:

1. *Be alert to what is happening.* Keep your eyes on the scale. Count your change.

2. *Take time to read carefully.* If an item bears a label or has a guarantee, it is for your protection; find out what it says. If you are asked to sign anything, read it carefully first—and do not skip over the fine print.

3. *Ask questions.* Find out whether you must pay additional fees for delivery, installation and servicing. When credit is involved, be sure you know what the total cost will be. If you are renting an apartment, ask about painting, repairs and utilities. But do not leave the promises in verbal form.

4. *Get it in writing.* This also applies to estimates for services and repair work.

5. It will also pay you to *become acquainted with the reputation of the firm with which you plan to do business.* If in doubt, you can check with an agency such as the Better Business Bureau or the Chamber of Commerce. They are established to serve you.

So, principally, it depends on you. As one law enforcement authority said: "The most effective protection against fraud and deception, of course, is an alert and wary consumer."

Some ponder little; others, much too long.

By "Awake!" correspondent in Ecuador

MANY long years have passed since English poet George Herbert cautioned that one should never advise another 'to marry or to go to war.' Was the poet thinking of the possibility of fatal consequences in these two ventures? If so, he was not far wrong, for the outcome of an ill-advised marriage may prove quite as disastrous for one as the effects of war. No wonder many serious-minded men and women ponder at length before deciding whether to wed or not to wed.

Aside from the sensible viewpoint of being judicious in the choice of a suitable mate, there are other factors that cause young marriageable people to stop and weigh matters seriously before deciding to wed. There are those who, approaching the age when most young people face this question, have previously determined to dedicate their lives in the pursuit of some endeavor where marriage may be an encumbrance. Young Christian ministers, for instance, may recall the words of the apostle Paul, who said: "He also that gives his virginity in marriage does well, but he that does not give it in marriage will do better." But Paul does not leave his reader facing the question as a dilemma. He explains himself. A thorough reading of the portion of the Bible where his words appear reveals that the thought the apostle had in mind was the maintaining of one's freedom, physical and mental, so as to have a fuller share in Christian activities. An unmarried person who has such a goal in life and who can keep himself free from constantly distracting thoughts concerning marriage does well to hold on to his single state. But the single man whose thoughts dwell on seeking companionship with the opposite sex is not "settled in his heart," as Paul says. So, "Let them marry." —1 Cor. 7:36-38.

Another Side of the Question

However, it is not only single persons who have to face up to this question of marriage. Around the earth there are millions of ostensibly "married" persons who are not married at all. They have merely come together by mutual consent and live as if married, but without the benefit of any legal ceremony to establish their relationship. Many of these people have lived this way for years and tens of years, have raised their families and appear to enjoy recognition and acceptance in the community, yet they are still pondering the question, "To wed or not to wed?" Regardless of the community's closing its eyes to this practice, those who find themselves in such

an illicit relationship do well to go about adjusting their affairs quickly. There should be no hesitation on their part, for, in this case, not to wed may well prove fatal. Most people living in this consensual relationship know that they are doing wrong. They know that their conduct is not approved by God and self-respecting mankind, and their conscience pricks them. Why, then, do they not wed?

Getting a marriage license in some lands is not easy. It may involve the use of considerable time, energy, influence and money. Although the services of marriage officers are generally said to be free, things often do not turn out this way. Marriage candidates have to present a number of documents, such as birth certificates, identification papers, tax clearance and voting and selective service documents. Obtaining these documents may prove to be quite difficult and may involve either the payment of a number of fees to public officials and employees or long hours and even days of waiting around in crowded offices where uninfluential people generally receive the minimum attention. All this tends to scare and discourage candidates for marriage. Many never begin the procedure; others do and then quit.

But these circumstances provide no excuse for taking up illicit relationships in lieu of an honorable marriage. One who claims to be a Christian must remember that Jesus commanded: "Pay back, therefore, Caesar's things to Caesar." (Matt. 22:21) Most of the documents normally required for the performance of a civil marriage ceremony are among the things that human governments require their citizens to be in possession of at all times and not only on special occasions. A Christian should, therefore, be complying with these requirements for the sake of conscience. It may require time and patience to be able to do this, but if one uses foresight and considers his plans for the future he will have the necessary time available. And, even when marriage is the immediate goal, one should remember that "love . . . endures all things." (1 Cor. 13:4, 7) Certainly if a woman is worth having for a wife she is worth waiting for. Some feel they are 'too much in love' to wait. Their love must be the kind Shakespeare had in mind when he said, "But love is blind, and lovers cannot see the pretty follies that themselves commit." But when true, principled love is involved, it will not be disgraced by foolish and immoral acts.

Another reason why many people fail to take steps to legalize their union is that they believe a civil ceremony is incomplete. Religious leaders have taught them that those who are not married ecclesiastically do not have God's blessing on their union. Yet no religious service is allowed them unless it conforms to demands of the church, including the payment of a handsome fee to the religious dignitary. Since many of the prospective brides and grooms do not feel either religiously or financially inclined to submit, they end up with no marriage at all and live in fornication. But to allow this to impede one from having a proper and honorable marriage is to misunderstand completely what a true marriage is. Whether a religious organization regards a civil union performed by an authorized person as being "nonsacramental" or not is of no consequence. There is no mention of sacramental marriages in the Bible. What is important is the sincere effort of the mates themselves to comply with the laws of Jehovah God regarding marriage, thus meriting the blessing and guidance of man's Creator. If those who marry wish to have a religious ceremony in connection with their wedding, that is their right, but such a ceremony is by no means essential to a proper, happy and honorable marriage.

Many consensual relationships begin between persons who are too young to marry. Almost all lands require that underage youths desiring to marry have the legal consent of their parents. Often this consent is not forthcoming and these young people take things into their own hands and set up housekeeping. Their flouting of Jehovah's laws with regard to 'honoring their father and mother' is in itself a grave enough error. But to add to this the shame of living in fornication, whether they do this for the purpose of badgering their parents into consenting to a legal marriage or not, makes things much more serious. If a marriage is approached honorably, a mate is chosen with good judgment and one has the maturity and the means to take on such a responsibility, there would seldom be serious objections on the part of the parents. But even when there are objections in the case of minors, this is no reason for children to be dishonoring their parents by rank rebellion against the God-given authority they wield. If children are going to marry while still under age, they should do so not only with the consent but also with the commendation of their parents.

One of the most beautiful marriages mentioned in the Bible is that of Isaac and Rebekah. It was arranged with the full consent of the fathers of both, though Isaac was already a grown man. It was a happy and successful marriage, enjoyed the blessing of Jehovah, and it remained unbroken until death. Young persons do well to let older and more mature ones, especially parents, give them guidance in such matters, and more so when the judgment of those more mature persons is based on a knowledge of the principles governing marriage found in the Bible.—Gen. 24:1-67.

Selfish Motives

Up to this point the reasons that we have discussed for the existence of intimate relationships between the unwed have, to some degree, involved the attitude of other persons or groups. But many of such relationships are strictly consensual (meaning, "existing or made by mere mutual consent"). Lack of parental control, improper environment and numberless other causes lead to loose conduct and premarital sexual relations. Once started on this course, the couple sees no need for anything more solid and begins to build a family out of the relationship. Oh, there may be a promise to marry at a later date, but that soon becomes a "sore spot" in the conversation. The truth is that in many cases women as well as men are perfectly happy to keep things as they are. It is a strange thing. They claim to be very much in love with each other, are extremely jealous of each other's conduct and just as faithful to the relationship as many married persons are. But the thought of being tied down to a legal marriage or wearing a wedding ring simply does not attract them.

There is an extremely suspicious withholding of true love in all of this. Strange things go on in the minds of people living under these circumstances. 'If I get married,' thinks the man, 'my wife will want to live in a nice home, buy furniture and fine clothes. Then, suppose things do not work out. There will be divorce costs and she will take half of everything. Or suppose I should die. Why, she would have all of it!' The woman, too, has her peculiar thoughts. She may not have much in a consensual arrangement but, she feels, at least she holds on to her freedom to pack up and leave if she does not get the treatment she wishes. How blind, and how foolish for her to fail to realize that the man she lives with can do exactly the same

thing with even greater ease! The whole thing is nothing more than a temporary and shaky arrangement based, not on love, but on fear, with each one holding the unwed state over the other's head like a club —"If you don't behave, I pull out."

To allow these circumstances to prevail throughout one's life is to renounce the blessings and the happiness that a proper marriage affords. How can a man say that he truly loves a woman if he is unwilling to share with her all that he has? Even though his possessions may be the most meager, love would demand that he give her at least the self-respect with which to present herself publicly as an honorably married woman. A man's own self-respect would make him wish to present his wife publicly with due pride. Regarding the virtuous woman and capable wife King Lemuel said: "In her the heart of her owner has put trust . . . Her owner is someone known in the gates, when he sits down with the older men of the land. Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her." These privileges cannot be enjoyed outside the realm of honorable marriage.—Prov. 31:11, 23, 28.

Marriage was meant to be a secure and permanent arrangement—"Until death does part us." Only when it is entered into with this thought in mind can it properly be held out to others as a true marriage. This is the relationship between a man and his mate that makes for the forming of what can truly be called a home.

To wed or not to wed? A popular proverb that comes to mind when the question is asked cautions, "Look before you leap." Yet another counters, "He who hesitates is lost." For those millions of persons who now find themselves in a pseudo-wed state further hesitation may mean the loss of everything, for the Christian apostle Paul said: "Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers . . . will inherit God's kingdom." That kingdom will soon exercise its power throughout all the earth and those who wish to inherit its blessings must so decide in this generation. It is not too late for the extending of God's mercy to repentant wrongdoers, for Paul continued: "And yet that is what some of you were. But you have been washed clean." Yes, many who had formerly been fornicators in Paul's day were admitted to the Christian congregation and many in our day who used to be fornicators are enjoying the same privilege, but only after having been made clean morally by the application of the principles of God's Word in their personal lives.—1 Cor. 6:9-11.

HEROES TO THE AUSTRALIANS

When the American prickly-pear cactus was introduced into Australia years ago, it spread with amazing rapidity, covering sixty million acres of dry pastureland. Help came from Argentina, which sent the cactus-besieged Australians 2,750 cactus moth eggs. Carefully placed on the cactus leaves, the moth eggs hatched, with the larvae burrowing in and doing their destructive job. Within a number of years, millions of the moth eggs were distributed throughout Australia, with a satisfactory result: the larvae quickly wiped out the pestiferous cactus, and the cactus moth became a kind of hero to the Australians.

THE HONEYBEE

ALTHOUGH alchemists worked unsuccessfully for centuries to convert common metals into gold, the tiny honeybee for thousands of years has been effecting a far more remarkable transformation. You have undoubtedly seen bees in the process of working this miracle. From flower to flower they hurry, sucking up the sweet liquid called nectar. Even on their flight home the amazing transformation begins within their bodies, but it cannot be completed without the help of fellow workers back at the hive. There, in a matter of hours, industrious bees cooperate together to convert the nectar into one of the tastiest and most nutritious of foods—honey!

But honeybees excel in other things besides the production of honey. They are marvelously equipped for pollinating plants. They maintain an immaculately clean, air-conditioned hive. They are remarkable engineers, and can communicate involved instructions that other bees are able to follow. Little wonder that the honeybee has been called the most important insect in the world.

The Family

Honeybees live in large families or colonies that may number 75,000 bees or more. More than 99 percent of these family members are unfertile females known as worker bees. The colony also has one queen bee, the mother of the entire family, and, in the summer, several hundred male drones. Since the males apparently serve no useful purpose in the winter, they are all killed before winter sets in.

Therefore, when the weather warms in the spring, preparations are made to produce more males. The drone brood cells are cleaned, and the queen bee deposits an unfertilized egg in each of them. In about twenty-four days the drones mature to nearly full size and cut their way out of their cells, just as a chicken leaves its shell. They possess no stinger, have no glands for producing wax or royal jelly, nor are they equipped for gathering nectar or pollen from flowers. But they do the all-important work of fertilizing the queen bee. Remarkably, males are produced from unfertilized eggs, but themselves fertilize the queen so that she can produce worker bees.

The passing of winter leaves the worker bee population greatly diminished. So the surviving workers swing into action. They feed their queen huge quantities of food. By varying the amount of food she is fed, the bees control the number of eggs the queen lays, and thus control the population. Now they may increase her production to the astounding rate of some 2,000 eggs a day—totaling four times her own body weight! The queen fertilizes each of these eggs with sperm that she received from a drone bee. In twenty-one days the young bees begin popping out of their cells —almost full grown and ready for work.

Should the queen bee lose her productivity because of age (she usually lives several years), or should the colony decide to divide because of overcrowding, another queen is produced. To make a queen, several regular cells are enlarged and the larvae are fed abundant supplies of royal jelly. This special milky substance is secreted from modified salivary glands of young workers. By feeding it to the larvae throughout the entire period of their development, instead of just the first two or three days, the larvae develop into queens, rather than ordinary worker bees. So, in a very literal sense, queens are made, not born.

When the colony decides to divide, the old queen takes off with part of the colony to find a new home. This is called swarming. Back in the original hive, the first queen to emerge from her cell seeks out and stings to death the other developing queens. If two emerge at the same time, they battle to the death so that only one queen remains in the family.

After a few days the virgin queen leaves the hive and takes off on her mating flight. All the drones follow in hot pursuit. Up, up they soar. Finally, all but one pursuer is left behind. There, in midair, the two unite, but the drone is mortally wounded when the queen wrenches free, ripping out his generative organs. The mated queen then returns to her colony, impregnated with enough sperm to fertilize hundreds of thousands of eggs.

Communal Life

Honeybees, like men, are social creatures, and even though they do not have the intelligence of men, their hives are a model of orderliness. From their first day of life worker bees always seem to know just what to do and how to do it, even without being told. They handle the problems of communal living with such efficiency that men are forced to sit up and take notice.

For example, any city must be kept clean, otherwise the inhabitants run the risk of disease and epidemic. So in the hive sanitation squads are constantly on the job. Soon after emerging from their cells, young bees busy themselves with disposing of every scrap of foreign material. Without being urged or nagged by their elders, they lick the thousands of cells thoroughly clean, preparing them again to receive the queen's eggs. The result of this constant vigil is a hive that is spotlessly clean.

After a few days the milk glands of the young bees mature, and they assume the duty of caring for the young larvae. Any mother will acknowledge that there is a lot of work to raising young ones. But the attention children demand can never compare with the care baby larvae must receive. After the egg hatches, the nurse bees must make some 10,000 feeding visits to each cell—a visit about every minute! Think of it, 10,000 feedings to raise just one bee! And yet there may be thousands of larvae developing at the same time, all of whom need this same precision feeding. What a relief to be able to cap the cell after about six days of feeding and let the larva develop into a full-grown bee!

Bees also have the problem, long faced by man, of heating and cooling their city. It is vital to the life of the young larvae that the temperature in the brood area should not fall below 90° or exceed 97° F. So the bees react immediately when the temperature changes. Should the temperature rise, as it often does in summer, the older foraging bees bring in supplies of water. These are strategically placed in the hive, and the bees station themselves around and fan vigorously. This evaporates the water and the hive is cooled.

But in addition to using air conditioning long before man developed it, bees are also

experts at warming their city. Should the temperature of the hive fall, the bees stoke their bodies with honey, which, due to their body's high metabolism, is quickly converted to heat. Thus, the temperature of the hive is raised. In the brood area, bees maintain a temperature that is constant within one and a half degrees, even though the outside temperature may vary thirty to forty degrees.

A more serious problem arises in the winter. How do bees survive when the temperature falls many degrees below zero? They are unable to hibernate or migrate, so ingeniously they stoke up a furnace by which to keep warm. But such a furnace you have never seen before!

Many bees form a closely packed shell to confine the heat within. Bees at the center of this insulating shell keep in constant motion, generating heat. When the temperature falls, the insulating shell shrinks and the dancers within move faster; but when the temperature rises, the shell of bees expands and the movements of those at the center slows down. By this means the temperature is regulated. But how do those bees clinging on the outside avoid succumbing to the cold? Careful observation reveals the answer.

Those bees composing the insulating shell are noted to be continually changing places with the dancers on the inside. There is a persistent flow from the center to the outer edges and back again. In this way the bees alternately become heated by activity, and cooled during rest periods. Honey, of course, is the fuel that runs this amazing furnace. Yes, the foresighted bees have stocked up sufficient supplies to last the winter.

Engineering Wonders

Men take pride in their engineering feats, and, indeed, some of them are wonderful, but even in this field humans have learned from the lowly bee. Although possessing no college degree in structural engineering, two-week-old worker bees construct honeycombs that are masterpieces of structural design. For centuries men have been intrigued by them, but it is only in recent years that close scientific observation has shown how truly marvelous they are.

The construction material is of the bees' own making. Young workers gorge themselves on honey, and, after several hours, wax begins to appear as thin flakes on their abdomen. Transferring it to the mouth, the bees chew the wax thoroughly, mixing it with a frothy liquid and microscopic bubbles of air. Then a miracle of engineering takes place. The bees, working in cooperation with one another, shape this plastic material into perfect six-sided honeycomb cells. Amazingly, the cells are formed with such unvarying accuracy that at one time French scientist René de Réaumur proposed making them a standard of measure.

Equally amazing, however, is the choice of the six-sided design. It provides the maximum strength, the greatest storage space and, at the same time, fits the shape of the bee. It is the one and only ideal shape for the honeycomb! In order to obtain maximum strength for the least weight men have also employed this hexagonal design in their engineering projects.

Field Work

After about three weeks of inside chores the worker bees graduate to gathering pollen and nectar from the fields. Although they literally work themselves to death in about a month, this industriousness during the summer assures survival of the bee colony in the winter. In fact, bees gather such a surplus that in the United States alone some 250,000,000 pounds of honey are harvested each year! When it is con-

sidered that they will fly some 50,000 miles, the equivalent of two circuits of the globe, to gather nectar sufficient for just one pound of honey, one begins to appreciate how busy bees really are.

Yet to accomplish this amazing work bees are wonderfully equipped. Their long tongues and mouth parts are perfectly designed for extracting the sweet nectar from the inward parts of flowers, and their hind legs have baskets that can be stuffed with large masses of pollen. On arriving home, young workers receive and store away this pollen, which, combined with honey, forms the diet of the young larvae. The nectar is transferred to the crops of other workers, who force it in and out of their bodies several times before depositing it into open cells. After being fanned to evaporate excess moisture, the honey is soon ready to eat. However, if it were not for the bees' highly developed communication system, this entire production program would be slowed to a snail's pace.

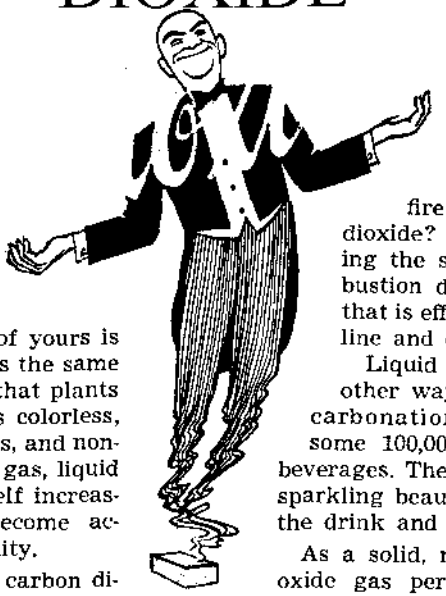
Yes, fantastic as it seems, bees actually tell one another when they locate a rich nectar supply. A scout bee will reveal the quality of her find by passing out minute samples. Then, by means of a dance upon the vertical honeycomb and by sounds, she communicates the direction and distance to the food source. When the scout bee dances straight up on the comb, she means that the food can be found by flying directly toward the sun; straight down means it is directly away from the sun. By varying the angle of the dance, the scout can indicate a food source in any direction. The distance to the food, it is currently believed, is indicated by the length of the train of sound emitted by the dancing scout.

Although bees need the plants in order to live, the reverse is equally true. It is estimated that if it were not for the bees, 100,000 species of plants, including many upon which mankind directly depends, would disappear from the earth. Why so? Because plants need to be fertilized to produce seed, and the bodies of bees, with hair all over them, are especially designed for doing this. As they travel from flower to flower bees fertilize the plants by transferring pollen from one blossom to the stigma of another. However, the effectiveness of this transfer is dependent upon a unique behavior pattern of the bee.

This pattern is called flower constancy. It is vital that pollen from one species of plant be transferred to the stigma of a plant of the same kind. This is because pollen varies from plant to plant. Pollen from a poppy, for example, would be of no value to a rose. But, remarkably, bees take this into consideration—when they start working a particular flower they remain faithful to just that one kind, even though there may be other kinds of blossoms all around.

Where did the honeybee receive such amazing wisdom? Who taught it to make honey? Where did it learn to air-condition and heat its hive? How did it learn to calculate with such exactness the size and shape of cells of the honeycomb? Did it initiate its peculiar behavior pattern that sustains the life of plants? How evident it is that the honeybee is the product of the Creator, Jehovah God! Truly, it is one of his marvels of creation.

YOUR VERSATILE SERVANT, CARBON DIOXIDE



DO YOU like the way soda pop fizzes? Well, that same little worker that puts the fiz in your soda pop is also busy inflating life rafts, spraying paint and fighting fires. Did you know that? Yes, it has even made onion-peeling an almost pleasant experience.

This versatile servant of yours is called carbon dioxide. It is the same gas that you exhale and that plants absorb from the air. It is colorless, almost completely odorless, and nonflammable. Whether as a gas, liquid or solid, it is proving itself increasingly useful as men become acquainted with its versatility.

Men have learned that carbon dioxide gas turns into liquid when the temperature drops below 31° Centigrade. But if the pressure is rapidly reduced, some of the liquid turns into a solid that resembles snow in appearance. These flakes are then compressed into dense cakes and sold under the trade name "dry ice." Dry ice, as you perhaps know, is a common refrigerant used in packing and shipping ice cream and other frozen foods.

Carbon dioxide gas when under pressure has been made to do many things. It operates paint "spray bombs," automatic foghorns on marine buoys and railway signals. The gas supplies propulsive force for underwater spear guns and toy racing cars, and even operates a new type of cork remover. Remember when air was always pumped into automobile tires by hand? Now carbon dioxide gas is at your service, inflating car tires, rafts, putting the "foam" in foam rubber and plastics and even making cakes rise.

A layer of carbon dioxide gas over the top of foods, such as powdered milk, butter, shredded coconut during processing and canning, keeps out oxygen that would change the taste and color of the food. Carbon dioxide keeps the food looking good and tasting fresh.

Carbon dioxide gas is also used in mining operations and in the chemical industry. In some chemical factories it is used to exclude oxygen from explosive materials, which is a safety measure. And did you know that a standard ingredient in the mixture within the fire extinguisher container is carbon dioxide? It is a real fire fighter, intercepting the supply of oxygen on which combustion depends. The gas makes a foam that is effective especially in fighting gasoline and oil fires.

Liquid carbon dioxide serves you in other ways. It is extensively used in the carbonation of beverages. Bottlers force some 100,000 tons of the gas a year into beverages. The gas gives the drink its fizz and sparkling beauty. It also enhances the taste of the drink and inhibits bacteria growth.

As a solid, namely, as "dry ice," carbon dioxide gas performs a long list of services. Cooks use dry ice to freeze onions. The dry ice keeps the onion oils in check, thus sparing the cook the tears that generally go with chopping and slicing onions. The gas also helps the onion to retain its flavor.

Plastic or rubber materials that are hard to handle because of their stickiness are today frozen in dry ice. This does away with the stickiness and makes them easy to handle. Try it sometime. It works.

While rainmakers have seeded clouds with carbon-dioxide crystals in an effort to make it rain, they have enjoyed only limited success. The movie people have fared better. Huge quantities of dry ice dumped into water have simulated London-like, pea-soup fog scenes.

Yearly some 880,000 tons of carbon dioxide are produced in the United States alone. Most of it does not come from natural wells, but is made by burning limestone, coke, fuel oil, or natural gas. And at present there are more than 177 general uses for it. It is, indeed, a versatile servant.

Mysterious "Ol' Higue"

By "Awake!" correspondent in British Guiana

AS IN other countries, British Guiana has many superstitions that Jehovah's witnesses constantly encounter in their door-to-door ministry. One of the strangest is that about "ol' higue." I first came across this superstition when I approached a house in my public ministry with the intention of speaking to the householder about the good things God has purposed for mankind. As I was about to enter at the gate, a small boy from the house next door shouted: "Don't go dere. An ol' higue lives in dat place!" I had no idea what an "ol' higue" was, so I asked my Guianese companion.

The name "ol' higue," I learned, comes from the English expression old hag. The unusual pronunciation indicates that it originated with the Barbadian Creoles. An "ol' higue" can be either male or female and is thought to have strange powers.

It was with interest, therefore, that I read an account in the Guiana *Graphic* newspaper about an old woman who was thought to be an "ol' higue" by some villagers. They saw this woman early on a Sunday morning kindling a fire and promptly called the police, who arrived in time to save her from a severe mauling. The paper said: "At about 1:45 a.m. a strange old woman was spotted in Durban Street yard as she was about to kindle a coal-pot fire, and an alarm was raised. She was asked to account for her presence in the yard at that hour. When she failed to do this, her questioners threatened to make chalk marks around her, whereupon she burst into tears and started to cry out: 'Please don't. Where will I walk?' "

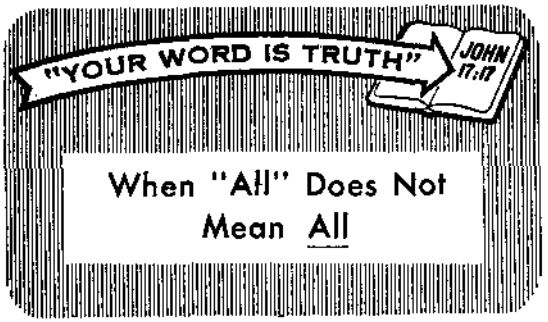
The superstition about "ol' higue" is that she is an old woman who, on dark nights, sheds her skin by means of magical words. The skin is hidden in a dried gourd. She then takes on the appearance of a ball of fire and travels about the sky. When she lands on a house she enters through the keyhole and sucks blood from the people sleeping inside. It is believed that a chalkline or chalk marks in the form of a cross will keep her outside. A baby might be protected from her by one's putting a blue nightgown on it and tying on a wrist a navy-blue cloth containing some resin called asafetida.

If raw rice grains are placed near a bed, "ol' higue," it is believed, will be compelled to stop and count them. This gives the occupants of the house a chance to wake up and discover her. A fat cabbage broom made from twigs of the manicole tree is kept ready for beating her.

Superstitions such as this chain people to senseless fears. To liberate them from such fears is one of the reasons why Jehovah's witnesses proclaim Scriptural truths from house to house. Those truths can make the people free from superstitions. On one occasion Jesus Christ said, regarding God's truth: "You will know the truth, and the truth will set you free." (John 8:32) It sets them free from wrong ideas about life and death. It sets them free from superstitions and demon-inspired teachings that bring fear, uncertainty, unhappiness and misery.

When I find a person who believes the superstition about "ol' higue," I reason with him, asking him: Can humans take their skin off and put it on again? If the skin is left in the gourd, what happens to the blood, muscles and bones while the "ol' higue" is a ball of fire? Such questions cast doubt on the superstition. I point out that there are wicked spirit forces that can do strange things, but no human can change into something else. I show them where God's Word says that the "whole world is lying in the power of the wicked one" and that he is "misleading the entire inhabited earth." (1 John 5:19; Rev. 12:9) Fear-inspiring superstitions are from that great deceiver. They are falsehoods that contradict God's Word of truth and mislead the people. Instead of believing them, trust should be put in Jehovah God. "He is a shield to those taking refuge in him."—Prov. 30:5.

Many good people in this land have permitted Scriptural truth to liberate them from the superstition about "ol' higue." No longer do they become upset when they see an eccentric old woman doing odd things. Instead of fearfully joining others in beating her, they show her Christian love and kindness. With God's Word of truth they strive to help her neighbors to shed superstitious fears and enjoy the freedom of true Christianity.



When "All" Does Not Mean All

THE apostle Paul prayed that the love of his brothers might "abound yet more and more" not merely with knowledge but "with *accurate* knowledge." An illustration of the value of having not only knowledge but accurate knowledge is the way the adjective "all" is used in the Scriptures. A failure to understand and appreciate this has resulted in false doctrine in Christendom.—Phil. 1:9.

We usually think of "all" as meaning just that, *all,* every last one of the things or persons named. But that is not the only sense in which this word is used in the Bible, and especially in the Christian Greek Scriptures. The Greek word most generally used for "all" and "every" in the Bible is *pas* (masculine), *pasa* (feminine), *pan** (neuter), together with its various inflections, such as *pantes* (plural), *pasai, panta,* and so forth. However, *pas* has more than one meaning. It may mean literally all or it may mean "every kind or variety" (Vine's *Expository Dictionary of New Testament Words*), or "every kind of" (Souter's *Pocket Lexicon to the Greek New Testament*). Because of this the *New World Translation* at times reads "every sort (kind) of," or "all sorts (kinds) of," where others, with rare exceptions, read "every" or "all."

Ever so many examples could be given in which *pas* in its various forms means literally all or every one, as when Paul wrote that because of Adam's sin "death spread to all [*pántas*] men because they had all [*pántes*] sinned." Not only every sort of man but literally *every* man, *all* men are sinners and are dying. Likewise the traveling merchant mentioned in one of Jesus' illustrations sold literally "all [*pánta*] the things he had" to buy a pearl of great price. He sold not merely all kinds of things, but literally everything he had, to buy this pearl. So also Christ "must rule as king until God has put all [*pántas*] enemies under his feet." Again, he is to rule not only until all kinds of enemies, but until every last enemy, literally all enemies, are put beneath his feet.—Rom. 5:12; Matt. 13:45, 46; 1 Cor. 15:25.

Among the instances in which *pas* does not mean literally *all* is the prophecy Peter quoted on the day of Pentecost: "I will pour out my Spirit upon *all* flesh." (*Revised Standard Version*) Jehovah God at that time did not pour out his spirit upon literally *all* flesh upon earth, nor even upon all flesh in Palestine, but only upon the hundred and twenty disciples of Jesus gathered in an upper room in Jerusalem. Obviously, here is an instance where the Greek word (*pásan*) for "all" means "every sort of," even as rendered in the *New World Translation.*—Acts 2:17.

The immediate context of these words bears out the correctness of this rendering: "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy." Yes, now not merely upon a select few, priests, prophets, judges and kings, as in days of old, but upon every sort of flesh, sons, daughters, young men, old men, and even

* For example, "pantheon," a temple for *all* gods.

upon slaves God's spirit was to come. It is indeed of interest to note that the rendering here of "every sort of," which the Greek word permits and which the context and the facts require, is practically unique with the *New World Translation;* it does not appear in some forty other translations that were checked, in such languages as English, German and Spanish.

How vital this understanding of *pas* is to gaining accurate knowledge is to be seen from Paul's words at 1 Timothy 2:3, 4. According to the *New English Bible,* these read: "Such prayer is right, and approved by God our Saviour, whose will it it that all [*pántas*] men should find salvation and come to know the truth." Clearly, what is God's will must come to pass, and if, as this rendering of Paul's words says, it is God's will that all men find salvation, it must follow that all men will get saved whether they want to or not.

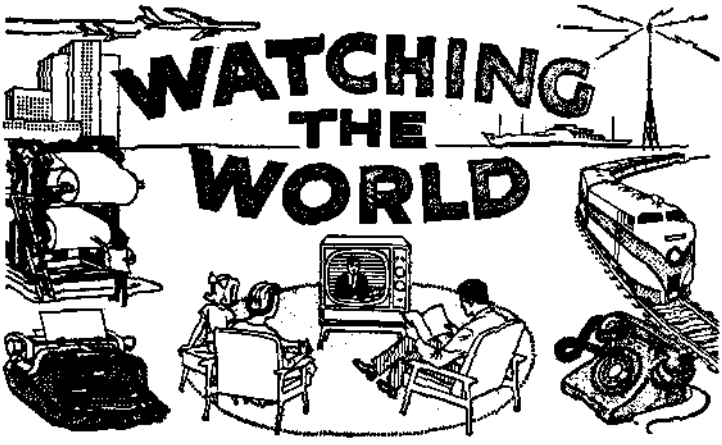
But any such teaching of universal salvation runs afoul of many other plain statements of the Scriptures, such as Psalm 145:20: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." Annihilation is the very opposite of finding salvation. Among the many other scriptures showing the same thing are the words of Jesus: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it."—Matt. 7:13.

In view of the many plain statements in the Scriptures, of which the foregoing are but representative, that make it clear that death, destruction, annihilation, is the penalty for disobedience and that receiving everlasting life depends upon obedience, we have no choice but to reject the teaching of universal salvation. It therefore cannot be God's will for *all* men to find salvation, but, rather, that "all sorts of men should be saved," even as rendered by the *New World Translation.* This is in keeping with the context, wherein Paul requests that prayers "be made concerning all sorts of men, concerning kings and all those who are in high station."—1 Tim. 2:1-4.

The above-stated principle also applies to the words of John regarding Jesus: "The true light that gives light to every sort of man," and to Jesus' own words: "I . . . will draw men of all sorts to me." Jesus did not enlighten *every* man nor did he draw *all* men to him, but he did give light to every sort of man and did draw all sorts of men to him.—John 1:9; 12:32.

Corroborating the way the *New World Translation* at times renders the Greek word *pas* (together with its inflections) are the renderings of many other translations at Matthew 5:11: "Happy are you when people . . . lyingly say *every sort of* [*pan*] wicked thing against you." Thus, while *An American Translation* reads "everything," the *Douay,* "all," and *Rotherham,* "every," many other translations agree with the *New World Translation.* The *Revised Standard Version* and *Phillips* read "all kinds of"; the *King James, American Standard, Catholic Confraternity, Knox* and *Moffatt* translations read "all manner of," and the *New English Bible* and the *Diaglott* read "every kind of." And that is, of course, what Jesus meant; not that people would say *all* or *every* lying thing against his followers, but all sorts of, or every sort of wicked thing.

From the foregoing it becomes clear that we need, not only knowledge, but accurate knowledge, if we would properly understand the inspired Scriptures, the Word of God.



Southeast Asia Crisis

◈ Tensions mounted during the first week of August when United States planes bombed North Vietnamese bases in retaliation for reported Communist torpedo boat attacks on two American destroyers. The U.S. ships were patrolling the Gulf of Tonkin just off the coast of North Vietnam. It was claimed that the planes damaged or destroyed 25 North Vietnamese patrol boats and that an oil storage depot was 90 percent destroyed. Antiaircraft fire shot down at least two American planes, and others were damaged.

Pictures of the Moon

◈ On July 31 the United States spacecraft, Ranger 7, plunged into the moon, but not before sending back to earth some 4,300 pictures of the moon's surface. These were taken during the last seventeen minutes of flight. The photographs, a thousand times as clear as ever seen through earthbound telescopes, showed a surface that appeared hard and free of any thick layer of dust. According to Dr. Gerard P. Kuiper, who first described the moon pictures to a nationwide television audience, "There are plenty of places where a manned landing would be safe." "I am willing to bet that if you walked on the moon it would be like crunchy snow," he said.

Turks Attack Cyprus

◈ On August 8 and 9 Turkish jet fighter planes struck against Greek Cypriote positions on the island of Cyprus. More than 300 casualties, including at least 33 dead, were reported after the assault by 64 Turkish planes.

Disillusionment Noted

◈ On August 5 a group of World War I veterans gathered at the American Field Service headquarters in New York City to celebrate the organization's 50th anniversary. In reminiscing about the war Cyril Smith said: "We were over there to make the world safe for democracy." "Well," cut in another, "we didn't make anything safe." "Hardly," chimed in Albert R. Gildersleeve from Hingham, Massachusetts. There is no question that the world has never been as unsafe as it is today, despite the millions of lives that were sacrificed on the battlefields.

"The Most Segregated Hour"

◈ The editor of *The Christian Century*, Kyle Haselden, wrote recently that "the patterns of segregation which divide the common life of the country racially had their beginning in the church." He said: "Everyone knows that 11 o'clock on Sunday morning is the most segregated hour in American life. Everyone knows, to use the title of Jackie Robinson's book, that 'Baseball Has Done It'—'it' meaning racial desegregation—and that the church has not done it."

Observation of Witnesses

◈ The July issue of the *U.S. Catholic* carried an article by Catholic writer William J. Whalen entitled "What I Like About Jehovah's Witnesses." He stated: "Even those who are most critical of the Witnesses can hardly deny that the Witness usually exhibits a complete commitment to his religion; this is one of the things I like about Jehovah's Witnesses." He added: "Another thing I like about Jehovah's Witnesses and one factor in their success in convert-making is the smallness of their congregations. . . . Every member knows everyone else and most members are eager to welcome a stranger."

Mr. Whalen also noted the missionary zeal of Jehovah's witnesses, and said: "That most Witnesses persist in this gruelling work month after month and year after year is something which I must admire. (If other Catholics feel as I do, they dread the thought of spending even a few hours every few years calling on fellow Catholics for some fund drive.)"

"Finally," he writes, "I believe that one of the most attractive characteristics of this cult has been its traditional policy of racial equality. Negroes who become Jehovah's Witnesses know they will be welcomed as full human beings."

Tokyo Water Shortage

◈ This summer Tokyo, Japan, experienced its worst water shortage in forty years. Despite torrential rains in north-

western Japan, which caused hundreds of casualties and millions of dollars of property damage, the Tokyo area received only half the rainfall expected. The three main reservoirs that supply the city were down to 7-percent capacity toward the end of July. The largest one, the big Ogochi reservoir, completed in 1957, contained only 1 percent of its capacity.

Gambia to Receive Freedom

◈ On July 30 Britain agreed to grant independence to Gambia, her last remaining colony on the west coast of Africa. Independence for the small, 30-to-50-mile-wide colony, which follows the Gambia River from the Atlantic upstream nearly 300 miles into the interior of Senegal, is slated for February 18, 1965.

African Strife

◈ Rhodesia, the Congo, Nigeria and Kenya have all experienced bloodshed and troubles in recent weeks. Fanatical tribesmen belonging to the Lumpa religious sect have been carrying on a "holy war" in Northern Rhodesia. By the end of the first week in August well over 300 fatalities were reported. At the same time rebel forces in the Republic of the Congo had gained such support they were said to have taken Stanleyville, the country's third largest city. Over in Kenya, it was reported on August 6, two hundred Merille and Dongiro tribesmen swept down upon Turkana encampments along the Kenya-Ethiopia border and slaughtered 120 persons, including 63 children. And in the northern region of Nigeria tribal warfare is reported to have claimed as many as 1,000 lives.

Miners Rescued

◈ On August 4 nine French miners, imprisoned for eight days 270 feet below the ground by a mine collapse, were hauled safely up a rescue shaft. Although weakened by the ordeal, they were in fair condition and smiling.

U.S. Population

◈ Early this summer the United States population, including military personnel abroad, reached 192,000,000. The growth rate has slowed somewhat after the exceptional number of births from 1958 to 1961, but may increase soon as girls born in the postwar "baby boom" reach childbearing age.

Communists Denounce Witnesses

◈ The July 19 issue of *Soviet Byelorussia*, a newspaper published in Minsk, some 420 miles west of Moscow, accused Jehovah's witnesses of trying to work in Communist countries "against the idea of peaceful coexistence and peace in the world." The paper charged American tourists of trying to smuggle Bible literature into Russia.

Early Christians Different

◈ An Episcopal clergyman in San Antonio, Texas, Edward P. Bush, Jr., recently resigned as rector of St. Luke's Church. He explained to his congregation that first-century Christianity was much different from that practiced in the churches today. He said: "The Christians of the first century had no buildings. They met in homes. Their clergy were unsalaried. St. Paul, you recall, was a tent maker, making his living all the time he was the great apostle to the Gentile world."

Rising Tide of Crime

◈ A tremendous upsurge in crime has been experienced throughout the world in recent years. Serious crime in London rose to a record level, from 214,000 indictable offenses in 1962 to 229,000 in 1963. In Los Angeles county juvenile arrests went from 46,000 to 70,000 within the past six years. Throughout the United States there were 2,259,100 serious crimes last year, a 10-percent increase over 1962 and a 40-percent increase over 1958! For every dollar spent nationally on public education, $1.60 is now spent on criminal suppression, detection and rehabilitation. F.B.I. Director J. Edgar Hoover estimated that the annual cost of crime to the United States was at least $27,000,000,000. There is no question that lawlessness is on the increase!

Why So Much More Lawlessness?

◈ "Crime is overwhelming our society," presiding judge of Los Angeles' juvenile courts, H. Eugene Britenbach, said recently. But why? There are various factors. "One of the principal causes," according to Cincinnati, Ohio, Municipal Court Judge George S. Heitzler, "is the tendency of some of our courts to release and set free otherwise guilty criminals on minor technicalities." Indiana State Police Superintendent George A. Everett blamed "lack of parental control," and Columbus, Ohio, Police Chief George Scholer agreed. He said that the increasing number of teen-age offenses were due to "a breakdown in discipline at home." Texas Department of Public Safety Director Homer Garrison, Jr., attributed the trouble to "a weakening of the moral fiber of the over-all population."

Catholic Gambling Deplored

◈ An editorial in the *United Church Observer* recently charged Roman Catholics who raise funds by gambling with helping to support "the great criminal elements of North America." "We don't need more gambling; we need less," the magazine said. "But instead we find over and over again that Roman Catholic parishes are so dependent on gambling to keep their own

work going they flout the laws."

No Race Superiority

◈ Dr. Frederick Osborn, chairman of Board of Editors American Eugenics Society, wrote in *Science News Letter* recently: "All races produce individuals differing widely in vitality, longevity, athletic ability and endurance, with almost no measurable differences in the average between different races.

"In test intelligence and personal traits, development of which are greatly affected by even small differentials in the environment, the average differences are no greater than could be accounted for by known differences in the environment."

Smoking and Heart Disease

◈ The New Zealand Health Department recently blamed cigarette smoking for playing a major part in heart disease, a disease that it reported was responsible for 5,497 deaths in the country last year. In harmony with this report are the findings of two recent studies in the United States that indicate heart disease cases are twice as frequent among cigarette smokers as among nonsmokers. Dr. W. B. Kannel, director of the Heart Disease Epidemiology Study in Framingham, Massachusetts, said that his study showed that the danger of smoking is that nicotine increases the production of adrenalin in the body. The other study was made in Albany, New York.

Deep-Sea Divers

◈ Experiments conducted during a recent expedition to Antarctica have revealed the Weddell seal to be an amazing deep-sea diver and swimmer. Two Weddell seals were captured and depth recording devices were attached to their backs. It was found that not only were the seals able to dive to depths of over 1,000 feet, but they were also able to swim under nineteen miles of solid ice without coming up for air.

Suicide Attempt Every Hour

◈ Australian psychiatrist Dr. I. P. James said that an Australian attempts suicide every hour, but only three or four attempts a day are successful. He said that Australia's suicide rate was about 1,100 to 1,200 a year, but that seven or eight times that many try to take their lives each year.

Foolish Dares

◈ It is childish and immature to accept foolish dares. Recently a friend dared a youth to jump off a Staten Island ferryboat. The boy accepted the dare, and had to be rescued by a deckhand who dived into the strong currents near the Statue of Liberty and held the youth until a lifeboat was lowered.

Man's greatest fear is fear of total war. Yet the most fearsome "war" of all times is fast approaching. It is God's war—Armageddon! How can you escape? How can you share in the eternal peace that will follow?

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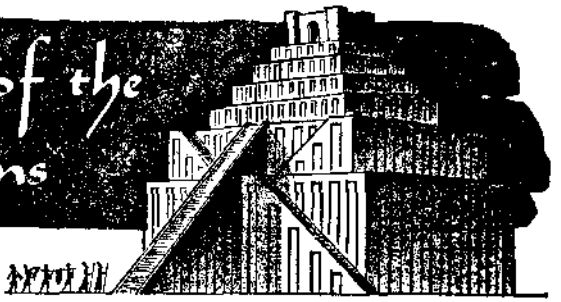
Temple Towers of the Ancient Pagans



Affected Your Religion?

The influence of ancient pagan religions on the modern sects and denominations of Christendom is far stronger than most persons realize. This is true not only as to temples and their symbolisms but also as to doctrine and form of worship. Has this influence acted to "enrich" modern religion or is it making a "counterfeit" of "Christendom"?

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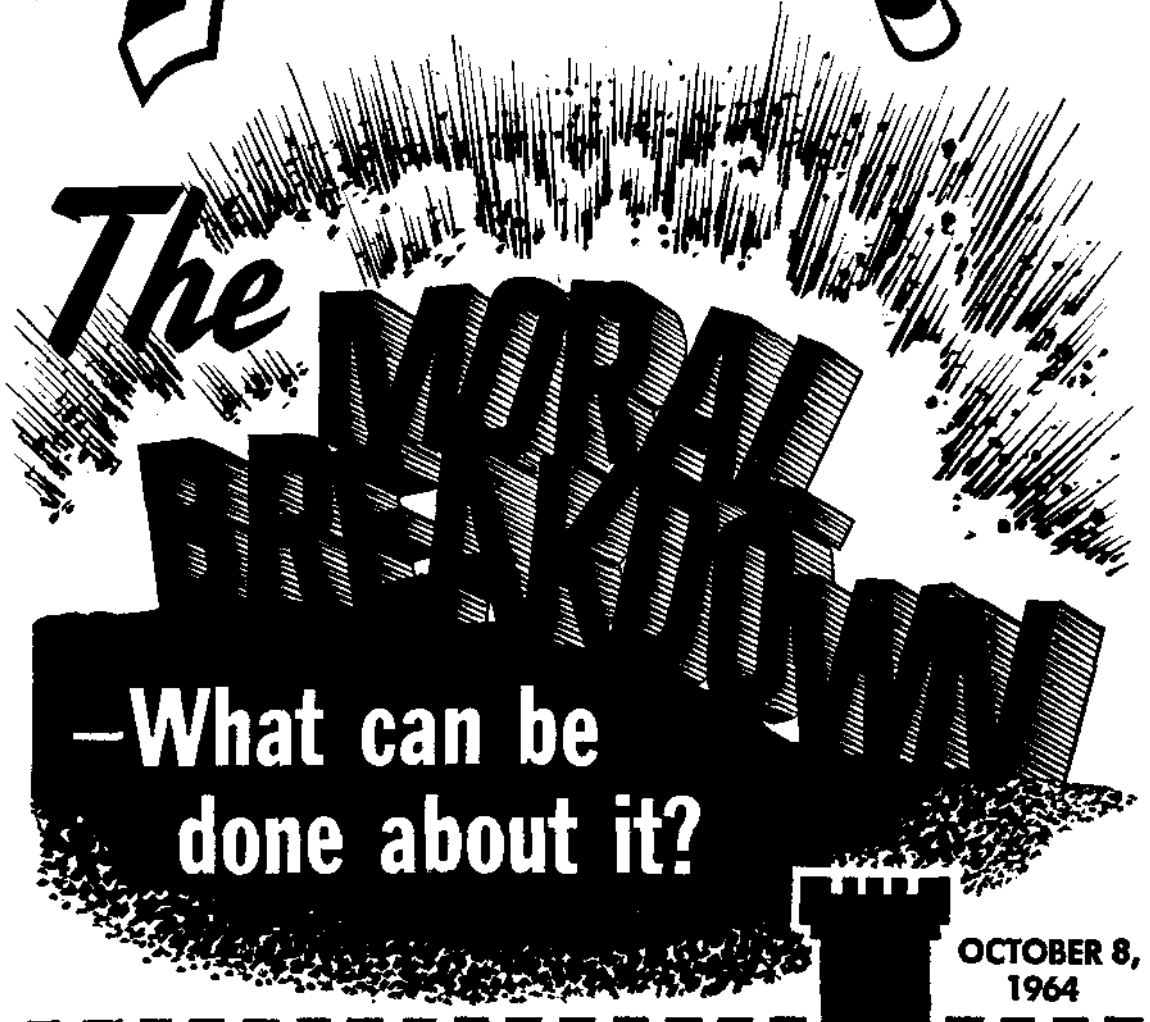
Awake!



The MORAL Situation

—What can be done about it?

OCTOBER 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLV | London, England, October 8, 1964 | Number 19

You Cannot Evade

THE ISSUE

THE earth-wide moral breakdown involves everybody. You may wish it were not happening, but it is. You may prefer to think that it does not affect you, but it does. You cannot evade it.

One way in which it affects you is by placing you and your loved ones in jeopardy. The extent of the threat to life and property in country after country is shown by reports such as this one from America, where it is said that the average citizen now faces odds 'greater than one in ten that he will be mugged, robbed or otherwise victimized by criminals within the next ten years.'

In the Orient those who handle the news declare: 'We are so near the point of chaos that a sense of insecurity is becoming part of us. We live in the uneasy air of impending violence. Peace and order have not reached a stage where people can walk freely about or feel secure in their own homes.'

In Africa the police say that an increase in crimes and other offenses 'has become a regular feature each year.'

What are the prospects for a reversal of this trend? From Europe comes word that 'these critical situations that are a worry to all are expected to become even more severe.'

Another reason why no one can evade this problem is that each individual is daily faced with decisions that have to do with morality. Does he obey traffic laws, or does he disobey them when no one observes? When he speaks, is it always the truth, or does he lie about some things for personal advantage? When making purchases, does he pay for everything, or does he take items when no one looks? Are his business practices honest, or does he deceive his customers and competitors to promote his interests? If two persons are living together as husband and wife, are they legally married, or are they really living in fornication? And if they are properly married, are they faithful to each other, or do they flirt with others on occasion? Do individuals live lives in harmony with the religious faith they profess? How would we personally answer these questions?

The pressures toward immoral conduct are strong. You need to know how to protect yourself. Let us look at the facts to determine what it is that you actually face, where the responsibility lies and what you can do about it.

No Love for HONESTY

MANY authorities today speak of a "new morality." A professor at Northwestern University spoke of it as "the wholly new standards of honesty" that the world of mankind have adopted. He meant, of course, the new standards of dishonesty.

"It has become the fashion," columnist Walter Lippmann wrote, "to expect cheating and to excuse a certain amount of it. . . . The popular standards of morality today allow for much more dishonesty than they did some time back."[1] Oh, yes, truthfulness and honesty are still honored by many as the best policies, but in actual practice one finds lying, stealing and all kinds of cheating.

Cheating at school, for instance, is widespread. In one survey, 90 percent of the students in a Toronto, Canada, grade nine classroom condoned cheating. A recent survey at the University of Pennsylvania showed that 40 percent of the undergraduates admit to frequent cheating.

Parents Encourage Lying

But, then, young persons are taught from an early age to be dishonest. How so? The father who thinks nothing of cheating on his income tax should not be surprised if his son cheats at school. What of the driver who purposely breaks the speed law and who urges his children to keep an eye out for a possible police car in the rear? When someone knocks at the door and the mother tells her daughter to say she is not at home, she teaches her daughter to lie. So also does the mother who pretends she has a headache, to escape some obligation. Not surprisingly, at a meeting of police authorities from three Scandinavian countries, the chief of police in Norway said: "During hearings of children I have met with situations where parents were lying just as fast as the children."[2] Where parents do not show a love for integrity, the children are often accomplished liars before they enter their teens.

Lying by adults has permeated the way of life of mankind so that it becomes acceptable and expected in some cultures; hence parents need to watch that they do not "pick up" any popular custom of lying, thereby infecting their children. In France it is accepted that people "arrange" problems, cooking up a story that they do not really expect the other person to believe, but one that justifies persons in authority for letting others do what they want. "Tell him that your grandmother died," says the book *Souvenirs de la France*. "He will know it's a lie, but he'll let you leave anyhow."

The "new morality" has no love for integrity. Small wonder, then, that truth-hunting has become a big business! One company offering lie detector service charges $50 a test and reports a yearly gross income of $135,000. Such firms thrive because so many have no love for the truth.

Especially when it comes to money and material things do we find that the world has no love for honesty. Writer C. P. Snow has said: "We are more dishonest about money than our grandfathers were."[3] At least 75 percent of auto insurance com-

plaints in the United States are reported to involve fraud! In the same country a man who found a huge sum of money returned it to the owners and was severely criticized by many for not having kept it. In England a report says that "one person in every five indulges in shoplifting."[4]

Employee Dishonesty

So serious is employee dishonesty in Canada that the president of the Retail Sales Audit Systems, Ltd., asserted: "There is no such thing as an honest person. There are only some more honest than others."[5] The Toronto manager of Pinkerton's national detective agency claims employee stealing has increased steadily in Canada until losses total "at least $100 million a year." He adds:

> "In our investigations we've found, as an average, that one out of every three employees is basically dishonest—which means he will *seek* ways of stealing; that one out of every three employees will be dishonest if given the opportunity and the third employee is the only one who deserves the full trust of his employer."[6]

In the United States employees are reported to steal from employers an average of $150 per person per year. A manager of a firm that sells insurance to protect against employee dishonesty reports that he bonds employees who are not criminal types but who are respected citizens—yet every working day of his life his company must pay out, because of employee dishonesty, an average of $8,000! He found out in a survey of 65 bank embezzlers that virtually every one was a respected pillar in his community and that most of them thought they were honest, regarding their dishonest activities as "borrowing."

"We live in a corrupt society," declares another authority on the "new morality," one Saul Astor, president of a firm called Management Safeguards, Inc., which investigates dishonesty in business. In one case he found a New York City auto dealer losing $75,000 a year. An employee was believed responsible. "An employee?" asked Astor. "This dealer employed eighty men. Sixty were stealing from him. I'd like to say that this was a particularly corrupt organization. But it isn't."[7]

According to his investigation, moreover, there is no difference in the rate of dishonesty of men and women. "They steal with equal abandon," he claims. "But women are more devious. They lie better. It's harder to get a confession from them."[7]

Though we do not expect to find love for rectitude among thugs, hoodlums and teen-age delinquents, where is the love of honesty among the well-to-do hotel guests who, during the first ten months of operation of New York's new Americana Hotel, made off with 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots and 1,500 silver finger bowls, and 100 Bibles? And customs inspectors have found that prominent people, wealthy people, world-famous people, insist upon playing the game of cheating, lying to customs inspectors. Yes, the whole fabric of the world is threaded through and through with hypocritical speech, half truths, outright falsehoods, stained by all manner of dishonesty, on all social levels.

Perhaps there is hope that the rising generation will stem the tide of dishonesty, you may say. But what about the youth of today who will be the men, women and leaders of tomorrow? As we observe the young people of our time, what promise do we find of a better, a more stable tomorrow?

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Take a Look at YOUTH

IN ALMOST every country juvenile crime and sexual immorality by youths are on the increase. Take a look at what is happening.

In the United States the latest crime rise was an average of 19 percent during the first three months of 1964. More than 85 percent of all cities with a population of 25,000 or more reported crime increases. "Frankly," admitted a New York City police official, "we are losing the battle against crime." Not only in New York but in other cities throughout the world the problem revolves around delinquent youth.

In Britain the annual report of the Home Secretary shocked many. It said: "The percentage of young people between 14 and 17 found guilty of indictable offense is now more than twice the prewar rate for boys and three times the prewar rate for girls." British towns have been plagued by rival adolescent gangs, likened by a magistrate to "rat packs." Such gangs of youths stirring up trouble and violence are a principal part of the crime problem in many lands.

In the Orient, in lands such as Japan and South Korea, crime by youths has reached frightening proportions. The police bureau in Seoul reports more than five hundred acts of violence a month, most of them being committed by teen-agers. "We can't have even one day of peaceful life in Seoul," said a newspaper, "because in the evening the streets become streets of terror."[1]

It is the same in the Philippine Islands, where a newspaper reported: "Every 30 minutes, a boy under 16 commits a crime—ranging from petty thievery to rape—in Manila alone." "It would seem that no Filipino is safe in the streets today," it lamented. "The number of youngsters getting their kicks from thrill killing, vandalism, and general mayhem is steadily increasing."[2]

And who is the victim of this earth-wide juvenile crime? The public. It is the public who are affected, endangered or attacked when youths throw stones at windows of cars, buses and trains; when vandals slash auto tires and steal auto parts; when youths deface or destroy public park or school property; when they snatch women's purses; when they break into homes to commit burglary; when they rob people at the point of a knife or gun; when youngsters take narcotics and go wild; when they drive autos or other vehicles recklessly; and when youths violently attack people regardless of age, women often being assaulted sexually. Yes, it is the public that is daily being savagely bitten by this mad dog of juvenile crime!

Breakdown in Sex Morals

No look at youth can ignore the breakdown of sex morality, for the "new morality" includes sexual immorality. This breakdown involves "respected" youths, high-school and college students. So great is the teen-age promiscuity in England, for instance, that the incidence of sexually transmitted diseases has risen by 73 percent during a period when population increased only 6.5 percent, and "a third of all teen-age brides are pregnant."[3] A British Medical Association committee con-

cluded that this greater promiscuity "resulted from a radically altered attitude toward sexual morality and morality in general."

From Perth, Australia, comes the report:

> "There is not enough accommodation in the metropolitan area for unmarried pregnant girls while awaiting the birth of their babies. . . . Matron B. Grant said she was alarmed at the increasing numbers of pregnant girls aged 14 or 15."[4]

In Canada the incidence of syphilis in Ontario has risen 1,000 percent in six years. The trend is global, with children not even in their teens contracting venereal disease. Thus many doctors in the United States were sent this information:

> "Of 600 teen-age VD patients interviewed, only 10 percent knew what VD is or how it is transmitted. During 1959 the highest percentage increase in early syphilis was in the 10- to 14-year age group."[5]

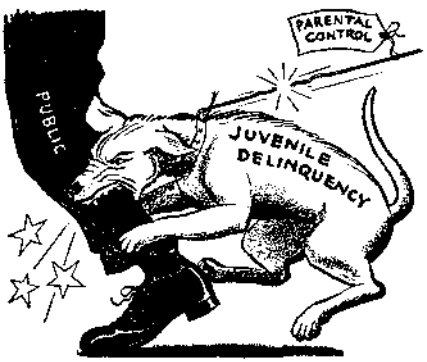
What a tragic thing it is when children hardly in their teens display loose morals and come down with frightful diseases—and it is happening everywhere! In the Orient a magazine said of youth, "There is no sense of chastity."[6] So true is this in many countries that the statistics on abortions are appalling. In France there are 800,000 births a year and an estimated 400,000 abortions. In Latin America, "Uruguay produced a figure of three abortions for every live birth."[7] How shattered must be morality when countries supposedly Christian have such appalling abortion rates!

This breakdown in sex morality is called a "revolution" in many circles. In France the magazine *Esprit* devoted a special issue to the "Sexual Revolution." *Time* magazine featured an article on "The Second Sexual Revolution," saying, "The U.S. seems to be undergoing a revolution of mores and an erosion of morals." *Newsweek* put out a shocking article on "The Morals Revolution on the U.S. Campus." In England *The Sunday Times* reported on an international conference: "46 nations share the problem of juvenile sex." Some spokesmen felt the matter would be resolved by greater toleration of premarital sex. As *The Sunday Times* reported:

> "With a fifth of America's brides pregnant (for teen-agers the ratio is two out of every five) Dr. Guttmacher foresees a decline in opposition from churches and parent groups. . . . 'Parents themselves are becoming more sophisticated; they know their son or daughter must go to college equipped with contraceptives.' "[8]

But is that the way to equip the new generation? Such "sophistication" can lead only to more immorality. It is like exposing a patient already in dire condition to a worse disease than he already has!

In North America, Latin America, Europe, Asia and Africa, nations seek solutions to the problem of youths' immorality and crime. Many law-enforcement officials believe the remedy lies with the family. But is the modern family equipped to deal with this vicious dog that is inflicting cruel wounds on the public daily? Can the family straighten out the morals of a new generation with a "new morality"? Can we confidently look to the family to remedy youths' delinquency?



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WHAT'S HAPPENING TO THE FAMILY?

WHAT is happening to youth is directly influenced by what is happening to the family. Indeed, the family exercises the most direct single influence upon the life and future of the child. A look at families around the world reveals that the family has not escaped the moral breakdown.

Many authorities see the increasing number of broken homes as a distinct aspect of the general moral breakdown. The divorce rate soars in country after country. In the United States it is estimated that 400,000 divorces occur each year, nearly one every minute. Add to this the many separations and desertions. A Canadian report says: "Today, 12,000 deserted wives are getting public maintenance in Canada. . . . The rough estimate is that there are about 60,000 deserted wives in Canada who do not report their plight."[1] In São Paulo, Brazil, marriages are broken on the average of six a day in that one city alone.

Such statistics, from country after country, underscore how one aspect of the moral breakdown leads to another; for if there is a breakdown in the family, it is quickly translated into juvenile delinquency. Study after study has found an extraordinarily high number of delinquents coming from broken homes. Obviously, morally bankrupt homes cannot stem the tide of immorality among youths.

Breakdown of Family Functions

A family suffers a breakdown even when both parents live together if there is a breakdown in the functions that the family must perform. Here, then, is an even more extensive aspect of the moral breakdown. A home in which the parents do not perform their duties, teaching and insisting on obedience, honesty, truthfulness and upright moral conduct, will quickly breed delinquents. Yet in home after home there is toleration of disobedience, insolence, lies, dishonesty and pack-running by youths. That is where delinquency begins—not with the first time the child is caught by police in an illegal act. Commissioner George B. McClellan of the Royal Canadian Mounted Police, in an address in Toronto, put it this way: "It is not juvenile delinquency I want to speak about—it is parental delinquency—because, in my humble opinion, the group which is creating the troubles I have referred to is, for the most part, a product of irresponsible homes and irresponsible parents."[2]

This irresponsibility of the parents is reflected also in the glaring failure of so many parents to supervise their youngsters. Too often, when parents are not with their children, they do not really know where the children are. They may be at a party where they get involved in heavy drinking and sexually stimulating dancing. Or they may be filling their minds with immorality and violence at a movie. Later they find themselves doing some

heavy "necking" and "petting" in a lonely "lovers' lane." This parental failure to watch closely the goings and comings of young sons and daughters has led to much sexual immorality. At St. Charles, Missouri, when a high-school sex scandal broke out, a law officer said: "Poor parental supervision has brought about this situation." And a United Nations report said that, when Australian police investigated gangs calling themselves bodgies and widgies, most of the 300 girls they detained came from better-class homes. The eldest was not more than 17, the youngest was 13. "More than 250 of that 300," says the U.N. report, "had each engaged in 50 separate acts of sexual intercourse."[3] What a frightful lack of parental supervision!

Dishonest, Adulterous Conduct

The moral breakdown is marked by more than a failure to provide proper supervision to children, however. There is another aspect. This is the immoral example of parents themselves. Adultery today is so prevalent that one magazine said: "Adultery seems to be as widely practiced as it must have been in the orgiastic days before the Flood. Certainly, in America today, it is an open secret that adultery is prevalent. . . . We are shocked to hear that in the Latin-American countries, in Spain, in France, in Italy, adultery is fully accepted. We are shocked—and yet we practice adultery ourselves."[4]

Adultery, in fact, is often glamorized, as when certain Hollywood stars indulge in it, with the newspapers giving it a glamorous aura of sophistication. An Australian magazine recently said: "The Hollywood star system has been taken as a warrant for a procession of husbands and lovers. An extension of this trend is seen in the prevalent cult of husband-and-wife swapping in California."[5] Yet wife-swapping goes on not just in California but in many other places. In one such scandal in Berlin, with wives being "loaned out," a number of prominent German film personalities were said to be involved. And a report from New York State tells of a vast $200,000-a-year call-girl ring made up of wives and mothers, "typical housewives," said the district attorney.

This prevalence of adultery leads not only to such extremes as wife-swapping clubs and call-girl rings, but to the even more common sexual immorality of children. Myriads of delinquent youths today have parents with only the shattered remains of a moral code, expressed for many of them in Ernest Hemingway's manifesto: 'What is moral is what you feel good after, and what is immoral is what you feel bad after.' Youth is adrift in a sea of permissiveness.

What is left of the family? The husband has his clubs, the wife has her interests, and the children go their way. Once in a while they meet at the table to eat. But their doing of things together is limited almost entirely to providing physical needs —so much so that the modern home has become a kind of hotel, where youngsters come to sleep and eat.

With the family breakdown, mankind is faced with the breakdown of the basic unit of human society. What can come of it except more fuel for the blazing fire of the moral breakdown?

Many leaders of communities have expressed grave concern about the family breakdown. But can the family look to men who are prominent in this world for the answer to the moral breakdown? Are the leaders themselves setting the right example?

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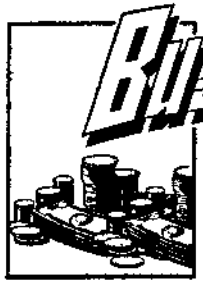

Business and Government Set the Pace

AMONG the influences greatly affecting young and old is that of business and government. "Today," says a report from England, "it is, alas, not the Churches, not the parents, nor the schools, that determine the moral standards of the country, but business."[1]

And what are the morals of business that are a powerful tool in shaping moral standards of others? Dishonesty is rampant. This is true not only in regard to the customer but among businessmen themselves, when dealing with one another. Many businessmen will steal an idea or design if they can get away with it. Those who work with invention ideas must guard them jealously lest they be stolen by other businessmen.

Mammoth legal fees are paid each year by businessmen trying to collect money rightly owed them by other businessmen who default. Many businesses never collect what is owed them, since some businessmen go into dishonest bankruptcy.

The general dishonesty of the business world plagues the housewife, who must be on guard against being overcharged, against fictitious or inflated prices, adulterated foods and deceptive advertising and packaging. Some firms reduce the contents and keep the box sizes and prices the same. Others put false bottoms in bottles or conceal the contents by tiny print. And at the meat market the housewife will probably need to watch closely lest she be cheated on weight or in some other way. "Court action," says a report from Italy, "was taken against 101 Rome butchers in the largest courtroom available in Rome. They had been charged with taking old meat and using chemicals to 'rejuvenate' it."[2]

The lack of moral integrity found in business thus affects the entire family in an adverse way. Immoral examples by the millions are set before them in books and movies about gunfighting, murder, sex abuses and violence. A look at movie advertisements makes one wonder about the morals of movie makers who feature violence and illegal and unnatural sex. The editor of the *Motion Picture Herald* has said: "Efforts are being made to include suggestions—or more than suggestions—of homosexuality, lesbianism, incest. There is even a report that the 'heavy' role in one great screen classic has been rewritten to make the character a homosexual in order to put an extra 'kick' in the new version."[3]

Also, many newspapers have no scruples against providing what is degrading. Britain's Press Council recently said it could find no justification at all for the *News of the World's* publication of Christine Keeler's personal account of immorality—for which she was paid $75,000.

Immorality pervades the business world even on its highest levels. Note this report:

> "'The executive world is filled with distrust,' says Yale's Prof. Chris Argyris, a specialist on business ethics: executive politicking costs one company he studied $186,000 every year. . . . Other organizations, such as universities and labor unions, suffer from the same immorality. Governor Romney says of labor leaders, 'Some are out to win, regardless of what it takes.'"[4]

Many high-level jobs today are open only to those who will measure up to the expected amount of cheating, lying and dishonesty involved, to push the products they must sell.

If one stops to think about it, there is a moral breakdown in the business of making and selling toys for children, such as toy guns, machine guns, tanks, cannons and atomic pulverizers and other toys of simulated violence. As a result, one noted writer says:

> "We live in times which are so terrible that to kill is not abnormal. . . . That's what we teach our children. That's why we sell so many guns because we want to tell them that that's the way to do it, and we even sell them real guns."[5]

But if such is the moral climate in business, what about the government level?

Violence, Lying, Corruption

Political leaders set the pace by trying to get what they want by violent means, whether it means war, revolution or terrorism. If political leaders can use violence to attain their ends, others feel free to copy their example. Moreover, the political realm is saturated with broken agreements, dishonesty and falsehoods. In 1960 the Soviet Union announced that an American aircraft had violated Soviet airspace and had been shot down. The U.S. State Department said "there was absolutely no deliberate attempt to violate Soviet airspace and never has been." Later, after the Soviet premier said that the pilot admitted he was piloting a spy plane, the U.S. admitted such spy plane flights had been authorized and had been going on for four years!

Both on national and city levels one finds extortion and bribery. Fire and building inspectors in many lands look for a bribe. When New York City recently dismissed or suspended four building inspectors for extortion and taking bribes, the mayor said he did not know who should be blamed more, "the inspector who takes the bribe or the man who offers it."

If we look at newspaper headings around the world we find such typical ones as these: "Moral Regeneration Drive Fails to Check Rampant Bribery in [Philippine] Gov't Offices." India: "Poona Cops Collect Rs.300 a Month From Each Bootlegger!" 'The Republic of Korea government announced that 576 government officials have been found guilty of corruption.' Japan: "535 government officials (100 more than the previous year) were arrested on corruption charges." "In city after city across Canada, men in public office are found guilty of breach of trust." So it goes around the world.

What is the remedy for the moral breakdown in business and government? Many feel that stiffer and more laws are needed to discourage dishonesty. But is it possible to legislate love of righteousness? Even when there are laws and even when some are arrested, the corruption continues. When people see the ones who are dishonest living in luxury, they feel that is the way to do it. Being caught and punished is viewed simply as a hazard in getting what one wants. And, often, if the dishonest person has enough money, he can get off with little punishment anyway. So the example set in government and business, rather than slowing down the moral collapse, is a prime contributor to it.

Does the solution lie elsewhere? Is it religion that has the remedy? How is religion meeting the challenge of the moral breakdown?

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FREE FROM BLAME?

RESPONSIBLE religious leaders also agree that our generation is witnessing the death of the 'old morality.' As the archbishop of Canterbury in England said: "General lawlessness is greater—a breakdown of the sense of duty and of obligation and truthfulness."[1] Many other religious leaders both inside and outside Christendom likewise see the pronounced slide toward immorality.

One might logically expect that the religions of this world would promote good morals, that they would be bulwarks against immorality. People may not expect this of politicians or businessmen, but they do expect it of religious leaders. But is religion a force for good morals? Is it working to stem the tide of immorality? Is it free from blame, or is it instead a major contributor to the moral breakdown? Let us examine the facts.

Love for Truth?

As previously noted, a basic reason for the moral breakdown is the lack of love for truth. Where truth is cast aside or watered down, immorality follows. Now, then, do the religions of the world promote a love for truth?

If you wanted truth on religious matters, where would you go? To one of the hundreds of religions of this world? Why, their very divided state shows that at least the majority of them must be either deluded or deliberately lying. Differing as they do, they cannot all be teaching the truth. No, it cannot even be contended that most of them teach the truth. They actually obscure the truth.

In regard to truth a Jewish rabbi told a New York audience: "In any conflict truth gives way to peace. I would have no hesitation to advise on concealment of truth and deliberate falsification."[2] How devastating an influence on the love for truth this will be! The listener will reason that, if the respected clergy feel that way, it must be all right to tell a lie in one's private affairs when it suits one's purpose.

The following information comes from the Philippine Islands: "An official of the National Bureau of Investigation bared today the rampant involvement of religious organizations in 'technical smuggling' . . . to escape payment of taxes and duties causing an estimated annual loss 'running to millions of pesos.' "[3] If religious organizations can smuggle, then why not the ordinary citizen? Once more, his morality suffers a blow as he is influenced for bad by religion.

How do religious leaders feel about lying among nations? A report states: "Spying is shady business, but it's needed for survival in a shady world. That, in short, is the conclusion voiced by a number of religious authorities today. . . . Both Christian and Jewish scholars offer a similar view—that espionage involves questionable behavior, but that it may be warranted by overriding facts of international life." Said one clergyman: "It's an immoral act for what we think is a moral purpose."[4]

But if the clergy approve of nations' lying to one another in the name of necessity, then why should not an ordinary citizen do the same for personal necessity? So the cause of truth suffers another staggering blow by religion as it gives lip service to truth, but condones lying for selfish advantage.

Bulwark Against Sexual Immorality?

One might argue that at least the world's religions are a defense against sexual immorality. But here too the truth of the matter is that these religions are not a bulwark against sexual immorality, but are a cause of it! Why? Educator Alan Valentine, in *The Age of Conformity,* answers: "Organized religion has largely departed from its earlier spiritual absolute and firm disapprovals, in order to make its judgments of human sins more understanding and its creeds more palatable." Note how this is so.

In Sweden the State Lutheran Church's official publication, *Our Church,* contended that premarital sexual relations should not be condemned so long as the couple involved sincerely planned to marry. In a subsequent interview its editor stated that it was "pointless" for the church to continue to oppose premarital relations when they were indulged in by at least 80 percent of all young Swedes engaged to be married.[5] An Anglican bishop declares: "The decisive thing in moral judgment is not the line itself between marital and extramarital sex, but the presence or absence of love at the deepest level."[6] Religion thus provides a green light for loose sexual conduct!

A United Church minister in Canada, writing in *Maclean's* magazine of July 1, 1961, states: "I would like to suggest that we refuse to accept adultery as a ground for divorce . . . there are indications that in some groups extramarital intercourse is carried on without seriously disturbing affection between the spouses. Indeed, some people have histories of discreet extramarital relations extending over many years . . . these relations have not adversely affected the marriages." But such philosophizing certainly eases the way for others to engage in marital unfaithfulness. After all, what could be so bad about it, one might reason, if a "Christian" minister does not disapprove? There is no doubt that this undermines the family unit. Instead of forcefully emphasizing faithfulness, this helps to undercut the foundations of marriage.

Notoriously bad, too, has been the attitude of the world's religions toward the sexual misbehavior of its clergymen. Time and again clergymen who have behaved immorally have only been removed from one place to another. One incident shows the attitude of the Roman Catholic Church in particular. The October 7, 1962, *Sunday Telegraph* of Sydney, Australia, relates the case of "a priest who eloped with one of his parishioners." But the article notes that he "is still a priest, a Roman Catholic Church spokesman said today. 'The Church does not recognize the marriage and it does not affect his priesthood in any way.' " But it will affect the attitudes of those who read about it! It degrades marriage and diminishes respect for morality. If a highly respected clergyman can violate church law, commit what the church considers to be fornication and not be restricted, then why should church members be expected to do any better?

How often moral principle falls by the wayside for religious expediency! Another example is noted in the New York *Times* of January 22, 1961: "An American Negro minister who has just returned from a year in West Africa says Christian churches

there should accept as full members men and women who engage in polygamy." On what grounds? He answers: "The churches, by insisting that a man put aside a second wife and family before he takes communion, were losing converts to Islam."

Nor are the world's religions of much help in teaching the truth concerning sex deviates. A group of Quakers in England challenged the view that homosexuality is immoral. In a pamphlet titled "Towards a Quaker View of Sex," published in 1963, it was suggested that society "should no more deplore homosexuality than left-handedness. . . . Homosexual affection can be as selfless as heterosexual affection and therefore we cannot see that it is in some way morally worse."[7] Similarly, the Sydney, Australia, *Sunday Telegraph* of December 6, 1959, relates: "The Church of England . . . jolted us by declaring that homosexuality between consenting adults ought not to be a crime."

In Denmark a well-known personality of the church says: "It is a widespread mistake that Christianity is morality, and an old-fashioned sexual morality at that. . . . Sexual relations before marriage are not wrong in themselves."[8] And religious leaders wonder why there is such a breakdown in sexual morality today!

However, at this point you may protest and say that not all clergymen feel this way. You are right. Not all do. Many oppose such views. But the critical point here is that enough prominent religious leaders advocate these views so that there is a divided opinion within the ranks of worldly religion on sexual morality.

Downgrade Source of Truth

It should not come as a surprise that most religions contribute to the moral breakdown, because they have clouded the source of truth. All too often they have substituted error in its place.

A minister in the Danish Church writes: "Jesus did not come down from heaven to tell people that they should not have intercourse before marriage. . . . Jesus did not at all come to say what is true morals or what is the will of God."[9] This is just plain dishonest. It hides the truth from people. Such fantastically perverted thinking is an encouragement toward immorality, for his followers will feel that, regardless of what they do, they will be forgiven.

British clergman J. Wansey said that the Bible contained "spiritual junk" and "poison" for the people. In the same lecture he urged the reading of Christian literature to help people face "a week of life in which materialism and immorality were rife."[10] First he slanders the Bible with its moral code. Then he recommends literature to help stem the tide of immorality! How inconsistent!

With many religious leaders belittling the Bible and substituting for it their conflicting human philosophy, how can church members be expected to want to study the Bible? When Roman Catholicism places human tradition on a level equal to, or even superior to the Bible, how will Roman Catholics ever be stimulated toward Bible reading? When religious leaders teach that many of the Bible's accounts are myths and legends, is it any wonder that such fantastic ignorance of the Bible and its moral code exists? Yet a *Redbook* magazine article of August 1961 says that many "student ministers say that a major failure of today's churches is the failure to promote Bible study. Said one of this group, 'There are hundreds of thousands of people who have belonged to the Church

for ten or fifteen years and can't quote a line of Scripture!' "

What an amazing contradiction! Morals keep getting lower each year. The Bible with its moral code is neglected or ridiculed by many clergymen who substitute their own thinking. Yet they bewail the moral breakdown and wonder why people do not study the Bible more!

To Blame for More

There is more for which religion must take the blame in this world's moral breakdown. Recently newspapers ran the following item: "A top leader of the Cosa Nostra [Mafia] crime syndicate . . . was buried on Tuesday after a Requiem Mass."[11] Time and again the world's most notorious criminals have been given honorable church funerals. This suggests to the common man that crime and dishonest business practices are not so bad, just as long as you do not get sent to prison. What a poor example for honesty and for integrity in business!

Church attitudes toward gambling also encourage immorality. Said English Roman Catholic archbishop Heenan: "Frankly, I don't think we Catholics could get along without bingo."[12] Adds Cardinal Cushing of the United States: "Gambling itself is not a sin."[13]

What kind of example does this set for others, especially youth? A very poor one. It destroys respect for law and order, since in many areas gambling is illegal. It breaks down moral fiber because it introduces the notion of "easy money" into a person's thinking. The criminals, the hatred, the violence, the murder, the embezzlement, the family distress resulting from gambling all contribute to the moral breakdown. And this has its encouragement from many clergymen, who are supposed to represent morality!

Appropriately, Danish clergyman **M.** Zeuthen said: "Young people in Denmark hardly expect any help from the Church and if they expect it they very seldom get it. We are giving them stones instead of bread."—*Kristeligt Dagblad,* Copenhagen, Denmark, May 25, 1963.

Why Not Violence?

Religious leaders express dismay at the increase of violence. But they themselves are a cause for it!

Bishop E. Ilogu, writing in the Nigeria *Morning Post* of July 10, 1962, urged this: "In so far as our governments, law courts and public services uphold these principles of justice, fairplay and equality, Christians will support them. If they do not, Christians must rise in open rebellion against them." But if it is proper to resort to violence against a government one has a grievance toward, then why not get violent against another person, or against society as a whole for the same reason? And who is to determine whether the reasons for rebellion are valid? Will all see it the same way? In truth, here is an open invitation to crime, violence and anarchy.

When a white mob of 800 ran wild in the United States and injured nineteen Negroes, the New York *Times* of June 26, 1964, commented: "Most of the mob came from a rally conducted by the Rev. Connie Lynch . . . who has been agitating every night for the local white community to turn on Negroes and integrationists." Similarly, an explanation for a photograph in a Cyprus [Greek] paper, *The Battle,* of April 7, 1964, read: "The priest of Philousis Papadimitrios Savva with a machine gun and wearing the honored uniform of the forces of the law is pushing back the assaults of the Turkish band of brigands."

Clergy support for violence is not new. They have been giving it for centuries, supporting both sides in warfare, even

when persons of the same religion were butchering one another. Joseph Cardinal Frings wrote of German support for Hitler: "German soldiers did what they considered their duty in accordance with their oaths to the flag. . . . Catholic moral teaching endorses this attitude."[14] Well did the Auckland, New Zealand, *Star* of January 25, 1959, conclude: "The truth is that when a Christian Church goes down into the political arena, it ceases to be Christian."

Worldly Religion to Blame!

Yes, worldly religion is a chief cause for the moral breakdown! As *Look* magazine of September 24, 1963, declared: "The churches . . . have failed to supply moral leadership, and because their responsibility is the greatest, their failure is the worst. Harvard Divinity School's Dean Miller says, 'The church simply does not have a cutting edge. It has taken the culture of our time and absorbed it. It's ghastly that the church is run not to serve the reality of human beings, but to conserve institutions.' "

Corroborating this view is clergyman D. Percy of Canada, who says: "The church has rarely been poorer spiritually than it is today." He also adds that the church is "as unlike the apostolic church of the first century, of the Bible concept of the church of Christ, as is possible to find." Another clergyman, G. Goth, acknowledges: "A cursory reading of the New Testament would show that we have missed the bus. . . . we strain at gnats and swallow camels."—Toronto *Star Weekly*, March 28, 1964.

So it is not the Bible that is to blame. Nor is it religion that faithfully adheres to the Bible that is to blame. But it is religion that ignores God's Word or pays it only lip service that is to blame for actually undermining morality.

That such worldly religion has been devastating to good morals, the Brisbane, Australia, *Courier-Mail* of February 21, 1964, verifies: "When it comes to Bishops and Canons . . . writing that extramarital intercourse may be an act of charity that 'proclaims the Glory of God,' . . . that fornication is not bad in itself nor adultery necessarily wrong; then the ordinary man and woman, and particularly the adolescent boy and girl, become confused between right and wrong. The result of all this propaganda for the New Morality has been a breaking down of moral fences, so that people scarcely know which side they are on. Also, it must weaken the resistance to temptation of many adolescents who listen to it."

No, the world's religions are no force for good morals. Just the opposite is true. They must take the greater blame for today's moral breakdown.

This religious failure represents one more feature of the critical times in which we live. But just why are such distressing times upon us? How long will they last? What is the remedy? You need to know the answers to these questions, for they affect your very life.

ARTICLES IN THE NEXT ISSUE

- **Is Your Parents' Religion for You?**
- **You Can Improve Your Power of Concentration.**
- **Foreign Aid or a Fabulous Folly?**
- **Our Growth—a Display of Divine Wisdom.**

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CERTAINLY the critical times facing mankind today are unprecedented! Never before in history has there been such a deterioration in the relations between men. While no human authority could have foreseen this terrible breakdown of morals, yet over nineteen centuries ago Almighty God inspired Bible writers to foretell the coming of these critical times. He even had recorded what is the underlying cause of the present rash of lawless violence.

Actually there is more to the problem than meets the eye. Although worldly men may blame parental delinquency, bad examples in public life and the failure of religious teaching, God's Word the Bible shows that there is more to it than that. It explains that superhuman, invisible "wicked spirit forces," angels gone bad, are the ones that have prodded mankind toward the present moral delinquency. (Eph. 6:12) Instead of dismissing such an idea as childish or unrealistic, would it not be wise to examine the evidence found in the only recorded account that accurately foretold today's critical times?

Effects of War in Heaven

Immediately after prophetically describing the birth of God's kingdom with Christ as the king, the Bible book of Revelation tells about the casting of Satan the Devil and his wicked angels out of heaven down to the vicinity of the earth. "War broke out in heaven," the Bible account explains. "Michael [who is Jesus Christ] and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7-9.

Obviously this 'war in heaven' could not be observed by the eyes of men on earth. However, its effects would be felt in a most outstanding way by earth's inhabitants, as the inspired record goes on to show: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, *knowing he has a short period of time.*" This "short period of time," from the casting of Satan and his demons from heaven until they are hurled into the abyss by Christ the King, falls within what is called in the Bible "the last days," or "the conclusion of the system of things." It is a period of time marked by unprecedented woe stirred up by unseen spirit forces.—Rev. 12:12.

Jesus Christ foresaw this short period of unusual trouble that the abased Devil would cause on earth. So he described it to his disciples, informing them that, during "the conclusion of the system of things,"

"nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. . . . and because of the increasing of lawlessness the love of the greater number will cool off."—Matt. 24:3-42; Mark 13:3-37; Luke 21:7-36.

The Christian apostle Paul was also inspired by God to write about this period of time. "Know this, that in *the last days* critical times hard to deal with will be here," he warned. "For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away. . . . But wicked men and impostors will advance from bad to worse, misleading and being misled."—2 Tim. 3:1-5, 13.

Beginning of Critical Times

How accurately that describes the moral breakdown that now grips the world! There can be no doubt that we are living in these "last days" right now! But when did this period of unprecedented woe begin? Bible chronology pinpoints the year 1914 as the end of "the appointed times of the nations," and hence the time when Christ took his kingly power and cast Satan from heaven.* Any close observer of human events will agree that 1914 was a turning point in history.

In recalling the anniversary of the beginning of the first world war in 1914, London's newspaper *The Evening Star* said: "Nothing could ever be the same again. If we all get the nuclear madness out of our systems and the human race survives, some historian in the next century may well conclude that the day the world went mad was August 4, 1914." Writer James Cameron devoted an entire book to that momentous year, and, in reviewing it, A. L. Rowe wrote in the New York *Times Book Review* of June 28, 1959:

"If ever there was a year that marked the end of an era and the beginning of another, it was 1914. That year brought to an end the old world with its sense of security and began the modern age, characteristic of which is the insecurity that is our daily portion. . . . so long as I can remember, our world has been conditioned by the events of 1914, which shattered peace and established the war-born and war-threatened twentieth century."

Yes, it is apparent that the change in the course of human history since 1914 has been that caused by an angry Devil and his demons who know that they have but a short time to live. Consider the evidence that Satan the Devil and his demons are the ones who are largely responsible for the present violence and terrible breakdown of morals.

The Ones Responsible

Honesty and truthfulness are basic to morality, but in recent years there has been a complete rejection of such standards by a large portion of the population. The world shows no love for the truth, and deception and dishonesty have become a common, almost accepted practice. This mirrors exactly the disposition of the Devil and his demons. They are cunning at telling lies and deceiving. Craftily Satan induced Eve to break God's law, so that she confessed: "The serpent—it deceived me and so I ate."—Gen. 3:13.

Many years later Jesus Christ referred to this incident in the garden of Eden when describing the disposition of the Devil. He left no doubt as to the source of lying and

* See the book *"Your Will Be Done on Earth,"* chapter 4.

dishonesty when he explained: "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." (John 8:44) So with the casting of this original liar from heaven in 1914 and confining his activities to the vicinity of the earth, it is understandable why there has been such an unprecedented increase of deceit and lying in the earth.

This pervading spirit of dishonesty has penetrated every segment of this system of things, especially being manifest by worldly governments. Certainly they do not follow the straightforward and truthful example of Jesus Christ when dealing with one another, or even with their own people! But, rather, they imitate the spirit of Satan the Devil, whom the Bible calls "the god of this system of things," and "the ruler of this world."—2 Cor. 4:4; John 12:31.

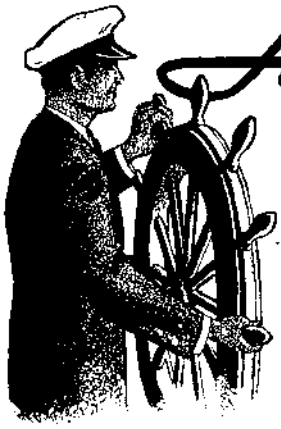
At the same time it is apparent that neither have the religions of this world escaped his influence. The wickedness and condoning of immorality by the religious systems reveal them to have the same relationship as in the case of the Jewish religious leaders. You may recall that Jesus said to those religionists: "You are from your father the Devil, and you wish to do the desires of your father." When churches sacrifice righteous principles, winking at dishonesty and sexual immorality in order to remain popular and avoid ridicule, they show that they too are children of the Devil.—John 8:44.

As might have been expected, a breakdown of family relations has accompanied the collapse of the morals of worldly governments and religions. Just as the Devil was able to divide the first human family, causing Adam to complain to God about his wife, so he has been able to cause discontent and discord in an ever-increasing number of homes today. (Gen. 3:12) This has resulted in sexual abuses, adultery and a skyrocketing divorce rate. There certainly is plenty of evidence that Satan has come down to the earth having great anger!—Rev. 12:12.

Consider, for example, what happened just prior to the flood in Noah's day. At that time, the Bible informs us, angels left their assigned duties in heaven and materialized to dwell as men for the purpose of satisfying passionate desires. Those disobedient angels craved female flesh for unnatural use, and so they took good-looking daughters of men as wives. (Gen. 6:2; 2 Pet. 2:4, 5; Jude 6) But how does that relate to our day? In that the Devil and these same dematerialized demons have now been hurled to the earth, and, although they cannot materialize human bodies as they did before the Flood, they find great delight in stirring up violence and urging the population to commit sexual abuses.—Gen. 6:11.

The demons incite men to violence today in many ways, often by injecting thoughts into their minds or by speaking so that people report hearing "a voice" telling them to do a violent thing. Often the "voice" tells them to commit suicide. Do not be misled by voices pretending to be dead relatives, good spirits and the like; they are lying spirits, demons, and they will lead you, if you listen to them, to crimes of violence, insanity or suicide. —Isa. 8:19.

Faced with these foretold critical times and the influence of the Devil and demons, what should we do? Give up in despair and hopelessness and not even try to live morally upright? Not at all! Rather, we should take in knowledge from God's Word that will show us how to conduct ourselves so as to remain morally clean in God's sight. This will lead to our everlasting blessing.



A SOUND GUIDE for Morality

THE [illegible] who cares for his life does not want to be on a storm-tossed sea in a ship that has neither fuel, compass, rudder nor pilot. He knows it cannot be guided successfully but will drift aimlessly and be at the mercy of heavy seas. In time it will be battered to pieces and sink.

Morally, mankind is in a similar position in these critical times. It is just as English clergyman Patrick Ashe recently said: "The early Christians were not as mealy-mouthed [about immorality] as we are today. . . . We have put youth on a ship with no sails, no fuel, no rudder, no compass, no pilot, and not even an anchor."—London *Daily Express,* October 23, 1961.

Because of the lack of sound moral guidance, humanity, like an ill-equipped ship, is drifting and being battered to pieces by every wave of doctrine, sinking into immorality.

Honest-hearted men and women need a sound standard of moral integrity. They need a true guide, a right code, one that is certain and dependable. This will enable them to be guided safely through these stormy times.

True Source

As evidenced by the moral breakdown, man cannot provide this sound guide for himself. But his Creator can, and does. It stands to reason that the Almighty God knows what is best for his creation. To skeptical [illegible] God's warning [illegible] said: "The perversity of you men! Should the potter himself be accounted just like the clay? For should the thing made say respecting its maker: 'He did not make me'? And does the very thing formed actually say respecting its former: 'He showed no understanding'?"—Isa. 29:15, 16.

Yes, man's Maker understands the necessity of giving man the knowledge he requires for moral integrity. This knowledge that comes from God is indispensable. Without it human society drifts aimlessly and morals sink lower. Those who rely on the wisdom that comes from God stand firm, though the world's morals crumble about them. As the proverb states: "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand."—Prov. 19:21.

When men discard the wisdom from God as their guide they become like the seaman who rejects his trusted compass, who refuses to take aboard his pilot, and who puts to sea in a ship that has no rudder or fuel. The inevitable consequence is what we see in every land—the tragic moral breakdown. It has happened as the prophet Jeremiah said: "Look! They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:9.

An article in the Brisbane, Australia, *Courier-Mail* of June 15, 1964, recognized these bad results of rejecting God's wisdom. It stated: "We are not living in ordinary times. . . . We are living in a dangerous age. The Ten Commandments are

being scrapped. The morals with which we have grown up are being cast aside by the coming generation. God has been dethroned; sex has been deified. . . . The result is that today many people are bewildered and confused."

However, those desiring a sound guide for morality will not abandon the true source of wisdom, Jehovah God. They will be like the wise seaman who knows that he needs his compass, pilot and rudder. They observe the moral breakdown and note the failure of man's philosophizing. They realize that only the Master Pilot can show sincere men and women the way out of the tempest of immorality that now engulfs humanity.

God Reveals Himself

Where can the seeker for sound moral guidance go to find the wisdom that comes from God? To some extent God has revealed himself in the marvels of his creation. However, while this tells us of his creative wisdom, it does not tell us how human relationships are best governed. We need much more.

What we need God has provided in a form that can be analyzed and meditated upon. He has not left the wisdom necessary for sound morality to the mere inclinations or traditions of men. By his powerful holy spirit he has revealed his purposes, requirements and standards of morality in sixty-six letters of communication to mankind. These sixty-six documents have been compiled under God's direction into what we know today as the Holy Bible.

That God's Word, the Bible, gives us what we need to guide us through troubled times there can be no doubt. Jesus Christ stated: "Your word is truth." (John 17: 17) He relied upon God's written Word as the source of his understanding. His followers likewise leaned heavily upon it for guidance. The apostle Paul said to Timothy: "From infancy you have known the holy writings, which are able to make you wise for salvation." He showed how valuable these holy writings were for a guide to our conduct when he added: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:15-17.

In a world filled with conflicting standards this Word of God will enable you to have your "perceptive powers trained to distinguish both right and wrong." (Heb. 5:14) No longer will you have to grope uncertainly for the right course. You will know it for a certainty. God's written Word will forewarn you of danger so that no educator, politician, author or false religious leader will ever "carry you off as his prey through the philosophy and empty deception according to the tradition of men." (Col. 2:8) God's revealed wisdom recorded by his faithful penmen will do for you what the psalmist said: "The very disclosure of your words gives light, making the inexperienced ones understand." —Ps. 119:130.

Moral Guide

The Bible clearly tells us what to do to avoid the moral sickness of today. In it we can find freedom from moral corruption and a release from bondage to the warped thinking of this immoral world.

As Jesus said, the Bible is "truth." Hence, we are assured that it gives us truth on moral issues. We will not be given many guides that confuse. No, the Bible speaks straightforwardly on the way a God-fearing man should go to attain moral integrity. No twisted or empty philosophy will you find in it to break down your morals. Instead, you will find positive,

clear and upbuilding counsel to help you attain moral soundness.

However, the Bible serves as a guide *only to those who apply its counsel!* The mere possession of a Bible is not enough. It is the studying and practicing of its fine moral principles that mold good behavior. As the Bible writer James states: "Faith without works is dead." (Jas. 2:26) Do you want the Bible to help you attain moral soundness? Then put it to work!

What happens when the Bible is put to work? For instance, in the all-important family circle, what can it do? Especially where children are concerned, how can use of the Bible make one's children any different from others? The answer here is that the Bible provides a clear guide on how best to raise children, so that a parent does not have to wonder what to do.

The Bible shows that young ones need guidance in morals. Why? Because "foolishness is tied up with the heart of a boy." (Prov. 22:15) A parent is thus warned to expect foolishness from children. So those who guide their lives by Bible principles know they must teach their children discipline and right habits. They will not be influenced wrongly by moderns who say that a child should do whatever he wants so as not to "stunt a genius." No, parents who apply God's wisdom will do as Proverbs 29:15 recommends: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame." How true with today's delinquent youth! Verse 17 of this Bible chapter adds: "Chastise your son and he will bring you rest and give much pleasure to your soul." That this discipline is love in action, God's Word makes plain: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) What an accurate guide for parents in raising children! How clear God's Word is that letting the young do whatever they please is not the right way! It is the wrong way, Satan's way, as the skyrocketing rate of juvenile immorality proves. Hence, by parents' putting the Bible to work in rearing children, they will be different. They will be trained in moral integrity, and when they grow up they will be a joy to their parents instead of a sorrow.

They will be different, too, in that the Bible will teach them respect for parents, for older persons and for law and order. The Bible teaches young ones: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother'; . . . 'that it may go well with you and you may endure a long time on the earth.'" (Eph. 6:1-3) When young ones are taught these fine principles from infancy, respect for parents and older persons, as well as for law and order, will prevail.

However, parents must also take note that they must put the Bible to work in their lives in that they must recognize the need for mercy, forgiveness and kindness in dealing with their children. The Bible's counsel in this regard is: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) How nicely the Bible balances out the responsibilities of parents and children! What a powerful influence for good it is when put to use in the home! The family united in the knowledge and practice of God's Word are thus assured of authoritative answers to the problems met in raising children, for those answers come from the highest authority on the subject, God.

Adult Behavior

Guidance for adults in their moral standards is just as plain in the Bible. Those taking in God's wisdom are not deluded by any approval or permission of today's loose

moral standards, for the authoritative declaration from God's Word warns: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men [homosexuals], nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6:9, 10) No 'beating about the bush' here! No weak, compromising reasoning like that of some religious leaders who say that 'adultery may not be so bad,' that 'homosexuality should not be considered a sin,' that it is 'all right for young persons to have sex relations if they plan to get married.' No, all such false reasoning originates with Satan the Devil, whereas God's sound guide for morality cannot be misunderstood. It leads one safely through the jungle of immorality engulfing humanity today.

Note, too, how Bible principles guide a person to a love for truth. Zechariah 8:16, 17 says: " 'Speak truthfully with one another. With truth and the judgment of peace do your judging in your gates. And calamity to one another do not you scheme up in your hearts, and do not love any false oath; for these are all things that I have hated,' is the utterance of Jehovah." No double-tongued, hypocritical dealing with others, but honesty and integrity are the Bible's ways, God's ways!

This holds true in business transactions also. The Bible standards are: "You must not commit injustice in judging, in measuring, in weighing. . . . You should prove to have accurate scales, accurate weights." (Lev. 19:35, 36) Businessmen guided by these principles will not cheat their customers. They will deal justly with their employees also, not holding back what is due them just to make extra profit. Where employees apply God's guidance, even the employers benefit, for Ephesians 6:5-8 counsels workers: "Be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, not by way of eyeservice as men pleasers, but as Christ's slaves, doing the will of God whole-souled." So honest workers will give a good, hard day's work to their employer, not trying to cheat him by doing as little as possible, but working as though it were being done for God. How often employers have expressed appreciation for Christian workers who apply Bible principles, for they can be trusted to do good work and not to cheat their employer either financially or where time is concerned.

Bible wisdom rules out "easy money" obtained through gambling, even though it may have been at a church bingo game! Ephesians 4:28 says: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." Gambling is just like stealing, since it takes something you did not work for and that the other person really does not want you to get. How many heartaches in family, business and religion would application of this Scriptural counsel solve! Where the Bible principle of working hard is adhered to, true religion does not have to beg or to employ gambling to cover expenses, but God blesses the honest work of each one so that the worker has something left over to give willingly, not under compulsion or by the immoral practice of gambling in church, or anywhere else for that matter.

Bible principles serve as a marvelous guide for those who are associated together to accomplish a godly work, especially when it comes to choosing men for responsible positions. What kind of men does the Christian organization look for as its overseers? Since it is doing God's work, it selects men according to the pattern set out in God's Word, and in so doing, it does not

fall into difficulty by choosing unprincipled men, as do worldly organizations interested in fast profit. What kind of men does the Bible say should be chosen for responsible positions? Exodus 18:21 tells us, and this sound counsel is being applied today in the Christian congregation: "Select out of all the people capable men, fearing God, trustworthy men, hating unjust profit; and you must set these over them as chiefs." This is why the Christian congregation today is such a haven for those who love what is right and who want to be among those who have good morals.

Such a Christian man works hard to apply Bible principles so as to "be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money." (1 Tim. 3:2, 3) What fine qualities for men to cultivate! How willingly others follow God-fearing men demonstrating such a moral way of life! And how trustworthy such men will be in the marriage arrangement! Never will wives have to worry about these men committing immorality. In turn, when wives are guided by similar principles in the Bible, their husbands have confidence in their moral integrity, making for a solid bond of trust between husband and wife. Such a marriage where both partners respect God's laws is bound to influence the children for good, acting as a powerful deterrent to delinquency.

Resist Demonic Influence

Nor will Satan and his demons be able to undermine your morality if you cling to God's Word and use it as your guide! But without the wisdom found in the Bible you would be at the mercy of those invisible foes. By using the Holy Scriptures, Jesus foiled the attempts of the Devil to undermine his morals. When tempted by Satan, Jesus relied upon God's Word, saying, "It is written." In this way he rejected the Devil's immoral suggestions. Finally, Jesus told him: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' " Was his defense effective? The Bible tells us: "Then the Devil left him."—Matt. 4:1-11.

To ward off demonic influence, the apostle Paul wrote: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight . . . against the wicked spirit forces in the heavenly places." Yes, by looking to God and his Word for sound guidance you will "be able to resist in the wicked day and . . . stand firm." You will also be able to "put away all moral badness and all deceitfulness and hypocrisy" so you can "grow to salvation."—Eph. 6:11-13; 1 Pet. 2:1, 2.

So with Jehovah God as your Pilot and his Word as your compass and rudder, your guide for moral integrity, you will no longer be "tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error." (Eph. 4:14) No, you will not be swept along with the restless seas of immoral mankind, but you will move confidently through these critical times.

However, more is needed than for individuals to maintain moral integrity in this immoral world. What we really need is the removal of the entire unrighteous system with its broken-down morals! But for that we must look to the kingdom of God.

Looking to the KINGDOM OF GOD

THE Holy Bible foretold, not only the moral breakdown of these critical times and how to conduct ourselves in the midst of it, but also the outcome of it all. Concerning "the last days" and the events, such as "the increasing of lawlessness," that would accompany such critical times, it says: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. . . . when you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur." —Luke 21:28-32.

So it is this very generation faced with this moral breakdown to which the inspired words apply: "The kingdom of God is near." That means deliverance is near for those who look to this heavenly government, the kingdom of God, for relief from these critical times. But what of all the immoral, dishonest, ungodly people who figure in this earth-wide moral breakdown? The Bible clearly shows that such persons are not in line to enter the heavenly kingdom as joint heirs of Jesus Christ: "What! Do you not know that unrighteous persons will not inherit God's kingdom?" —1 Cor. 6:9.

Moreover, Peter, an apostle of Jesus Christ, under divine inspiration assures us that, "certainly if God did not hold back from punishing the angels that sinned . . . and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come," he will likewise not hold back from punishing evildoers today, regardless of their station in life.—2 Pet. 2:4-6.

Facing all ungodly, immoral persons, then, is the fulfillment of what was foreshadowed by the global Flood and by the flaming destruction God brought upon Sodom and Gomorrah—that is, destruction of the wicked by God's kingdom! That kingdom will clear out all unrighteousness, for its King, Jesus Christ, hates lawlessness. (Heb. 1:9) And Jesus himself foretold that he "will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace."—Matt. 13:41, 42.

That means destruction of the wicked by God's kingdom. Also the worldly nations with their hopelessly corrupt politics and beastly, oppressive rule will be brought to their end. God's kingdom will triumph by crushing into annihilation all the Devil-controlled political systems of today, just as it was foretold in Bible prophecy: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other

people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

Great Babylon Is Destroyed!

But even before God's kingdom executes all the ungodly at "the war of the great day of God the Almighty," often called Armageddon, God brings about the end of "Babylon the Great." This is the symbolic term used in the Holy Bible for the vast religious world empire that the Devil has built up, the world empire of false religion. Since it was from ancient Babylon that false religion spread over the entire earth, Great Babylon fittingly represents a religious world empire of today, the false religions in Christendom and Heathendom, which share such great blame for the moral breakdown afflicting mankind. These religions, especially those that profess to be Christian, should have taught the people to live by the Word of God, but they have failed to impart moral power to their parishioners and churchgoers. That fact alone spotlights their falsity! In fact, in the name of religion, all kinds of hideous crimes have been committed. Great has been the oppression when the clergy have worked hand in hand with corrupt politicians to domineer over the people, to bless their wars and to use the sword of the State to hold sway over the people. Hence, the Bible shows that the sins of Great Babylon "have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 16:14, 16; 18:2-5.

How will God execute judgment against this world empire of false religion? Soon now he will cause "the kings of the earth," the political rulers with whom Great Babylon has committed spiritual fornication, to turn against her, against her clergy, priests and religious orders, devastating her. (Rev. 17:15-18) Not that most political rulers would themselves naturally turn against Great Babylon, but "God put it into their hearts to carry out his thought." So God really brings about the destruction of Great Babylon, this vast religious empire built up upon Babylonish paganism.

What of the "peoples and crowds" who are still affiliated with Great Babylon's churches and religious organizations? If they are still adhering to these false religions when God destroys Great Babylon, then, as God declares, they must "share with her in her sins." That means destruction by God's kingdom.—Rev. 17:15.

Devil and Demons Put Out of Way

After the end of Great Babylon, its supporters and all the immoral, ungodly persons, and the end of the corrupt political systems at Armageddon, then what? The earth will be cleansed of all unrighteousness, but what about the Devil and the demon angels who have been prime agents in the moral breakdown, driving men into all manner of dishonesty, degradation and violence? Yes, what about "the original serpent, the one called Devil and Satan," who has misled "the entire inhabited earth"?

The Devil and his demons will have proved unable to help the political powers and all the morally bankrupt people they have deceived. These nations and ungodly people will have perished. The Devil will not have been able to save the religious leaders of Great Babylon nor any who have failed to flee from captivity to the Devil's religious world empire. Thus the Devil will see the destruction of his entire visible, earthly organization by God's kingdom.

With the war of Armageddon ended, it means the close of "the last days," the beginning of which was marked by the Kingdom's birth, followed by war in heaven.

That war was lost by the Devil, who was hurled down to the vicinity of the earth; but now, with the Devil's visible organization wiped out and only the servants of Jehovah God remaining on the earth, the Devil will not be left on the loose to stir up trouble. For the time has come for the millennial reign of God's dear Son, his King, called in the Bible "King of kings." The Devil must be put out of operation, that he may not cause more "woe" during the peaceful reign of Jesus Christ.

How the Devil and demons are dealt with is foretold at Revelation 20:1-3: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss."

This angel who binds and abysses the Devil is the same one who waged war against the Devil and who won the war in heaven, namely, Michael the archangel, Jesus Christ as King. He will bind and abyss not only the Devil but also all the wicked spirits, the demon angels. In the abyss, the Devil and the demons will be in a state of death, having no more the ability to mislead nations and stir up violence. A devil-free new order of things under God's kingdom will begin.

A Righteous New Order

What glorious prospects for lovers of righteousness, for those who look to God's kingdom! Those who have lived by God's righteous commandments and who have put his kingdom first will be blessed with freedom from violence and war and have everlasting life to enjoy such peaceful conditions. Concerning the reign of Jesus Christ, the Son of David, it is written: "To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite."—Isa. 9:7.

No more unrighteousness, because concerning God's Son it is written: "For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." (1 John 3:8) So devilish works will be broken up. It will be safe for women in any part of the earth. No one will meet up with thieves, thugs, men of violence and sexual degenerates. No need even for policemen, nor for jails, handcuffs, nightsticks, safes, locks and keys. Nor will a single lie detector machine ever be needed, for "all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death." (Rev. 21:8) Never, never more a moral breakdown! "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it." —Prov. 2:21.

On earth under the Kingdom's rule there will be paradise conditions, such longed-for conditions as those mentioned at Psalm 85:10, 11: "As for loving-kindness and trueness, they have met each other; righteousness and peace—they have kissed each other. Trueness itself will sprout out of the very earth, and righteousness itself will look down from the very heavens."

Yes, it will be a new order of a "new heavens and a new earth." And "in these righteousness is to dwell." (2 Pet. 3:13) What a grand prospect! And such righteousness will dwell to all time. Instead of a moral breakdown everywhere, it will be moral uprightness everywhere.

If you truly appreciate the *meaning* of the present critical times foretold in Bible prophecy, then you can rejoice because you know that "the kingdom of God is near," and you will begin to live for that righteous new order now.

PROVE YOUR LOVE of Righteousness

HONEST-HEARTED persons are dismayed by the world's moral breakdown. They long for righteousness instead of wickedness. How encouraging it is, then, to have learned what God's remedy is: the destruction of wickedness in our day and the ushering in of the righteous rule of His kingdom over a paradise earth!

Are you among those who are disgusted with the prevalence of immorality? Do you, too, long for righteous conditions? Do you want to live forever in God's new order, free from all wickedness? If so, you will be keenly interested in knowing what God's standards of morality are.

However, knowing what God's standards are is not enough by itself. They must be adhered to now if you want to please God and come in line for his blessings. A housewife can know about cooking from a cookbook, but if she never puts this knowledge to work, she could hardly call herself a cook. The same principle applies in pleasing God. Knowledge of his standards is vital, it is true, but those standards must be put to use in your daily living. Jesus showed action was needed when he stated: "He that exercises faith in me, that one also will do the works that I do. . . . If you love me, you will observe my commandments."—John 14:12, 15.

This is where the real test comes. Will you deplore unrighteousness, yet not bring your own course of life into harmony with God's standards? Will you just talk about what is right or will you live it? You have God's written Word as the sound guide for your moral integrity. It enables you to know for a certainty what is right and what is wrong. It clearly tells you what you must do to receive God's favor. But when you learn these truths, will you perform them?

Do not be like one group of people mentioned in the Bible. Yes, they took in knowledge, but that is all they did! Note what the Word of God says of these persons: "They will . . . sit before you as my people; and they will certainly hear your words but these they will not do, for with their mouth they are expressing lustful desires and after their unjust gain is where their heart is going. And, look! you are to them like a song of sensuous loves, like one with a pretty voice and playing a stringed instrument well. And they will certainly hear your words, but there are none doing them." (Ezek. 33:31, 32) No, do not be like those people. Do not learn what is bad but then refuse to do what is good. Prove your love of righteousness by learning what is right and then by doing it.

Take a lesson from a man spoken of favorably in the Bible, the patriarch Noah. When Jesus Christ foretold our critical times and showed they would mark "the time of the end," he said we should learn a lesson from a similar time in world history, the time in which Noah lived. (Matt. 24:37) Of Noah's days the Bible says: "The badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. . . . and the earth became filled with violence." (Gen. 6:5, 11) As a result, God decreed that world's destruction. But what of Noah and his family? The Bible

answers: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God."—Gen. 6:9.

Noah knew what was right and hated the disgusting immorality of his day. But he did more than know about it and talk about it. The Bible says he *"proved himself faultless."* He proved his love for righteousness by doing something about it. What did he do? We are told that "Noah walked with the true God." He walked in God's ways. When God told him to do certain things, he did them. Genesis 6:22 says of Noah: "And Noah proceeded to do according to all that God had commanded him. *He did just so."*

Do you want to survive an end of a wicked system of things, as Noah did? Do you want life in God's wonderful new order? If so, then you, too, must do *"just so."* Do not stop learning about God after finding out why there is a moral breakdown and what God is going to do about it. Keep on learning and keep on doing. Jesus urged: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) Note this combination requirement. You must pursue the knowledge of God's kingdom as found in his Word, but you must also seek God's righteousness. You must learn of his standards of morality and then mold your life in harmony with them.

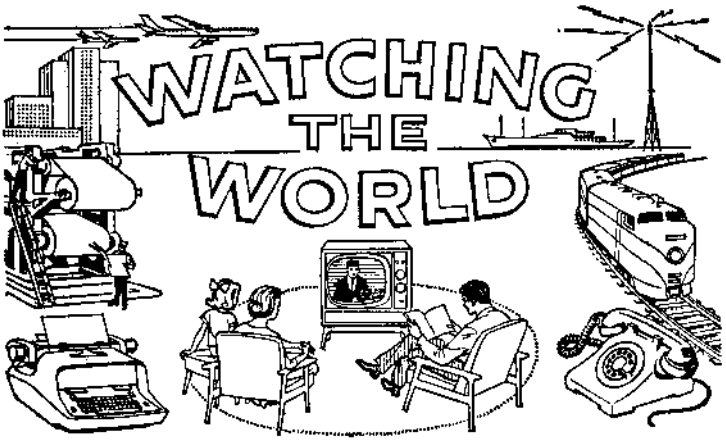
You can do it. Never feel it is beyond you, regardless of what your past course of action has been. God, through his almighty power, will help you if you sincerely want to do his will. Jesus encouragingly said: "With God all things are possible." —Matt. 19:26.

God's Word also enlightens you as to the world system of false religion, symbolically called Babylon the Great, which has so miserably failed to instruct men in righteousness. So when you read in God's Word, "Get out of her, my people" (Rev. 18:4), you should quickly respond. Cut the ties that bind you to any religion that is not in full harmony with God's Word.

Is that all? No, for you also need to associate with others who fully accept God's Word as the guide for their lives, as Jehovah's witnesses throughout the world do. These servants of God devote their energies to helping their neighbors learn of God's ways. They would be happy to help you do so. The next time Jehovah's witnesses call at your home why not ask them to demonstrate to you how you can get the most out of your Bible reading? They will do this free of charge. Or feel free to write the *Awake!* magazine and ask that a minister visit you to assist you in the home use of your Bible. Also, you will find a warm welcome awaiting you at any Kingdom Hall of Jehovah's witnesses, one of which may be located in your vicinity. There you can contact qualified ministers to arrange Bible discussions in your home.

Step by step grow in the knowledge and practice of God's standards with those who love righteousness. Do not try to 'go it alone,' for it is not possible to combat Satan, his demons and his entire immoral world by yourself. You need the assistance that God provides today through his Word, his holy spirit, and through the faithful servants he uses to dispense accurate knowledge of Himself.

So prove your love of righteousness by doing God's will. Then you can look forward to the time when God wipes out immorality and when all who are living will delight in that righteous new order. Yes, "hope in Jehovah and keep his way," and then, "when the wicked ones are cut off, you will see it." After that, "the righteous themselves will possess the earth, and they will reside forever upon it," and "they will indeed find their exquisite delight in the abundance of peace." This can be your happy lot if you prove your love of righteousness now.—Ps. 37:34, 29, 11.



"No Moral Sense"

◈ Japan reports an increase in the number of hit-and-run traffic accidents. Last year there were 23,406 cases, in which 527 persons were killed and 12,000 injured. This was a 14.2-percent increase over the previous year and shows, said the newspaper *Asahi Shimbun*, "no moral sense whatever."

Lack of Natural Affection

◈ Twenty children in Ontario, Canada, died last year because of mistreatment by their parents, reports Dr. H. B. Cotnam, the province's supervising coroner. For every death reported, he added that at least a hundred other cases of injury through parental mistreatment were never disclosed. In one case that Dr. Cotnam cited, the mother punished her daughter by making the child stand in a corner while the mother poured a shakerful of pepper down her throat. The little girl began coughing and died before her mother's eyes.

In Toronto, Ontario, an increasing problem is total rejection of daughters by families as soon as the daughters reach the age of sixteen. Mary Lugsdin, executive director of the Big Sister Association, said these rejections occur throughout the economic strata, not being confined to slum families. "It is extremely difficult for those of us who come from good homes," she said, "to imagine that families could totally reject their children."

Divorce Rate Still Rising

◈ New Zealand's divorce rate has increased for the fourth successive year. Last year the rise was 8.5 percent, the Department of Statistics revealed. As to the grounds for divorce, adultery has shown the largest proportionate increase since 1953.

Immoral but Not Illegal

◈ In Sacramento, California, Assistant District Attorney Robert Puglia said no charges would be filed against a 64-member wife-swapping club, consisting largely of "white-collar executives in their 20's." The prosecutor asserted that swapping of spouses for temporary pleasure is not a crime, since the participants are adults who consent. This may not be a crime by human laws, but it is by God's law.

Sex Initiation Refused

◈ A 12-year-old girl in Toronto, Canada, refused to join a "nonvirgin" teen-age club, saying she would have no part in a sex initiation. She was then attacked and knocked down by the five girl members of the club. The four boys to whom she was to submit to become a member then kicked the girl while she was on the ground. Police reported the nine "nonvirgin" club members were twelve to fifteen years of age.

Meanwhile, in the United States, Dr. L. T. Woodward reports that the boys and girls who belong to nonvirgin clubs usually come from middle and upper classes. The clubs, says the doctor, perpetrate "orgiastic acts of a sort once thought only to exist during the days of ancient Rome."

Same Problem in Communist Lands

◈ At an international conference in England regarding juvenile sexual immorality, delegates from Iron Curtain countries reported that their sex problems are much the same as elsewhere. A Sofia, Bulgaria, newspaper, in fact, writes of young hooligans: "Most frequently they have calypso hairdos, cowboy trousers and floppy multicolored shirts. With them go girls with fluffed hair and umbrella-shaped skirts.... These young [hooligans] are empty. In their hearts is nothing but longing for pleasure—twisted dances, alcohol, women and a desire to realize their immature virility."

Sex to Sell Religion

◈ To increase church attendance cleric Vernon Mitchell of St. Philip's Church in Norbury, Surrey, England, began putting attractive women on display. During the clergyman's sermon a photographer takes pictures of a model who devotes herself to sharing her voluptuous figure with the congregation. "Every Sunday I'll preach on a different subject," said the clergyman, "and we'll have a model and a photographer in attendance for the purpose of publicity."

Clerical Defrauders

◈ D. Ward Nichols, suspended bishop in the African Methodist Episcopal Church, has been convicted on charges of embezzling $100,000 from church funds. And in South Korea a pastor of a Presby-

terian church in Pusan has been arrested on charges of fraud. He lied to his church members that he got government permission to establish an emigration agency to send a hundred families to Paraguay, then collected large sums of money from thirteen families.

School Terrorized

◈ At a big school in Manila, a teen-age hoodlum with a real machine gun entered the auditorium during an assembly, horrifying the audience. Nothing was done about it, the school authorities not even saying anything. "The son's father," explained the Philippine's *Weekly Graphic*, "is a well known political bigwig."

Vandalism Increasing

◈ In July the New York Telephone Company said that vandalism cost the company $4,000,000 last year in repairs alone. And in Dallas, Texas, school superintendent W. T. White reported the highest rate of vandalism in school history. "Reports from other school districts across the country," said Dr. White, "show that vandalism is up everywhere."

Youngsters' Obscene Words

◈ School officials in South Korea are trying to get rid of about 1,170 slang words used by schoolboys. They report that some of the words would put grown men to shame. Says Professor Lee Soong-Ryung, "It is a big social problem which we cannot overlook."

Modern Sodom and Gomorrah

◈ In one of the most far-reaching studies of homosexuality, the Committee on Public Health of the New York Academy reports "an impression that at the present time the practice of homosexuality is increasing." Though the study made clear that homosexuality is indeed "an illness," homosexuals, it said, are proud, even arguing that their unnatural practice is "not just an acceptable way of life but rather a desirable, noble, preferable way of life." The Committee's findings indicated that homosexuals were "playing a large role in transmitting" venereal disease.

Laws Against Sodomy Opposed

◈ On June 22, in Jerusalem, Justice Haim Cohn expressed sharp criticism of Israeli law that makes unnatural sexual intercourse with a woman and homosexuality crimes. The judge, in dismissing an appeal by a 30-year-old man convicted on the charge of having had "carnal knowledge of a woman against the order of nature," said the present law was "a legacy of times past and has no place in the laws of a modern state." But God's law against sodomy never goes out of date.

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OCTOBER 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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A Need for SOLITUDE

"I'VE never been alone in my life," said a young married woman. "Oh—I've been alone in the apartment when Bill was at work, before young Bill came. But there was always housework to do, always somebody barging in for coffee. And a radio going—just as there was at home, with my brothers and sisters. Someday I'd love to go to a motel, all by myself, and park my car—and just sit there, all afternoon—and go to sleep by myself when I felt tired—and wake up with nobody there but me." This woman was twenty-six years old, lovely and intelligent, yet as far as she could remember she had never been alone, not even for a single hour. Imagine living for twenty-six years and never really owning or having sixty minutes all to oneself! Still hers is not an isolated case. Not having time for oneself is a common complaint of this generation.

A mother of five children, returning from a weekend in the country, remarked: "Every so often I just have to get away and be by myself." A man, pointing to a corner room of a five-room house, said: "That's mine. I lock myself in there when I want to be alone." A poor woman living in a tenement stated: "I throw my apron over my head when I want solitude; it is all that I can get." There is nothing peculiar about these people. They are revealing a basic need that is so often neglected—the need for solitude, the need for being alone.

A life without moments of solitude is like a family that is never alone, but that entertains and conducts parties morning, noon and night, seven days a week. Company is a good thing every now and then, but there is a time when it is necessary to shut the door. Yet even that is no guarantee of being alone nowadays. A simple push of a doorbell and, presto, the world that was just shut out is in again. A turn of a switch and the radio shouts its presence; turn another knob and you not only hear it but see it through television.

Life is crowded. It moves fast and furiously, and man needs time to evaluate the events that flash by. Solitude furnishes a refreshing letup to mental powers cluttered with daily cares. It allows a person time to catch up, to see where he has been, what he is doing and where he is going. It provides the mind moments for necessary reflection.

To the Christian, interludes of solitude are no indication of selfish individualism. Rather, they provide opportunities for dedicated men to better fit themselves to take

the message of God to the multitudes. Therefore, it is not surprising to read in the Bible that Jesus Christ withdrew to the wilderness for forty days and forty nights before launching into his ministerial career. Often during his ministry he sought solitude as a relief from the crowds. In the mountains and the gardens he prayed.—Luke 4:42; 6:12; 22:39-41.

There are many examples in the Bible of godly men who sought solitude at times. Jehovah first spoke to Moses in the lonely recesses of Mount Horeb and then he used him to lead Israel. Jehovah spoke to Elijah in a mountain cave. John the Baptist resorted to the desert wilderness near the Jordan River. These men knew the need for solitude and used it to their advantage and to the glory of God.

The modern world is far more confused and clamorous than the world of such prophets of God. Therefore, there is not less but more need for those who are to speak God's words to learn the meaning of deliberate withdrawal from time to time. They may not have to go for long periods into a physical wilderness, as did John and Jesus, but they do need to create in the midst of a crowded life spaces for reflection, for some private thinking in solitude.

A good use of solitude is to count our blessings. Not stopping for reflection may develop in one an unappreciative heart, a hardened attitude toward life. Being alone affords one the opportunity to open his heart to appreciations never attained in rushing crowds. Away from men we often see their worth, and can appreciate the need for one another. And we will recall this when we are again among them. The psalmist David produced some of his loveliest psalms in solitude, psalms of gratitude.

Silence has a purging and a restoring power. In solitude man can see himself as he really is. He can sense his own weakness and grasp in part the majesty of God. Silence tends to wash away bitterness in a mind trained to apply Christian principles. A sweet peace often follows, with health and strength as a result.

In solitude, especially if you are out in the open beholding the wonders of creation and listening to its soothing rhythms, your body relaxes. It is a health-giving experience. When the silence of solitude goes to work on it, a mind cluttered with telephone calls, appointments and demanding schedules soon begins to wash out the confusion and the nonessentials of life.

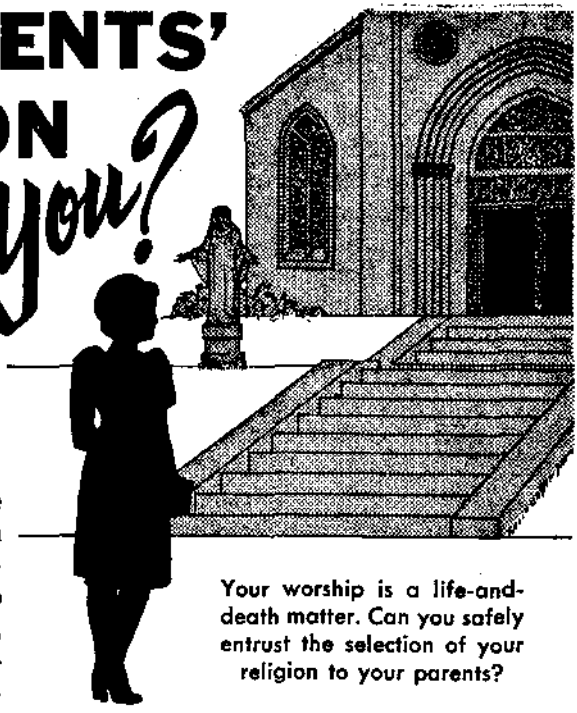
Opportunities to be alone and undisturbed are no longer easy to find. Offices are noisy with typewriters banging away. There are laughter and chatter. The suburbs are alive with the sounds of the power lawn mower, the automobile and the airplane. Homes are pressed closer together, and they are not soundproof. Today opportunities for solitude have to be made. They do not come naturally.

People have grown so accustomed to the clamor of human activity that they accept it as inescapable. In fact, many have come to regard thoughtful solitude as unnatural. When left alone at home they surround themselves with magazines, novels, radios, televisions and what have you. But to enjoy the sunset for more than five minutes leaves them with a sense of guilt. They consider that idling away their time.

The Bible, on the other hand, reminds us that beyond this frenzied world with its telephones, sleeping pills and crises lies more, much more for man to know. There is God, his purposes, and a peace that passes all understanding. A mind fortified with a knowledge of God will find solitude for meditating on these truths a sheer pleasure. A basic need of man is thus fulfilled.

Is YOUR PARENTS' RELIGION for You?

A MIDDLE-AGED lady smiled at the minister of Jehovah's witnesses who had called at her door and stated matter-of-factly: "You know, I am a Catholic. My parents and grandparents were Catholics, and so it is my wish to remain one until the day of my death."



Your worship is a life-and-death matter. Can you safely entrust the selection of your religion to your parents?

The sentiments expressed by this sincere person are not confined to Catholics. In fact, the majority of persons of other denominations in Christendom firmly hold to the religion of their parents. In addition, millions of Buddhists, Hindus and members of other non-Christian faiths steadfastly support their parents' beliefs, many even considering it a sin against their ancestors to change their religion.

Are these hundreds of millions of people right? Is it wrong to change from the religion of your parents? On the other hand, is it necessary for all to leave their parents' religion and take up a different belief? What is the well-balanced and Scriptural view? We would like to invite you to reason with us from the Holy Bible on the subject for a few minutes.

Obedience to What Extent?

In our times, when many children are "disobedient to parents, unthankful, disloyal," it is a pleasure to meet those who have a healthy respect for their parents. (2 Tim. 3:2) The Bible, in fact, specifically commands such respect when it says, at Ephesians 6:1, 2: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother.' " That this command is not limited merely to underage children is shown by Proverbs 23:22: "Listen to your father who caused your birth, and do not despise your mother just because she has grown old."

However, does this mean that a person is obligated to follow everything his parents believe in, regardless of whether the beliefs are right or wrong? No, this could not be the correct understanding, since the scripture quoted above says: "Be obedient to your parents *in union with the Lord.*" What does this mean? It means that we can safely obey our parents in all things only if they are in complete harmony with the true God and all his teachings as found in the Bible. If they are not thus "in union with the Lord," then, of course, God would not require us to follow them in a course out of harmony with him.

To prove further that the obedience referred to here is conditional, let us read on

in the same chapter of Ephesians, verses five and six. Here the Bible writer is talking to slaves or employees and he urges them: "Be obedient to those who are your masters in a fleshly sense." Does this mean that such employees must give their masters unquestioning obedience, regardless of right or wrong? Obviously not, for the writer goes on to say that this should be done "as to the Christ, . . . doing the will of God whole-souled." An employee could not follow his master's bidding in wrongdoing and at the same time be doing God's will. Thus the obedience is relative, taking into consideration God's will and the Bible-trained conscience of the individual.

Applying the same reasoning to our discussion, it follows logically that, if one's parents do not practice true worship, it would be improper to imitate them as far as the matter of worship is concerned. That is why, instead of criticizing those in his day who had left their parents' religion, the apostle Peter spoke approvingly of them, saying: "You were delivered from your fruitless form of conduct received by tradition from your forefathers." (1 Pet. 1:18) The ancestors referred to by Peter claimed to worship God and kept Jewish traditions meticulously; yet it was necessary for sincere Jews to change their religion and leave behind such family traditions in order to embrace Christianity.

When Parents Are God-fearing

Let us pursue this matter a little farther and consider the position of a person whose parents are God-fearing and have the true religion of the Bible. Even in this case it does not mean he must follow his parents blindly or unquestioningly. It may be true that they have the right religion, but still his obedience to them must be based on sound reasoning and a clear understanding. Blindly following anyone is dangerous, even if that person is right, since the one following has no sound basis for his faith and can easily be stumbled when problems arise or when his beliefs are questioned.

Going back for a moment to Ephesians chapter 6, let us take a look at verse four. Speaking now to parents, the writer says: "You, fathers, . . . go on bringing them up in the discipline and authoritative advice of Jehovah." To do this, more than mere blind submissiveness must be instilled in the child's mind. Parents must teach their children God's Word, helping them to reason on its basic teachings and fine principles.

In addition, Peter says that as a Christian you must be "always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) How could a person do this if he were just following his parents without question? He could not. Hence the Scriptural advice is to "make sure of all things; hold fast to what is fine."—1 Thess. 5:21.

Just as with those taking the lead in true worship, children should have this view of the religion of their parents: "As you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Yes, it is the right *faith* and *conduct* of God-fearing parents that should be imitated. Incidentally, think of the weighty responsibility this puts on parents who do have the true faith, to continue in it, maintain good conduct and inculcate it in their children!

Some Bible Examples

It follows, therefore, that, if parents are not in harmony with the truth found in God's Word or are not exemplifying right conduct in certain respects, their works should not be imitated. We have many examples in the Bible of those who refused

to follow the religion of their parents and yet were blessed for this by God. Even the very first human parents, Adam and Eve, set a poor example for their sons Cain, Abel and Seth to follow. Abel chose not to go along with their apostate course and, because of this, he is mentioned in the Bible with approval and will get from God the reward of resurrection and opportunities of life. If they had been your father and mother, would you have followed Adam and Eve's course unquestioningly, or would you have made your own decision, as Abel did?—Heb. 11:4.

Abraham is called "the father of all those having faith" and so is one whose example we could well copy. (Rom. 4:11) However, did you know that this man did not follow the religion of his father Terah? Terah was a worshiper of Babylonish false gods, but Abraham worshiped Jehovah. Some years after the Israelites entered the land of Canaan, their leader Joshua drew attention to this fact regarding their common forefather by saying: "It was on the other side of the River that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods." Then, encouraging them to leave behind these false gods, he continued: "Remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah. Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers . . . served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah." Obviously, it would not have been right for the Israelites to hold to the religion of any pagan forefathers at that time. —Josh. 24:2, 14, 15.

We have other examples too, such as Jonathan, who refused to join his father Saul in a hate campaign against God's servant David. (1 Sam. 23:16-18) King Hezekiah of Judah spoke of his predecessors in this way: "Our fathers have acted unfaithfully and have done what was bad in the eyes of Jehovah our God, so that they left him." (2 Chron. 29:6) He then took a course opposite to his parents and instituted vigorous religious reforms in the land.

Did you realize too that every one of the twelve apostles of Jesus Christ left his parents' religion, which was Judaism, to become a Christian? The apostle Paul is the most outstanding example of this, since, while following the religion of his parents, he violently persecuted true Christians, sincerely believing he was right. However, when shown the wrongness of his course, he gladly changed religions. Would you have done the same, or would you have stuck to the religion into which you were born?—Phil. 3:4-7.

Some, however, insisted on following the course of their fathers even though they knew their parents did not have God's approval. Rehoboam, the son of Solomon, is an apt illustration of this. Instead of making reforms in Israel and rejecting the bad example set by his father in his later years, he told the people he would continue his father's policies as to rulership. Listen to his words: "And now my father, for his part, loaded upon you a heavy yoke; but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges." Because of this, Rehoboam lost God's favor and ten out of twelve tribes rebelled against him, thus dividing the nation. Certainly we would not want to make the same mistake Rehoboam did because of rigidly holding to our parents' teachings!—1 Ki. 12:11.

Individual Decision Required

Of course, it would not be difficult to determine whether you should follow your parents' way of worship if they were flagrantly practicing evil, such as several of the examples just mentioned. However, your parents may be sincere, devoted people who live clean lives and attend religious ceremonies regularly. How is it possible then to be sure that your parents have the right religion approved by God? The only way is to make an objective study of God's Word the Bible and compare your parents' religion with it.

First of all, it will help you much if you will realize that sincerity or good motives alone do not make a person right. Remember how Saul, who became the apostle Paul, sincerely thought he was right in persecuting the early Christians. Your parents may sincerely believe they have the truth and you also may strongly feel as they do; however, unless you can prove the correctness of those beliefs from the Scriptures, no amount of religious fervor or sincerity will make them right. In fact, misguided religious zeal has often led to fanaticism and has closed men's minds to any other teachings, which is extremely dangerous.

The fact that you have read this article up to this point shows that you have an inquiring and a reasoning mind. This being so, you will be happy to do the same as certain men and women did in the Macedonian town of Beroea when the apostle Paul preached Christianity to them. They did not go to extremes. They neither rejected Paul's message because it was new and different from their own religion, nor did they gullibly swallow every word Paul said to them. They listened carefully with an open mind. In fact, Acts 17:11 says that "they received the word with the greatest eagerness of mind." Then the record shows that they went to "carefully examining the Scriptures daily as to whether these things were so." Yes, this is the correct way to approach the subject of religion, with an open, unprejudiced mind, yet with proper care, proving everything by Scripture.

Have you made such an examination of your parents' religion? Are you familiar with God's Word the Bible? Can you be sure that your parents have the right religion, and, if so, can you prove it to others? If your answer to these questions is No, we would like to urge you to read and study the Bible and find out what the true religion is. Any of Jehovah's witnesses in your area will be glad to assist you in your Bible research if you so desire and will be happy to answer any questions you may have.

Thus, whether your parents have the right religion or not, an accurate knowledge of Bible doctrines is vitally needed. Then you will be well qualified to make the right choice of religion and to stand with approval before the God of truth, Jehovah.

HOW SAFE ARE THOSE tranquilizers?

Sales of tranquilizers have sky-rocketed in recent years, and at the same time there has been considerable intensive study of what, if any, undesirable side effects they may have. For the most part, medical researchers have felt that they were invaluable in treating mental patients, and that the side effects were minimal. Recently, however, it was reported that one-third of those who had received tranquilizing drugs for prolonged periods were found to have liver abnormalities, and it is reported that the United States Food and Drug Administration had ordered that two tranquilizers be taken off the market, for reasons of safety.

You Can Improve Your Power of Concentration

WHEN you sit in an easy chair with the intention of studying some material that is heavy in thought content, do you find that your mind persists in drifting to other things? Do you suddenly remember that you must make a note about something you want to do tomorrow? Do you get up to make a telephone call, sharpen your pencil, get something to eat or do any number of other things that come to your mind while you are studying? Or, after you have read a few pages, do you fall asleep? If this has been your experience, you need to improve your power of concentration.

Concentration is the act of controlling your attention by focusing your mind upon one thing, which might be a talk, a book or a problem. It entails the elimination of all mental images foreign to your train of thought. For many people this is very difficult to do; yet they can achieve this ability by knowing what would help them to concentrate.

Importance of Interest

Concentration comes naturally and without effort when you are intensely interested in what you are listening to or studying. Your mind does not wander. You do not mechanically read page after page without getting the sense of what is written. Think of the times you have read gripping novels or something about a favorite hobby. Did you have trouble in concentrating? On the contrary, you were oblivious to all else. Noises and other disturbances did not bother you. Even if you were asked to do something, your response probably was little more than a grunt, with the request quickly forgotten. In view of the fact that you have no trouble in concentrating on material that deeply interests you, you need to stimulate interest in the things on which you have trouble in concentrating.

Chances are there are many things in which you have never cultivated an interest. If you had to study about them, lack of interest would cause your mind to wander to other things. But by exercising a determination to cultivate an interest in them, you would be able to keep your mind focused. There is nothing within your ability to understand in which you cannot develop a powerful interest if you really want to. What helps you to do this is looking for an interesting viewpoint of the subject.

Something as commonplace as a simple stone can be made an object of intense interest. Its composition, its formation, its

atomic structure or how it got where you found it can make the stone a source of interest. So with other subjects. Look for an interesting viewpoint, or perhaps the answer to a question you have about it. This helps you to cultivate interest, and then concentration comes naturally.

Oftentimes if you make believe that you have interest in a subject the mind will open up sufficiently for you to become genuinely interested. Writers use this method of creating interest when they receive assignments to write on subjects that had not previously appealed to them. Self-generated interest can get you more deeply involved in the subject so that a real interest develops. Concentration is then no problem. Looking at the subject from different viewpoints, arguing with yourself about it and thinking about it will all help to raise your interest level.

Other Aids to Concentration

In addition to cultivating interest, there are a number of things that can be done to help focus your mind on a subject and to keep it there. A position that suggests work is much better for concentration than one that suggests a feeling of laziness. Sit erect at a desk or table where you are accustomed to working. Trying to study while lying on a bed or sitting in an easy chair is not conducive to concentration, because the mind associates such positions with relaxation, not work. The tendency to become drowsy is greater in those positions. Some persons like to study in the evening dressed in their pajamas, but this too may be unwise. Putting on pajamas is the customary preliminary for going to bed. It conditions you for sleep. Instead of being able to focus your attention on your study material, you may fall asleep over it.

When you begin studying be determined to resist the temptation to look up when there is a noise or when someone enters the room. Letting such things distract you interferes with your concentration. Since noises can make concentration on meaty reading matter difficult, it is best to study in quiet surroundings. Although some persons like to have a radio on when they study, you will find concentration easier with it off.

By establishing the habit of promptly focusing your mind on your study material, you will find that concentration will come easier for you than if you dawdled over trifling preliminaries that give you excuses for putting off your studying. Once you get started do not permit thoughts of other things you could do to enter your mind and interrupt your thinking. Put off making phone calls, getting something to eat, and so forth, until your study period is over. Resist the temptation to do anything but study during the period you set aside for that purpose.

Setting goals is a practice that greatly aids concentration. A long-term goal stimulates you to apply your mental energies to achieve it. Without the goal you would lack an incentive that stimulates intense interest and the ability to concentrate. If you casually read a book or even a magazine article that has material that challenges your thinking, you will have a much more difficult time keeping your mind on it without a goal than if you read the material with a goal in mind. For example, you will find it far easier to concentrate on an article that explains a difficult passage in the Bible when you are seeking the answer to a question someone has asked you than if you read it casually with no objective in mind. Your goal will be finding the answer to the question, and that is an incentive to concentration on the material.

Short-term goals also are aids to concentration. They result from breaking up a long-term goal into shorter and more manageable ones. This holds true with the studying of a single book or even a magazine article. Take an overall look at the book or article, noting its principal features, which, in the case of a book, would be its chapter headings. After noting how the chapters support the subject, set to work on short goals by studying the details in the chapters and between subheadings. Fit the details into the overall objective of the book or article. This active thinking on the material will help you to keep your mind on it.

Note-taking is a valuable aid to concentration. It is a definite response to what you are reading, and, therefore, helps you to keep your attention focused on the material. When wrestling with a problem or preparing a talk or doing some other form of creative thinking, you can improve your concentration by taking a piece of paper and a pencil and writing down key thoughts as they come to your mind. You will find that, as you think on a subject, the ideas you write down tend to bring to mind associated thoughts or information stored away in your mind. As note-taking aids you to concentrate when studying written material, so it helps you to concentrate when listening to someone give a talk.

There is often greater difficulty in concentrating on the spoken word than on the written word, for the simple reason that you think much faster than a person speaks. Because the brain goes at high speed, it is tempted to take excursions while a speaker is speaking at a relatively slow speed. The excursions soon destroy your concentration on the talk by causing you to lose its coherence. Of course, a speaker that fails to give a coherent talk is partially responsible for the difficulty. He is obligated to help his audience concentrate by developing his talk logically and coherently.

An illustration of how you can keep your mind focused on a talk is the fable about the turtle and the rabbit that ran a race. The turtle won because the speedy rabbit fell asleep. Your mind is like the fast-moving rabbit, and the speaker is like the plodding turtle. Unless you keep your mind centered on what the speaker says, your mind will take too many excursions and fall asleep. When the speaker concludes, you will not know what he said. You need to use up your mental speed in a constructive manner.

As the speaker moves along the course of his talk like the fabled turtle, your mind, like the fast rabbit, should use up its excess speed by circling what the speaker says, viewing it from different angles. It should run ahead and try to determine the path the talk appears to be taking, and then it should run back and examine the path over which it has traveled. Concentration on the talk can be greatly improved by using the mind's superior speed in this manner. It will be so busy thinking about what is being said that there will be no inclination to take excursions into unrelated fields of thought, provided that the speaker is giving a coherent talk.

Familiarity Impedes Concentration

When your interest is sparked in something new, you have little difficulty focusing your attention on it. For example, persons whose interest in the Bible is kindled by the amazing promises God has made of a new era of peace have no difficulty in concentrating on Bible study articles and books that bring truths to their attention that are startlingly new to them. In many instances their initial enthusiasm sparks such intense interest that they can concentrate on this material for hours at a time with no difficulty. As familiarity with

the information grows, however, concentration can become more difficult because the element of newness is no longer there to hold the attention. The mind tends to wander.

Realization of the value and importance of the material you are studying can help to maintain the level of interest necessary to overcome the dulling influence of familiarity. Thinking of ways you can use the information also helps you to concentrate. Here is where having long-term and short-term goals are important. In the case of our illustration about Bible study, an article that contains no new material will not cause a person's mind to wander if he regards it as valuable review material for helping him to achieve the goal of being an effective teacher of God's Word of truth. Oftentimes familiar material is presented from a new viewpoint that makes it fresh, and if the reader thinks from this viewpoint while he studies the material, his familiarity with the information will not dull his interest and weaken his power of concentration.

ARTICLES IN THE NEXT ISSUE

- Emancipation from Fear of Death.
- Costa Rica's Torment.
- What Kind of Professional Man Are You?
- What's Going On at Church?

Improve Concentration

Concentration is an important factor in the learning process. You should exert your utmost effort to develop your ability to use it. If you want to grow in knowledge, you must improve your ability to focus your attention upon the things you read and hear. The rewards are well worth the effort and self-discipline it requires. No doubt you know from experience that things to which you have given only passing notice do not stay long in your memory. The person who only half listens to instructions, for example, is certain to forget them in a matter of minutes. But concentration improves your power to remember.

By your cultivating the habit of paying close attention when you listen, when you read and in your observation of things, concentration will become easier for you. You will have less difficulty with your mind's taking excursions. Habit is like a path that becomes deeper, wider and more clearly marked every time it is used, making travel over it easier. So it is with the habit of concentrating. It can replace the habit of letting your mind wander. The cultivation of good mental habits is not easy, but it is within your ability if you make the effort. Thereby your mind will be made more receptive and retentive of new knowledge.

Make it a daily practice to look for interesting viewpoints in subjects in which you have not been particularly interested. This will help you to establish a valuable habit that will serve you well when you are faced with studying something that requires a great amount of thought. By habit you will look for a viewpoint that will spark your interest and cause you to focus all your attention on it.

Because we live in an intellectual age in which the value of knowledge is appreciated, the opportunities to learn are great. But to make progress in whatever you seek to learn, you must discipline your mind to concentrate. Improve your power of concentration so that you may gain the valuable knowledge and thinking ability that is vital to your welfare in this twentieth century.

can you Prove you are a MINISTER?

MORE persons than ever before in the United States say they are ordained ministers. The reason for this is that the number of religious organizations and churches has grown, to some extent due to the many splinter groups of larger denominations springing up.

The ministers of these various groups claim that they are entitled to recognition under the draft laws of the country and to exemption from selective service because of their ministerial classification.

How does the government of the United States feel about it? Whom does the Supreme Court consider to be a minister? How have other courts in the land ruled on the matter?

Recognition as a Minister

Under the Universal Military Training and Service Act, the government considers a minister to be one who, as his regular and customary *vocation,* preaches and teaches the principles of a religious organization of which he is a member. It does not include a person who irregularly preaches and teaches.

The Supreme Court of the United States, in its decision of November 30, 1953, in the case of *Dickinson* vs. *United States,* gave this view: "The ministerial exemption, as was pointed out in the Senate Report accompanying the 1948 Act, 'is a narrow one, intended for the leaders of the various religious faiths and not for the members generally.' . . . Certainly all members of a religious organization or sect are not entitled to the exemption by reason of their membership, even though in their belief each is a minister."

In this same opinion, the Supreme Court added: "On the other hand, a legitimate minister cannot be, for the purposes of the Act, unfrocked simply because all the members of his sect base an exemption claim on the dogma of its faith. That would leave a congregation without a cleric. Each registrant must satisfy the Act's rigid criteria for the exemption. Preaching and teaching the principles of one's sect, if performed part-time or half-time, occasionally or irregularly, are insufficient . . . These activities must be regularly performed. They must, as the statute reads, comprise the registrant's 'vocation.' And since the ministerial exemption is a matter of legislative grace, the selective service registrant bears the burden of clearly establishing a right to the exemption."

Secular Employment

What the Supreme Court then stated is of great interest: "The statutory definition of a 'regular or duly ordained minister' does not preclude all secular employment. Many preachers, including those in the more traditional and orthodox sects, may not be blessed with congregations or parishes capable of paying them a living wage. A statutory ban on all secular work would mete out draft exemptions with an uneven hand, to the detriment of those who minister to the poor and thus need some secular work in order to survive."

In this *Dickinson* case the Supreme Court had before it the consideration of a man who was clearly serving in the ministry as his vocation, being a "Pioneer Minister" as well as the presiding minister of a congregation of Jehovah's witnesses. The Court thus established his right to exemption from selective service, since he qualified under its definition of a minister of religion, having made the ministry his *vocation*. The fact that he worked part time to support himself did not disqualify him from ministerial status.

On November 26, 1958, a different court, the United States Court of Appeals for the Fifth Circuit, had before it the case of another one of Jehovah's witnesses. He was not a "Pioneer Minister," but was steadily employed in secular work, earning about $50 a week. In this case, *Wiggins* vs. *United States*, the Circuit Court ruled that although Wiggins had full-time secular employment, he was entitled to exemption as a regular or duly ordained minister of religion because he "stood in the relation of a religious leader to other members of Jehovah's Witnesses. He was recognized as such by individual members and by the governing body of Jehovah's Witnesses. The defendant's selective service file shows numerous uncontradicted certificates and letters of individual members that support Wiggins' account of his religious activities."

The Court said: "Ministers of Jehovah's Witnesses are not paid a salary, furnished a parsonage, or even given funds for necessary expenses to carry on their ministerial work. As pointed out, they have no choice except to engage in secular pursuits in order to obtain funds to make the ministry their vocation. The Act does not define a minister in terms of one who is paid for ministerial work, has a diploma and a license, preaches and teaches primarily in a church. The test under the Act is not whether a minister is paid for his ministry but whether, as a vocation, regularly, not occasionally, he teaches and preaches the principles of his religion."

The Court noted that Wiggins was a Congregation Book Study Conductor, presiding over this group at Bible study meetings. It noted that he regularly attended assemblies of Christian ministers where he had official duties. The Court also took cognizance of the fact that he preached regularly before the congregation, and that he spent approximately 40 hours a month in various features of the ministry, such as preaching from door to door, in Biblical research and study, conducting weekly meetings of the congregation, and reading summary material at such meetings.

Although Wiggins spent about one-fourth of the amount of time monthly in the ministry as he did in his secular employment, the Court stated: "It is not the sole or necessarily conducive factor. Some allowance must be made for ministers who are gainfully employed simply because they are not paid for their religious ministry. If they must work, they should not be penalized for working steadily. A young man such as Wiggins could hardly work less than forty hours a week as crane operator and hold on to his job."

The Vital Factor

The vital factor here was that the young man had made the ministry his *vocation*. His life revolved around his ministry, and his secular employment was only a means to sustain him as he pursued his primary vocation, that of the ministry.

That is just what the Court maintained. It said: "He regarded this endeavor as his chief purpose in life, the secular employment being incidental. He has shown that he stood in the relation of a religious leader to other members of his faith, in a

capacity comparable to that of an assistant pastor. He has shown that he performed his religious duties regularly, without allowing his secular work to interfere with his religious work. We hold that a crane operator working a forty-hour week may be a minister in Jehovah's Witnesses and entitled to the ministerial exemption under the Selective Service Act, although spending only forty hours a month on religious duties."

The Court is to be commended for this forthright position. One who claims to be a minister must place it first in his life. It cannot be a side line. He cannot be one who merely makes an appearance at his place of worship for a short time on one day of the week. He must produce in order to satisfy the requirements of the draft law in the United States and must be in a position to file proof of this ministerial activity.

No Exemption

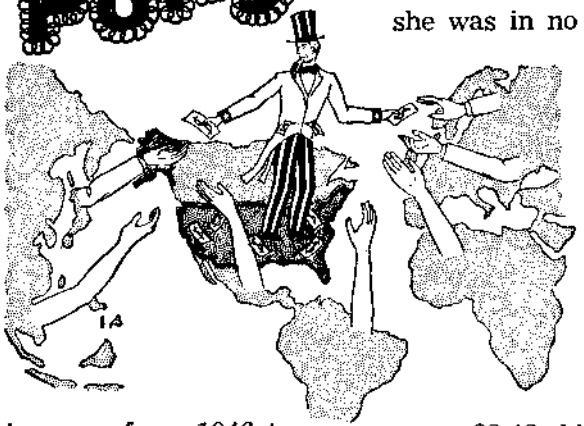
It is not surprising, then, to learn of another decision by the same United States Court of Appeals for the Fifth Circuit, on July 10, 1964. Again it had before it the case of one of Jehovah's witnesses. However, on this occasion the Court ruled that the defendant was not entitled to the exemption allowed by the law. In refusing the exemption the Court said that one "must have the ministry as his vocation," and that his "religious affairs must occupy a substantial part of [his] time and they must be carried on with regularity," and that he "must stand in the relation of a minister to a congregation or in an equivalent relation as a recognized leader of a group of lesser members of his faith."

This decision of the Court was entirely consistent with its 1958 ruling in the *Wiggins* case. It said that it was "sympathetic with the position taken by Jehovah's Witnesses: some allowance must be made for religious leaders who engage in secular work only because they are not paid for their religious ministry." But in this case the Court was forced to conclude that the registrant was not entitled to exemption because he admitted that farming was his primary vocation, that it "came first with him."

The Court noted that the defendant "made no showing that he ever conducted any teaching or preaching activities before the . . . congregation of which he is a member or of any congregation. His alleged ministerial activities consisted of his own studying, and his occasionally passing out pamphlets, occasionally going from house to house, and occasionally assisting in small Bible study classes." It then quoted a different court in another case, stating: "A position of leadership in the congregation assumes greater significance in determining whether exemption should be given when the time spent in ministry is undetermined, irregular or insignificant."

These decisions of the United States Court of Appeals for the Fifth District are of great consequence. They recognize one's ministerial status even though he may be required to engage in greater or lesser amounts of secular work to sustain himself. They make clear that the all-important factor that determined whether exemption was granted was whether the ministry was one's primary purpose in life, yes, his *vocation*. Was his life centered around his ministerial activity? If it was not, then ministerial status was denied. If it was, ministerial classification and accompanying deferment from selective service was granted by this court.

FOREIGN AID *or a* Fabulous Folly?



FEW, if any, financial projects in the history of mankind have matched America's foreign aid program of the last twenty years. More than $103 billion* ($103,916,000,000) of the United States taxpayers' money from 1946 to 1963 was spent on foreign aid of one kind or another. Rarely has a single undertaking seen so much waste and frustration, bungles and blunders, frivolities and failures as this one. America's foreign aid program has been called the most widely misjudged, the most hotly controversial, and yet one of the most critical major strands in the fabric of America's policy toward the world.

Asia, Europe, Africa and Latin America have all received aid. By 1963 the list of recipient countries and ethnic groups had grown to 112, leaving only a few countries in the whole "free world" that were not receiving some sort of United States assistance. Places many Americans never heard of, such as Chad, Gabon, Niger, Senegal, Dahomey, have received millions of dollars in American aid, without the average taxpayer's knowing how the money was being spent.

America, however, is not alone in aiding the underdeveloped nations of the world. The Soviet Union, the United Kingdom, France and many other nations all have bilateral aid programs. In March of 1963 the best estimate was that Russia had put up about $12 billion in foreign aid since World War II. It must be remembered that she was in no position to help anybody except herself immediately after the war. Many of her investments abroad have gone sour. Some were downright disasters.

From 1951 to 1961 the United Kingdom contributed in assistance to the less developed countries some $2.46 billion (£880 million). Some 90 percent of the bilateral aid went to members of the Commonwealth. The Sudan, Libya, Jordan, Turkey and Yugoslavia have been among the non-Commonwealth recipients.

France, too, has contributed her share of capital to the less developed nations. As with the British, the major share of French assistance has gone to those countries with whom she has special links.

Since the aid programs of other nations are much more modest in comparison to that of the United States, it is appropriate to ask, How does the United States compare with the other nations in commanding the gratitude and loyalty of beneficiary nations? Has the United States received dividends of goodwill and favorable world opinion commensurate with its enormous expenditure? A number of Americans are a little more than curious as to what has happened to their money. After

* A billion as used herein represents a thousand million.

all, $100 billion in taxes is nothing to be sneezed at.

Perhaps this illustration will help Mr. John Q. Public to understand the enormity of $100 billion. If you were to give your wife a billion dollars and told her she could spend it at a rate of $1,000 per day, she would not be back in nearly 3,000 years to ask you for more money. To spend $100 billion at the same rate would take over 279,000 years!

Since World War II the United States has spent more than twice the assessed valuation, real and otherwise, of America's thirteen largest cities: New York, Chicago, Los Angeles, Detroit, Philadelphia, Houston, Baltimore, Washington, Cleveland, Milwaukee, St. Louis, Boston and San Francisco. In other words, the United States has given to the world in the last twenty-two years twice the equivalent of its thirteen largest cities, according to the 1960 census.

Many Americans believe that the foreign aid program has served the United States well. These supporters maintain that massive infusions of the dollar have saved western Europe against the march of communism following World War II. These also believe that American dollars and guns kept Greece and Turkey from direct infiltration by Moscow. Some argue that the mighty flow of dollars out of America has stimulated the American economy and has kept it from lagging. Recent surveys show that many Americans still think that a limited foreign aid is a good thing.

However, foreign aid has its critics, and they are growing in number. These say that someday foreign aid may be judged as one of the great follies in the story of nations. United States Representative Otto E. Passman said: "My contention is that foreign aid is a complete and dismal failure."

Purpose and History of Aid

The major objective of the foreign aid program of the United States as announced is to accelerate economic growth in underdeveloped countries, on the grounds that the existence of poverty-stricken nations will ultimately affect the security, peace and freedom of the American people. It is also desired to demonstrate to the underdeveloped nations and to the world that a high standard of living can be achieved by means of free enterprise and a democratic political system. It is also hoped that aided independent governments will not become hostile to the West and will remain neutral or take the side of the West in case of a major war.

In formulating the aims of foreign aid the United States has avoided any blunt statement that it is designed to combat communism, or "buy friends" and influence people. Poland and Yugoslavia, nations unequivocally Communist that have received American foreign aid, are pointed to as examples of America's good intentions.

The foreign aid program of America dates back to the 1940s. It included such plans of assistance as the Marshall Plan, through which western European countries were given assistance in reconstructing their economies following World War II. America invested some $13 billion to restore war-ravaged Europe and keep it from going Communist. All but 14 percent of those billions was in outright grants.

Europe as well as Japan responded to aid and quickly climbed to new heights of prosperity. America benefited from this prosperity. Her exports to western Europe more than doubled between 1953 and 1962. America's exports to Japan tripled between 1950 and 1962. A recent study of thirty-two countries outside Latin America, receiving about 80 percent of all American aid and surplus food assistance between

1957 and 1962, revealed that total imports from the United States rose about four and a half times as fast as economic aid. America's total assets abroad have increased at a faster pace than the balance-of-payments deficit. Reports show that at the end of 1962 American assets, private and public, exceeded total liabilities to foreigners by $27 billion. Also, some 600,000 American workers are employed directly or indirectly, because of the demand for goods financed by aid. This in part is the good side of aid.

A Closer Look at Aid

Despite the fact that purchasing power has created markets and a measure of prosperity for some nations, the overall aid picture is not an altogether pleasant one, however. Authors Andrew Tully and Milton Britten in their book *Where Did Your Money Go?* say that over the years, foreign aid has been plagued by so much "perfunctory, careless and ill-informed spending that it is a near miracle it has not been destroyed by the outrage of Main Street. From Iraq to Korea, it sometimes has seemed that Uncle Sam was spending his dollars in a kind of desperation, as though he was afraid they would go out of style." They report that "in South Korea, the taxpayers paid the salaries and expenses of a corps of American experts dispatched to teach the Koreans how to grow more rice. And yet the per-acre production of rice in Korea was already many times the per-acre production in Louisiana, where modern methods were used."

They write that, at one time or another, foreign aid "paid for free airplane excursions for thousands of Arabs visiting the Moslem shrine at Mecca. Financed a fifteen-mile, six-lane highway connecting the Portuguese capital of Lisbon with the gambling resort of Estoril. Paid for a 'psychological' project in the Netherlands for the purpose of studying the behavior of the Dutch. Built a silica plant in Formosa at the cost of more than $150,000, which operated for thirty days and then closed down because of a lack of silica. Built four wheat-flour mills in South Korea although no wheat was grown in that country at the time. Paid the tuition costs and living expenses for the sons of hundreds of wealthy Iranians attending American universities and colleges. Built an Italian village that nobody could be persuaded to live in."

In Cambodia American aid paid $34 million for a road that needed major repairs or complete rebuilding before it was completed. At the same time a highly publicized $10-million Russian-financed 500-bed gift hospital was found to be built in part with materials bought with American foreign aid dollars.

Since 1954 Americans have dumped $365 million into Cambodia. With what political effect? In 1963 Cambodia's Prince Sihanouk said: "Should we be obliged one day to choose between [Red] China and the others, we would without hesitation choose . . . the People's Republic [Communist] of China. . . . If we do not side with the Communists in 1963 we will have to do so in 1965 or 1966. This is inevitable."

In Peru, American taxpayers' dollars built a $15-million road that wound up on the side of a Peruvian mountain in the middle of nowhere. After the road was built, presumably to open isolated areas for farming, the soil was found too poor to grow anything. A $14-million relief program was so badly handled that, out of a total of 106,000 tons of grain, only 5,028 tons were actually distributed free to the hungry.

Through 1963 almost $415 million have been emptied into Jordan. Some $60 million are pumped into Jordan yearly. A reaction of a Britisher, who had recently come up from Kenya to manage a British-run bank in Jordan, was: "My word, $60

million a year! How do you [Americans] manage to spend all that money and have so little to show for it? Why, in East Africa we could have had a paradise for that!" But Jordan is far from being a paradise.

Through fiscal 1963 America managed to pour $807 million into Gamal Abdel Nasser's United Arab Republic. Egypt receives some $224 million a year and spends $150 million of that amount a year in its war on Yemen. The United States, therefore, is placed in the position of financing Egypt's war.

One purpose of aid to Indonesia was to stabilize that nation's economy. Indonesia sapped the Communist bloc for about $1.7 billion in cumulative commitments and the United States for $804 million in economic aid and some $77 million in military assistance. America even granted that nation a $17 million "emergency" loan. Yet that same week Indonesia announced that she was going to spend $20 million to buy three plush United States jet airliners. United States Representative Minshall said: "We got hoodwinked." As for Indonesia's loyalty and gratitude for aid, President Sukarno predicted that Indonesia would see the day when "the old established forces" (the West) would collapse.

In Korea, America spent more than $3.3 billion in military aid and $2.1 billion in economic aid between 1945 and 1963. After the Korean war, racketeers carted off much of the $80 million worth of surplus material. In a 1962 report to the American Congress the General Accounting Office said that $1.2 billion spent by the United States in Korea from 1957 to 1961 had actually stunted economic growth and encouraged corruption.

Over a period of ten years neutral India has received some $5 billion in American aid. Yet when she wanted a $900-million loan over a period of fourteen years toward the cost of building the Bokaro steel mill, America turned down the idea. The basic complaint was that the project was "socialistic," even though the mill was to be publicly owned and would eventually pay for itself in savings. At the same time America sees nothing wrong in giving $2.5 billion to Communist Yugoslavia, millions to Communist Poland, and even does business with Russia directly. Little wonder nations find American methods hard to understand.

In 1961 a $20-billion venture called Alliance for Progress was launched in Latin America. Many Latins, however, failed to understand that this was not another one of Uncle Sam's giveaways, but that aid would be predicated on efforts within the countries themselves to initiate the reforms that would make the use of the aid meaningful. So after two years only seven of the nineteen countries had yet submitted blueprints for effective use of the money available to them. By December, 1963, nobody really had any new ideas about what should be done about Latin America.

This, of course, is not the whole story about American foreign aid. As Spruille Braden, former United States Ambassador and Assistant Secretary of State, said: "It would take volumes to describe adequately the vast and unending evils of foreign aid." He said: "It encourages communism and foments collectivism and socialism all over the globe." He called the program 'intolerable and immoral," and expressed a wish that someday it will be taken off the already overloaded backs of Americans.

Whatever might be said, pro or con, about American foreign aid, or the aid of any other nation, this much appears certain, that it has become an integral part of foreign relations, a weapon of expediency in short-range diplomacy, a powerful persuasive force to nations, yet without any clear-cut global evidence of its ultimate worth.

OUR GROWTH--

-A DISPLAY OF DIVINE WISDOM

By "Awake!" correspondent in Panama

EVOLUTION has been credited by many for our being alive. On the other hand, the Creator has been acknowledged by some for our existence. To whom do you give the credit? Really, to whom is the credit due for the marvelous way in which we grew and came to be?

Interest in finding the true answers was stimulated by a small card announcing the arrival of a looked-forward-to baby, which prompted a visit to the hospital. In this instance, it was to the Panama Hospital, located in a pretty, easily accessible residential district of Panama City. The friendly, easy manner of this institution made us feel welcome, and we immediately went down the sparkling corridors to the nursery.

Since the rules of this ward permit parents the privilege of becoming acquainted with their precious heritage right from the beginning, we found mother and baby together in the room. Mother's lovely brown eyes beamed affectionately on her cherished bundle of life as it stretched, squirmed, wiggled, squinted its eyes, twisted, and relaxed into quietness, interrupted only by the fast ups and downs of its little tummy. Every crease, every fold, every detail of its entire body, including the unusual indentation in one earlobe, had been carefully scrutinized by mother. Her sincere smile was a revealing expression of a deep-seated satisfaction that concluded a nine-month period of expectation of this desired infant. Producing this baby was one of the grandest accomplishments of her life—this she admitted. But to accept credit for more than her privilege of motherhood, she refused to do.

As we, with the parents, observed this delicate-looking, cuddly little bundle of newly arrived humanity, we could not help but marvel at the wonderful way in which it was formed. No vital parts were missing. How utterly absurd it seemed that this remarkable little creature resulted due to the chance combination of trillions of cells within its mother's womb! It seemed obvious that this baby, like millions of others born every year, had developed according to some miraculous blueprint. As we watched, the little hand gesticulated somewhat determinedly for such a youngster. While mother fondled this useful appendage, one of the most complex instruments of the body, our thoughts were absorbed in its formation, and we began pondering prenatal development.

Prenatal Development

Photography and careful study of specimens at different stages of growth have revealed many interesting things regarding the growth of a baby within its mother. Life begins when the male cell, the *spermatozoon,* one of the tiniest of all human cells, unites with and fertilizes the female cell, the *ovum,* the largest single cell in the human body and the one that contains the yolk from which nourishment will come during the first few days of life. From this union conception of a new individual results, and the intricate process of growth into a fully developed baby begins. Approximately nine months ago this throbbing entity of trillions of highly diversified cells that we had come to the hospital to see was but one such cell!

How fast it grew! Thirty hours after fertilization that one cell divided into two cells; in fifty hours, four came to be; in sixty hours, eight. On the third day, it is reported, more than a dozen cells are formed. Together, these cells are still only about the size of a period. At the end of the first week, when this cluster of cells reaches the uterus, it attains the size of a pinhead! Little burrlike tendrils form and begin attaching themselves to the uterine wall. Here the cluster nests for development, establishing a dependent relationship with the mother.

For the entire first month extravagant changes take place. The outer layer of cells grow into fetal membranes, which, in time, enclose, protect and nourish the developing embryo. In eighteen days the embryo begins to take shape. Cells having special functions to perform start to collect together, and connective, muscular, nerve and epithelial tissues begin to form. Organs such as eyes, liver and the heart can now be differentiated. The foundations of systems of the body are being laid! The rhythmical, life-long beat of the heart even becomes distinguishable at this early date. All this in an embryo less than one-quarter of an inch long!

The marvel of growth continues, as stupendous developments occur during the second month. The beginnings of hand and foot plates, the external ear, pigment in the retina, and wrist and elbow joints become evident. In fact, "at eight weeks," obstetrician and gynecologist Greenhill explains, "all the internal organs, bones, muscles, nerves and major vessels can be identified. The eyelids are forming; the nose, external ears, fingers and toes are distinct." The embryo is now only about one inch in length. Imagine the arm just about the size of the exclamation mark at the end of this sentence!

At the end of the third month the fetal stage of prenatal development begins. The term embryo is usually confined to the earlier stages of development. By now the baby-to-be has stretched out in length to about three inches, and has increased in weight to some three-quarters of an ounce. Rapid growth continues. At the end of the fourth month, when the mother begins to feel its movements for the first time, it measures about seven inches and weighs approximately four ounces. The following month it adds some three inches and may more than double its weight. At six months the fetus is up to about one and a quarter pounds in weight and is around a foot long.

By the end of the seventh month the various body systems have developed to such an extent that, should the baby be born, it stands a fair chance of surviving. By now it has attained to at least two pounds in weight and is some fourteen or fifteen inches long. During the final two months of its growth the fetus increases about five more inches in length, and certain immunities and other benefits are apparently received from its mother. At full term, and with its human cradle outgrown,

this delightful cargo, whose marvelous development from conception to now has been so involuntary on the part of its parents, makes its appearance.

How marvelous it is that it has all happened without any outside building materials or without any human direction! The head, body, arms and legs have been beautifully formed, sparkling eyes fashioned, a powerful heart designed, ears capable of hearing sound produced, yes, all the equipment necessary for life has been built into this precious little seven- or eight-pound miracle. Who is responsible for this miraculous development? The inspired Bible psalmist correctly identified an all-wise Creator as being responsible. He acknowledged: "You kept me screened off in the belly of my mother. I shall laud you [the Creator, Jehovah God] because in a fear-inspiring way I am wonderfully made. . . . My bones were not hidden from you when I was made in secret . . . Your eyes saw even the embryo of me."—Ps. 139:13-16.

Birth to Puberty

During the period from birth to puberty foundations laid are built upon; processes already begun continue. Growth is continuous and orderly, moving along swiftly, though not at an even tempo. It is influenced by many external factors, including nutrition, activity, parental affection, understanding and discipline. Yes, parental cooperation now becomes an even greater must in providing the necessities so that the many inseparably associated aspects of growth may be realized.

Although it is too complex to possibly be comprehended in its entirety, this whole period is, nevertheless, marked by many interesting observable changes as the proverbially dimpled, chubby little one, almost certain to have lost weight during his first week of readjustments, is off to an amazing start. Not far from true is the expression, "You can just see him grow!" The stomach, as it stretches, seems to become a bottomless pit that is never full. Weight is added so fast that by the end of the fourth month it has doubled. If this incredible rate were to continue, the baby would balloon to over a ton and a half by the time it reached three years of age! Happily its rate of weight increase slows down after the first year!

Only about three to five pounds are added during the second year. By elementary school years a period of slower gain is entered, but then it slowly increases in momentum until it reaches a peak, usually around the age of twelve in girls and fourteen in boys. Height is added with the increase of weight; it ordinarily increases over one-third during the first year; then less each year until around nine, if a girl, and eleven, if a boy. Sometime after that a period of rapid height increase is usually entered.

Vast modifications in bodily form and structure accompany this height-weight change. A baby's head and face, for instance, are much larger for its size than that of an adult, measuring about one-fourth of the body's length at birth. But after birth the proportionately large skull shrinks in proportion to the rest of the body so that at around six years of age it is only about one-sixth of the entire body length.

And what of those extremities of the body, the arms and legs? Is there a mother anywhere who has not despaired at ever keeping her growing child in skirt or pants of just the right length, or who has not bewailed: "Oh, he's all legs"? And little wonder, for the legs, according to authorities in child development, increase to about five times the length they were at birth to attain to almost one-half the body's length at adulthood!

While changes in physique are occurring, behavior patterns are also forming and changing. Milestones in accomplishments are charted. Baby holds his chin up, then his chest; he begins to sit with support, then alone; he stands with help, or holding on to something; crawls, pulls himself up by a piece of furniture; stands alone—walks! Or it may be a recognizable syllable uttered by the baby, then a word—two words; then an apparent loss of interest in vocabulary gain—then several words, and finally thought-conveying phrases and sentences. There is no end to the multitudinous changes, as day by day, year after year intricate processes of growth continue, and adolescence is reached.

Puberty to Adulthood

Not a whit less interesting nor momentous are the changes that crowd these years, for, basically, adolescence can be defined as the process of becoming an adult. *Webster's Collegiate Dictionary* defines puberty as "the period at which sexual maturity is reached . . . designated legally as fourteen for boys and twelve for girls." Biologically, however, a hard and fast age limit could not be set, for the time when the reproductive and glandular systems come to their height of development varies with the individual.

During these years of adolescence the gamut of the emotions is run. One day the highest of the high mountains does not soar high enough to express one's jubilance; the next day the lowest of the low valleys is insufficient in its depth to depict one's depression. Physically, consolidation of previous gains marks this period; maximum growth in weight and height are reached, then taper off and cease. Body form and contour change as boys' shoulders and girls' hips widen. One's individual physique is realized.

During this period of young manhood and womanhood, youth, if properly and carefully directed, begins to assume its new role of adulthood. Young men and women take on some of the responsibilities that until now have been borne by their parents. Physical development reaches its close, and, if emotional, intellectual and spiritual growth have kept pace, it is properly said that the individual has "grown up."

Our attention was now channeled back to the room here in the hospital as the trace of a smile brightened the face of our so recently arrived little hostess. Her eyes open and a tiny fist finds its way to the mouth. This baby is hungry, for, after all, it has a lot of growing to do!

Its parents thrill as they contemplate how their little one will continue to follow growth's pattern in its own unique way. Although different from all others, yet this baby of theirs was also designed according to the master blueprint of the Great Draftsman, Jehovah God. Like all other babies it would continue to grow according to the pattern of growth for which He alone is responsible.

Intricate, complex, fascinating, marvelous? Yes, we concur with the happy parents of that baby that our growth is all of that and more, for our growth is indeed a display of divine wisdom.

"SIZE IMPRESSION"

◆ The trade journal *Modern Packaging* reported that a hand lotion manufacturer apparently approved a news release by its design consultant pointing out the need to restyle its bottles to improve "size impression." "A relatively tall, graceful bottle was modeled," says the release triumphantly, "that in a 5-ounce size actually gives the appearance of being larger than the old 10-ounce size." It pays to read the label.

INDIA'S
FOOD PROBLEM

By "Awake!" correspondent in India

WHEN a person is hungry and has tried in every legitimate way to obtain sufficient food, only to meet with no success, it is possible for him to react angrily, even nastily. He becomes a choice target for the rabble-rouser and the revolutionary. When a large portion of a nation of 450,000,000 persons is in the same plight, the results can be explosive and unpredictable. India presents such a picture to the world today. Though she has enough land to provide two acres for every man, woman and child, and though 70 percent of her population are engaged in agriculture, many of her people are undernourished, and, what is worse, have little hope of early and adequate relief. The average Indian manages to get 2,100 calories of food per day, against the minimum requirement of 2,700 calories for any moderately active person.

What is the difficulty? and to what causes may it be attributed? are questions in the minds of India's people. There apparently is a shortage of food grains, particularly rice and wheat. But why, in a world where other countries have surpluses? And why the spiraling cost of living, with the general index of wholesale prices having risen by more than 11 points in the past year, while wholesale food prices have risen by more than 16 points in the same period?

The masses of the population felt the need for strong protest over the rapidly increasing and apparently unchecked rise in price of most foodstuffs. Early in August the people of the state of Maharashtra, of which Bombay is capital, staged a one-day demonstration. Practically everyone stayed home. No buses or taxis were to be seen on the streets; almost every shop, mill and factory was closed down. Only essential services remained in operation. It was a quiet, orderly demonstration, but it revealed very clearly the feelings of the people at large. From peasant to white-collar worker, all are faced with such a drastic increase in cost of living that they feel as if they are at the end of their tether.

Consider the Causes

Boatloads of much-needed grain have arrived from America and other countries, but it is slowly and painfully unloaded by hand labor. Add to that the slowdown policy adopted by the labor force in an effort to enforce higher wages, plus an inadequate rail transport system that has allowed grain to pile up on the dockside while other loaded ships lay anchored out in the harbor, some for over a month, waiting for dock space. Add to the foregoing the fact that even within India redistribution of grain from parts of the country that were not so hard hit to others where the need is urgent has hardly been given adequate attention. No wonder the people feel frustrated!

Grain storage is another sore spot with the population. In the first place, there is widespread belief that the merchants are hoarding grain until prices go higher, creating an artificial shortage. Secondly, there is report of considerable loss of

stored grains through depredations of insects, rodents and monkeys. While people feel that not much can be done immediately about this latter cause for loss, they do believe that the Government should adopt some concrete measures to deal with those who unscrupulously manipulate the cost of staple foods. It is true that the Ruling Party has issued stern warning to the merchants and, referring to the culprits in their midst, has declared: "If you are not able to control these black sheep, we will have to step in to control them. The Government will not be found wanting. We will take ruthless action if the community is exploited." Their critics, however, declare that the Administration cannot solve the current problem with platitudes, claiming also that the Government's warnings and ultimatums to the merchants were but "hollow threats."

There appears to be agreement on the fact of profiteering by grain dealers. On the one hand, a Government spokesman states that "even when there was the slightest scarcity in food grains, the dealers took advantage of it and increased the prices and thus exploited the consumers." On the other hand, opposition spokesmen protested that the same pattern was allowed to prevail every year. The prices of food grains went down soon after the harvest. But no sooner had the farmers' stocks been bought by food-grain dealers at a low price than the prices again shot up. Thus the agriculturist and the consumer were fleeced by the dealers, and the Government has not put a stop to this exploitation, they charge.

Contending with Obstacles

To say that the Government has done nothing about the situation is not true. They have, in fact, taken drastic action to root out the evil of hoarding. Merchants were required to declare their stocks, and those found to have more than they should have were dealt with severely. The president of India warned in a special broadcast: "Of all the antisocial practices there is none more heinous than the adulteration of foodstuffs. The practitioners of this evil, the hoarders, the profiteers, the blackmarketeers and speculators are among the worst enemies of our society. They have to be dealt with sternly, however well-placed and influential they may be." The Minister of Food and Agriculture also warned the grain dealers: "If you do not discipline yourselves and go on exploiting the people, the Government, if not today, in the very near future, will nationalize the entire trade." So State Trading, coupled with rationing, is one of the measures foretold as a remedy for the acute food crisis.

Not to be overlooked as a major factor is the effect of weather on grain crops from year to year. It is not merely a matter of flood and drought striking the country alternately, but at times floods devastate one area while at the very same time drought conditions blight another part of the country. Flood damage in some sections of India is colossal. In the northern Bihar Province, for example, monsoon rains produced raging floods that affected about 1,500,000 people in about 5,000 villages in an area of some 1,500 square miles. In some areas the floods are said to be the worst in forty years. There is need for increased flood control in a big way. What has been accomplished so far has barely scratched the surface.

Another outstanding factor in India's food problem is quickly detected by the visitor to that country. One can travel by rail from Bombay for a thousand miles north to Delhi and beyond and see all along the route the way the Indian farmer still walks slowly behind two sluggish oxen pulling a primitive plow. Thereby he scratches

the surface by slow-motion methods, much as his ancestors did a thousand years ago. He often gets minimal returns from his land. There is a crying need for application of improved methods of agriculture. The Government does have plans for boosting agricultural production, but it is evident that unless the people themselves are prepared for a great change in their way of thinking the process will be very slow.

In addition to accepting new ideas on mechanization, a wider acceptance of the idea of greater diversification of crops and of diet will also be required. Rice occupies the chief place in the diet of peasant and laborer. In fact, very little else is available in a land, where, for example, the poultry population would provide for only one bird to every four persons. To many observers, experimentation with vegetable and fruit crops that would introduce healthful variety to the Indian diet, and possibly even provide additional items for export, would seem to be advantageous.

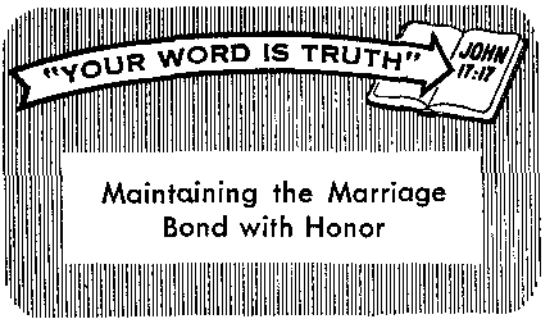
Primitive storage facilities for the food grains need to be given careful attention. Grain bins or elevators that would drastically curtail the incursions of rodents and monkeys are needed. Since the present loss from this hazard is ten million tons per year, and the current annual importation of grains stands at about five million tons, adequate attention to the matter of storage would pay enormous dividends in the course of a few years.

There is no doubt that the Government in India has a tremendous job on its hands. The feeding of 450,000,000 people regularly and adequately is a heavy responsibility. It becomes a burden when superstitious religious thinking and primitive methods, periodic flood and drought disasters and activities of unscrupulous profiteers have to be contended with. On the other hand, a great percentage of the population simply require loving help and training by unselfish leaders who are devoted to the improvement of the general standard of living of all the population.

The real hope of the peoples of India is in the Government decreed by the Creator, Jehovah God, which he long ago promised to entrust to his chosen King, Christ Jesus, saying: "The princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Isa. 9:6) With a Ruler who will wisely counsel the people on how to meet their problems, who has all the power to ensure good for his subjects, who will deal with them as a kindly Father and guarantee to them freedom from war and turmoil, there will no longer be anxiety about the food for each day. He will bring about the answer to the prayer of all godly persons: "Give us today our bread for this day."—Matt. 6:11.

Kingdom Literature in Libraries

A witness of Jehovah in Colorado reports how he has gradually been providing libraries in his state with *The Watchtower* and *Awake!:* "I type a very nice business letter to a particular library and offer a gift subscription to our magazines. Within two or three weeks' time I receive a very kind reply stating that the library is pleased to accept *The Watchtower* and *Awake!* These magazines are then placed with nameplates in the periodical section, prominently displayed for all who have the use of the library. This includes older persons who have more time to read magazines at public libraries. Also, I have been able to place some of the books (especially '*Let God Be True*' and *Jehovah's Witnesses in the Divine Purpose*), which the libraries are also thankful to receive."



MARRIAGE is a loving provision of Jehovah. It was designed for carrying out his purpose with respect to the earth and to bring happiness to his creature, man. (Gen. 1:28) In harmony with this, Jesus said: "Did you not read that he who created them from the beginning made them male and female and said, 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart."—Matt. 19:4-6.

Marriage, then, is a serious contract entered into before Jehovah. Where both parties to the marriage contract are Christians, they should certainly endeavor to make a success of it, that their union may result to the praise of Jehovah, the Author of marriage. Jesus' further words also indicate the importance of this: "I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery."—Matt. 19:9.

Even in the case of fornication (or adultery), the offended mate may choose to forgive the partner, if truly repentant, and they may start out anew with determination to succeed. However, from Jesus' words just quoted we understand that a man or woman may properly divorce a marriage mate who has been proved guilty of adultery. The marriage vow has been broken by the guilty one, and a divorce based on that adultery frees the wronged, innocent mate to marry someone else if later he so desires. It is Scripturally proper for him to do so. This is a provision, though, that is not to be twisted to a selfish purpose. In what way? By scheming to bring about a situation that results in adultery, with a view to getting free from an unwanted marriage partner. In other words, when the Scriptural provision is used as a "loophole" for gaining a selfish end.

To take an example: A married person may become interested in someone whom he thinks he prefers to his present mate. To satisfy his wrongful desire, he plans to make a change of mates without coming into what he considers to be a direct collision with God's law. In effect, he seeks to circumvent the law of God. His first step may be to make life miserable for his legal mate. Cruelly and unlovingly, he cultivates coldness in their relations, resulting eventually in an agreement on separation, or even in a divorce but not on the ground that frees him to remarry Scripturally. Then he bides his time until the other party weakens by reason of the separation and falls into adultery, secretly hoping that this will come soon. When it does, the instigator proclaims his own innocence and proceeds to remarry, since he now considers himself Scripturally free to do so.

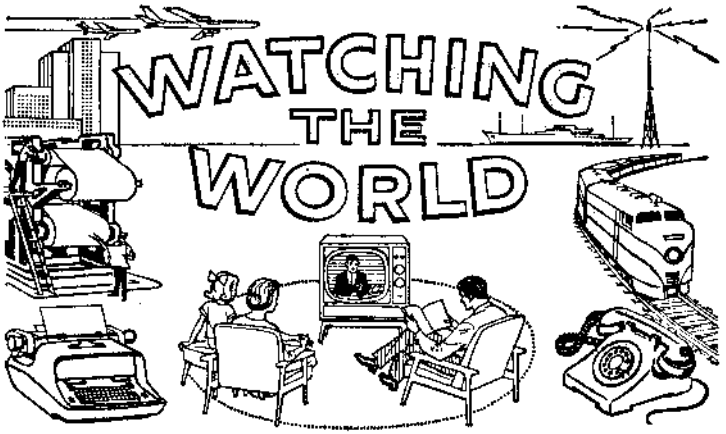
But is such a course proper? The laws of the land may have been complied with, and there may have been the outward appearance of meeting God's requirements. But is the one thus freed to remarry as "innocent" as he may seem? Was this simply a matter of gaining divorce from a sinful marriage mate on the ground of that one's adultery? Or was more involved? What was the real motive? Was the course taken pleasing to Jehovah, who searches the innermost thoughts of man?

One divorcing his mate must face up to questions such as, Was I responsible in any way for the sinful course of the other? Did I, by direct action, or by refraining from conciliatory action, contribute to the conditions leading to the separation? Did I, in effect, make my mate a "subject for adultery"? This is what Jesus warns against at Matthew 5:32: "However, I say to you that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." Hence, anyone divorcing a mate should be sure in his own conscience that "fornication," or adultery, of his legal mate is in actual fact the compelling reason for his doing so.

By twisting God's provision of divorce to a selfish purpose, one becomes like the hypocritical scribes and Pharisees. He strains out the gnat by making an outward show of complying with the law relating to marriage and divorce, but he gulps down the camel in that he actually schemes to cause his mate to violate the sacred principles established by God. His motive is wrong, not being based on love of God and love of neighbor—his closest neighbor, his wife. (Matt. 23:23, 24; 22:36-40) It may seem a light matter to him that he has placed a stumbling block before the one whom he has ceased to love. He may even deceive the former mate, as well as the person to whom he next becomes joined in marriage, and he may escape discipline from the visible congregation of God. But let him not think that his wrong heart motive will be hidden to the Lawgiver himself, for "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13) Such a one will be found wanting by the One who accurately 'makes an estimate of hearts.'—Prov. 21:2.

As a divine arrangement, marriage is to be respected and honored. Christians in the marriage arrangement should seek by all means to cultivate love toward each other, and should try to stick together, for that is the way Jehovah purposed marriage to be. They should be considerate of each other's human frailties, and be forgiving, understanding and helpful to each other. The apostle Paul placed the emphasis on staying together in the marriage bond when he wrote: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; but if she should actually depart, let her remain unmarried or else make up again with her husband; and a husband should not leave his wife." (1 Cor. 7:10, 11) By applying all of Paul's fine instruction set out at Ephesians 5:21-23, the Christian married couple should be able to stick together, thus honoring Jehovah and his marriage arrangement.

Though divorce on the ground of adultery is a provision of God's law, of which Christians may properly avail themselves, care must be taken by the one divorcing that his action is fully in harmony with the will of God. He must be sure that his motives are right. And rather than to let human imperfections give rise to situations that may lead to unfaithfulness and divorce, how praiseworthy and rewarding it is to work positively toward strengthening the bonds of marriage so that it may fulfill its noble purpose! As far as is possible in this present evil system of things, all Christians in the marriage relationship should follow Paul's wise counsel: "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives . . . Whatever you are doing, work at it whole-souled as to Jehovah."—Col. 3:18, 19, 23.



Seafood Germ Killers

◈ Dr. Li and his associate doctors, Chinese-American scientists of the National Institute of Health, Bethesda, Maryland, have found that juices and the meat of oysters, abalone, clams and other mollusks contain a rich source of a substance that destroys disease germs. Science editor emeritus Gobind Behari Lal writes: "The death and paralysis rate from polio virus infection in mice was reduced by about 25 per cent with the feeding of the oyster and abalone substance. Protection against influenza viruses and cold-sore virus was also demonstrated. Staphylococcus bacterial germs were also hit hard by the mollusk substance. Dr. M. Rosarii Schmeer, at Woods Hole, Mass., claims that a clams factor fed to mice with sarcoma 180 cancer appeared to be cancer-checking in a measurable degree."

Riots in Saigon

◈ Roman Catholics and Buddhists clashed in bloody riots in the closing days of August. The capital of South Vietnam was left in a state of shock. Mobs of Roman Catholics and Buddhists beheaded and beat one another with machetes, clubs and hatchets. Soldiers tried desperately to control the violence. An undetermined number of persons were killed. General Khanh recently spoke of "five wars" within the war in Vietnam. These "wars" have pitted generals against generals, civilian ministers against the military, the Buddhists against the Roman Catholics and students and intellectuals against the government. The situation obviously does not look promising.

Alcoholism

◈ In America there are some six million unconfined alcoholics and three million daily drinkers. And the number is increasing at a rate of 250,000 a year. Current arrests for drunkenness and drunken driving are reported by Uniform Crime Report to number 1,725,204 annually, nearly 40 percent of the year's 4,510,835 arrests listed countrywide for all reasons. What alcoholism has cost the nation in loss of jobs, income, production, absenteeism, broken homes, divorces, cruelty and traffic accidents can hardly be imagined. Moderation in all things is indeed a worthy principle to follow.

Chile's President-Elect

◈ Senator Eduardo Frei Montalva was elected by the people of Chile on September 4 to become the next president of Chile. Frei, a Christian Democrat, will assume office on November 4. Even though the American Embassy remained silent, it was no secret that the United States was glad to see a victory by Senator Frei.

Parents Get $700,000

◈ A United Press International published dispatch stated that Richard and June Lehtoola and their son, Raymond, had been awarded $700,000 damages in a malpractice suit against three doctors. "The suit contended the doctors carelessly and negligently failed to diagnose a brain hemorrhage which caused severe epilepsy, partial paralysis and a visual defect; the boy received the wrong blood type which produced gangrene in both feet and parts of both legs, resulting in amputation," the report said.

Women at Vatican II

◈ On September 8 Pope Paul VI of the Roman Catholic Church said that women would be permitted to attend some sessions of the Ecumenical Council. The Catholic leader said that certain nuns and leaders of Roman Catholic organizations would be admitted as auditors of debates. Women were barred from the previous two Council sessions.

Fine Behavior Observed

◈ During the summer Jehovah's witnesses held a successful series of "Fruitage of the Spirit" district assemblies. The fine behavior of the delegates was commented on time and again. The Oregon State Fair manager wrote: "I want to say that your church group was one of the finest we have ever catered to and they were ladies and gentlemen at all times, and the children especially were very well behaved. . . . As long as I am manager of the State Fair you people will be welcome to rent the facilities of the fair any time."

Grocery Grab

◈ Since mid-April the Pepsi Cola Company and its local

bottlers have been running a "shopping spree" promotion campaign. Winners have been set free in supermarkets for 5, 10 or 15 minutes, and the local bottlers have picked up the bills for all that the contestants could grab. Recently the national winner, Sharol Miller, an employee of a paper company in Taylorville, Illinois, together with his wife and three sons, was given 30 minutes to pull as many groceries as he could from the shelves of Eisner's Supermarket in Taylorville. By the end of the half hour they had grabbed $6,274.64 worth of groceries from the shelves.

Hippo Steaks

◈ Africa's Tanganyika is faced with a serious overpopulation of hippopotamuses. Their increased number has become a threat to the existence of some of the other wild animals in the area. The Wildlife Development Company hopes to eliminate this threat by reducing the number of hippopotamuses. The meat is to become Tanganyika's newest export. How would you like it for supper?

Soviet Oil Line

◈ The Soviet Union has finished its 3,000-mile oil-line system, which extends from the Volga River to eastern Europe. Parts of the network have been working since 1962. Hungary and Czechoslovakia, Poland and eastern Germany are fed by the system. Completion of this system of pipelines was temporarily interrupted when Western countries placed an embargo on shipments of large-diameter pipe to the Soviet Union. The pipe embargo was justified on the ground that the oil-pipeline system would enhance the Soviet military capabilities in eastern Europe.

Shechem Uncovered

◈ Shechem, an ancient Palestinian site mentioned in the Bible book of Genesis, has been unearthed by an American archaeological expedition. Its huge walls and big gates built about the 17th century B.C.E. can still be seen. A large temple constructed about the same time is still standing, said Professor Ernest Wright of Harvard University, who led the expedition.

Perseverance

◈ In July Juana Ziegel Degelon of Santiago, Chile, obtained her title of Physician-Surgeon and the congratulations of the dean of the Medical Faculty of the University of Chile as well as the congratulations of other members of the examination committee and fellow students. The new doctor had begun her studies twenty-eight years ago. Finally, after a number of interruptions, she obtained her title at the age of sixty-five.

Mineral Discovery

◈ At Tel Kaikh, Syria, phosphate rocks rich in uranium have been found. Also in the desert at Palmyra, Syria, radioactive minerals have been located. On the banks of the Euphrates River a thousand million tons of salt rock have been discovered recently. In northern Syria some 27,000,000 tons of iron ore are available for the benefit of man. On September 7 it was reported that a deposit of one million tons of uranium had been found in Sweden. And British scientists, by means of their new method of extracting uranium from seawater, have, it is believed, found a way for the world to obtain an almost unlimited supply of atomic energy fuel. The earth abounds with riches that have hardly been tapped.

A Tragedy in Mexico

◈ About 1,500 people gathered together at Atlatlahuca, Mexico, to honor the town's "patron saint," Bartholomew, with fireworks. There were some 3,000 rockets stored in the house for the celebration. Someone set off a rocket. Then suddenly the other rockets went off. Nearby, two tanks of gas exploded. The small town rocked from the explosions. When calm was restored there were 45 persons reported dead and 33 injured.

Well-to-Do Addicts

◈ Parents would not believe it when the police told them that their children were dope addicts. In Yonkers, New York, 900 boys and girls were apprehended recently for using dope, and 100 of these were from families in the upper-income bracket. The addicted youths were 14 to 22 years old. Several of them drove sports cars or expensive convertibles. Some at one time were high school athletes. The number of arrests during the first half of 1964 was double the number of all narcotic arrests in Yonkers in 1963. Strong modern trends of divorce, working mothers and indifferent fathers are all contributing causes to the growing tide of juvenile delinquency.

The Congo Constitution

◈ The Constitution of the Republic of the Congo (Leopoldville) went into effect on August 1. Articles 25-27 assure freedom of worship, speech and press. In part they say this: (Article 25) "Each person has right to freedom of thought, of conscience and of religion. In the Republic there is no State religion. Each person upon becoming of age has the right to change his religion or conviction. Each person has the right to express his religion or his conviction, by himself or in common (that is, with others) whether in public or in private, by worship, by teaching, practices, fulfillment of rites and state of religious life, with reserve in respects to public order and good morals." (Article 26) "Each person has right to freedom of expression. This right im-

plies the freedom to express one's opinions and one's sentiments, specially by word, written and image, with reserve in respects to public order and good morals." (Article 27) "The freedom of press is guaranteed to all Congolese. No authorization to appear is required." "Censure cannot be established. The formalities of declaring publication will be arranged by a law."

Bogus Money

◈ You had better take another look at your money. It may not be worth the paper it is printed on. Counterfeiters were active last year setting all kinds of records. The United States Secret Service seized a record $7,200,000 in bogus money last year before it could be passed on to people. That compares with $2,800,000 seized the year before. The Secret Service people recovered $530,000 that had been passed to the public. The number of cases investigated rose from 10,378 to 12,166.

Sleeping Sickness

◈ The United States is being afflicted with an epidemic of sleeping sickness. The epidemic was first spotted in Houston, Texas, in late August. So far it has sent 413 persons to the hospital and has killed over 19. The American Medical Association reported confirmed cases in Florida, suspected cases in Illinois and Arizona. The disease is being transmitted by the female culex mosquito. It carries the virus to humans from diseased birds or reptiles. A mosquito war has been launched to free the states of the dreaded carrier. The disease is particularly dangerous to children and to the elderly.

Bee's Venom

◈ More people in the United States are killed annually by beestings than by snakebites. A Cornell University research report showed why this is so. After a number of experiments made with mice it was found that bee's venom is just as toxic as a cobra's. So be careful.

Record Traffic Deaths

◈ "Traffic accidents today," said Howard Pyle, president of the National Safety Council in America, "are the fifth leading cause of death," with only heart disease, cancer, strokes and pneumonia taking a greater toll of lives. The month of July claimed 4,410 lives, which was 11 percent higher than for a year ago. This represents more lives lost than for any single month in motoring history. In the 5-to-24 age-group, Pyle said, "more people die from traffic accidents than from any other cause." The Council reported that 531 deaths occurred over the 78-hour Labor Day weekend. On a comparable 78-hour non-holiday weekend an average of 450 persons are killed in traffic accidents.

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Awake!

Emancipation from Fear of Death

Costa Rica's Torment

What Kind of Professional Man Are You?

What's Going On at Church?

NOVEMBER 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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WITH THE Will, YOU WILL FIND A Way

PEOPLE generally are able to do what they really want to do. When there is a strong enough will to accomplish something, usually a way is found to do it. Obstacles may appear insurmountable, like unscalable mountains, but with faith and determination these mountainlike barriers can be removed. Jesus Christ showed this when he said: "If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you."—Matt. 17:20.

Think of that! With determination and strong faith in God, you will find the way to overcome seemingly impossible obstacles. You will be able to accomplish that to which you set your mind. This, of course, will be possible only if your will is in harmony with God's will. The Christian disciple James, a half brother of Jesus Christ, made this clear when he wrote: "Come, now, you who say: 'Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. . . . Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' "—Jas. 4:13-15.

The importance of considering Jehovah's will in matters is illustrated in the case of the conquering king of Greece, Alexander the Great. Although having but a small army, Alexander was able to overcome many superior forces. He finally crushed the Fourth World Power, Persia, and its mighty army of 1,000,000 warriors at the battle of Gaugamela with only 47,000 men. Interestingly, however, there was one notable project in which Alexander the Great failed, and that was in his efforts to make Babylon a great city again, to serve as his world capital. Regardless of how strong his will was in this matter, he was bound to be unsuccessful in finding a way to carry out his plans. Why? Because many years before, God had prophesied: "Babylon . . . must become as when God overthrew Sodom and Gomorrah. She will never be inhabited, nor will she reside for generation after generation."—Isa. 13:19, 20.

This certainly emphasizes the importance of finding out what God's will is, for one is certain to fail if his efforts are in conflict with God's purposes. On the other

hand, if what you desire with all of your might to do is in harmony with his will, God gives the assurance in his Word that he will help you to do it.

For instance, if it is your strong desire to break the tobacco habit, to refrain from overindulgence in alcoholic beverages, to curb loose moral habits or to resist some other temptation, God will assist you. You must first exercise the will, but then He promises that "he will not let you be tempted beyond what you can bear, but along with the temptation he will also *make the way out* in order for you to be able to endure it." Yes, if you have the will, with the help of God you will find the way to overcome temptation!—1 Cor. 10:13.

If you truly have the will, you will also find the way to serve God actively, regardless of the obstacles or opposition. The Christian apostle Paul found this to be true, and so wrote: *"For all things I have the strength* by virtue of him who imparts power to me." Especially is strength given to those whose will it is to obey God's command to preach the good news of the Kingdom. Paul readily acknowledged this, saying: "The Lord stood near me and infused power into me, that through me the preaching might be fully accomplished." —Phil. 4:13; 2 Tim. 4:17; 2 Cor. 4:7.

Do you have the will to serve God? If so, you will find the way. Nothing, no, not anything, including Satan the Devil and his demons, will be able to stop you. Consider the example of twenty-year-old Susan Comstock, who lives in upper New York State. Since birth she has had cerebral palsy. She can neither talk nor walk, yet Susan has been a regular publisher of the good news of God's kingdom for years, and recently has even shared in the full-time ministry! Having the will to serve God, she found the way.

This is how she does it. A name is chosen from the local directory and a letter along with two magazines is sent to the individual. Later a follow-up letter is sent, and those who show interest are visited by local ministers who can call personally. Susan has an electric typewriter, and she accomplishes a great deal of work with the two fingers on her left hand, the only ones she can use. During the three months she spent in the full-time ministry recently, she averaged 81.7 hours, 109.7 magazines, 18 follow-up letters, and she conducts three Bible studies through the mail!

While it is true that Susan cannot talk, nevertheless, she also has found a way to share in congregational meetings. For example, in the Theocratic Ministry School, a meeting where persons are provided with the opportunity to improve their ministerial ability by delivering short demonstration sermons, two persons set the stage for Susan's talk by mentioning a letter received from her in answer to a Bible question. Then one of them reads Susan's letter that contains her sermon.

A ministerial servant in Susan's congregation writes: "Her love for the truth helps the rest of us in the congregation to appreciate that we, who have it much easier, can also serve Jehovah." Yes, no matter what the obstacles or opposition, whether it be a physical handicap, opposed relatives, oppressive governments or even the inherited weaknesses of the sinful flesh, the person who wants with all of his heart to serve Jehovah will find the way. Remember, Jesus said that with faith "nothing will be impossible for you."

To lay hold of something of surpassing value, you must often be willing to sacrifice something else. Jesus said: "The kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it."—Matt. 13:45, 46.

EMANCIPATION from FEAR OF DEATH

Does fear of death enslave you? How can you gain your freedom?

WHY did a Nigerian magistrate stop a trial and order policemen to search the courtroom for dreaded fetish objects? Why did some Liberian Christians perform an act of idolatry when threatened by soldiers with fixed bayonets? Why do Ga tribesmen of Ghana make ugly scars on their faces? Why did a critically ill American woman consent to a blood transfusion even though she knew that God's law forbids this use of blood? *Fear of death!*

Everywhere one sees this powerful slavemaster. Those enslaved by it are in every land. Are you also one of "those who for fear of death [are] subject to slavery all through their lives"? Maybe you are inclined to reply as the Jews did to Jesus: "Never have we been slaves to anybody"! But as doers of sin they were slaves of sin. Ignorantly, they were in bondage to an unseen master, the Devil, whose lies they believed and whose will they obeyed. Just so today fear of death enslaves those who have been misled as to the cause of death and the true state of the dead, those who expect to suffer eternal torments in a fiery hell or purgatory, those who are afraid of the dead, those who worship the dead and those who compromise right principles because they are afraid to die.—Heb. 2:15; John 8:33.

The witch doctors and juju priests of Africa capitalize on the fear of death. This fear holds captive those Ibibios of Nigeria who live in dread of *ibok* and *ekpo* retaliation. It enslaves Yorubas who fear *Egungun* masqueraders. It is the basis of superstitions among other African tribes. It underlies customs such as the all-night "wakes" of the West Indies and numerous strange and horrible funeral rites of other lands. This explains why people will slave to pay fabulous amounts for a so-called "honorable" burial. Apart from its enslaving material effects, this fear often prevents people from taking up true religion because of concern about 'what kind of burial they will have' if they leave the traditional church. How can such ones be emancipated from this enslaving fear of death?

Jesus said, "You will know the truth, and the truth will set you free."—John 8:32.

What Death Is

From the Bible we learn that God's original purpose was for his perfect earthly children to enjoy life forever. He blessed the first human couple; he wanted them to extend the paradise garden earth-wide, without ever dying. How did death enter? It was man's disobedience that brought the sentence of death. (Gen. 3:19) By inheritance from our first parent, sin and death have passed on to all Adam's children. (Rom. 5:12) Thus it came about that all men die.

But do we have to submit to slavery all through our life because of fear of death

or fear of the dead? No; not if we know the truth. Fear of the dead is based on lies from which people get the idea that a man becomes more powerful after his death and can harm those who neglect or dishonor the dead. The truth is that the dead are unconscious, know nothing. God's Word says at Ecclesiastes 9:5, 6: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all . . . their love and their hate and their jealousy have already perished." Why fear them? Isaiah 26:14 says: "They are dead; they will not live. Impotent in death, they will not rise up." This is the truth, from the Bible, God's Word. Do you believe it? Most of the Jews were never set free, because they did not believe the truth. Jesus told them: "If I speak truth, why is it you do not believe me? He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God." God's truth can set you free!—John 8:46, 47.

Satan's lies and leadings keep people in slavery. "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." From the very beginning of his rebellious course he has been causing death among mankind. He is "the one having the means to cause death, that is, the Devil." In addition to our inherited sin, the means the Devil uses include his invisible organization of demons as well as practicers of black magic, witch doctors, juju priests, cruel dictators, world wars, and so on. This does not mean that Satan can just reach out and kill any person he wants to. Jehovah God protects those who belong to him, and that is why true worship has survived on earth till now. But we live in imperfect flesh in a wicked system of things; "time and unforeseen occurrence befall them all," true worshipers as well as others. Moreover, Jehovah permits persecution to come to all his people and even death to some of them, "in order to do a refining work," to test their integrity, and to prove the Devil a liar when he said that under pressure all men would turn against God. —John 8:44; Heb. 2:14; Eccl. 9:11; Dan. 11:35.

How Freed from Fear of Death

Life is sweet, and naturally no one *wants* to die. But is it true that "everything that a man has he will give in behalf of his soul" or life? Satan said so. (Job 2:4) On the other hand, Jesus Christ said: "Whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it." This issue involves the integrity of human creatures who owe their lives and exclusive devotion to the Creator. When faced with danger or even death, which side do you support by the decision you make? Would you violate God's law on blood if a doctor assured you that a transfusion would save your life? In case proper medical treatment is unavailing or unavailable, would you resort to fetish or demonistic cures or to so-called "faith healing"? Would you violate your conscience and compromise Christian integrity under pressure? If you would, then you, too, say: "Everything that a man has he will give in behalf of his soul." Our present life is valuable, but it is not worth the price of integrity. It is not worth canceling out all hope for eternal life in a perfect world now so near. As Jesus said: "What benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" "He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." —Matt. 16:25, 26; John 12:25.

Hundreds of Christians in Liberia endured brutal treatment and threats of death because they refused to worship an

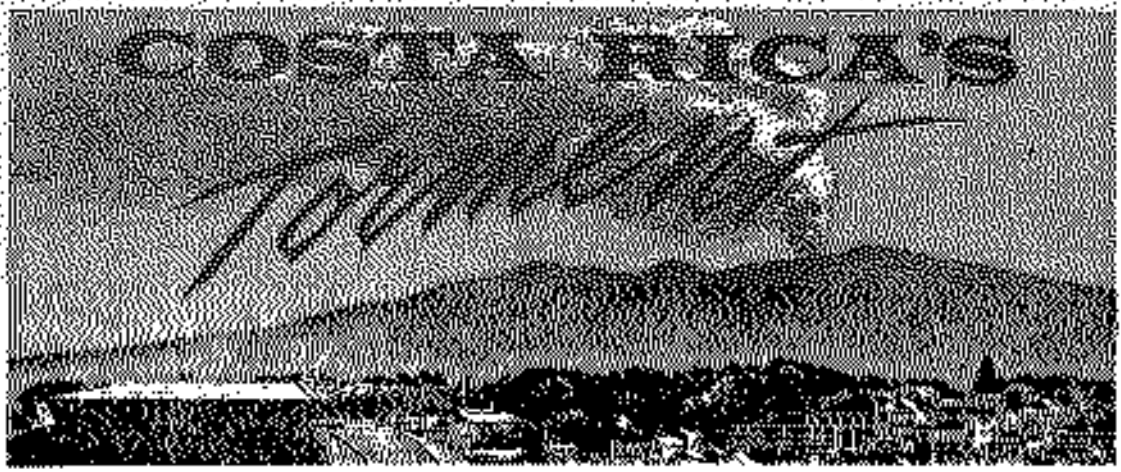
idol. Like faithful witnesses of God in times past, they "were tortured because they would not accept release by some ransom," such as by compromisingly saluting a State image so as to escape punishment and possible death. They had the faith of Shadrach, Meshach and Abednego, who told King Nebuchadnezzar: "If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us. But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship." —Heb. 11:35; Dan. 3:17, 18.

Not only was God able to rescue, and did rescue them from the burning fire, but he can also resurrect us if we die faithful to him. He resurrected his Son Jesus Christ, concerning whom the apostle Paul wrote to the Hebrews: "Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil; and that he might emancipate all those who for fear of death were subject to slavery all through their lives."—Heb. 2: 14, 15.

Jesus partook of flesh and blood, became a perfect man. He knew and taught the truth about the cause of death, the state of the dead and the hope of a resurrection. He did not live his life in slavery due to fear of death. Satan the Devil was permitted to use the means to cause death to Jesus, but Jesus faced death courageously. He maintained his integrity down to the end. He did not forfeit his soul by compromise. So God resurrected Jesus. By his sacrificial death, Jesus could nullify the death that Satan can inflict on us. As an immortal spirit creature in heaven, and as one who is now ruling in his kingdom, Jesus has the means to destroy the Devil and end forever his wicked power over mankind. He is thus the great Emancipator or Liberator of mankind. By faith in the provision for life made through him those who all their lives have been enslaved out of fear of death can be emancipated from that fear now.

Jehovah God commands those who want freedom to get out of the false religious systems of Babylon the Great, which continue to teach Satan's lies about the dead. Separate yourselves from those who would use the fear of death to hold you in slavery all your life. Quit touching unclean things connected with worship of the dead. Quit seeking fellowship with people who practice idolatry, whether this is promoted by the State or by the religions of Christendom or pagandom. Hold a good conscience. Hold your integrity.—2 Cor. 6: 17; Rev. 18:4; Job 27:5.

You can have the hope now of being freed entirely from death, either through resurrection or in passing through the end of this system of things alive into paradise restored, a perfect new system of things. "If the Son sets you free, you will be actually free" from the fear of death. It is your opportunity now to learn "the truth, and the truth will set you free." —John 8:36, 32.



By "Awake!" correspondent in Costa Rica

'SOMETIMES I wonder if a sudden dramatic natural catastrophe might not be easier to bear. Our day-by-day torment appears undramatic, but the suffering, distress and harassment are just as real as any sudden disaster,' said Guillermo Castro, governor of San José Province, Costa Rica. The immediate cause for the torment referred to is the combination of ash and black sand that fills the air incessantly, and has become a source of constant irritation to the population. No place in all of central Costa Rica seems to be clear of this "fallout." It seeps in through closed doors and windows, even when they are taped; it makes it impossible to hang out a wash; it gets into people's clothing, their hair and even their food. Cars parked in the streets, merchandise in the stores, everything soon gathers a thick layer of dust. It clogs sewers; it eats away metal rainpipes; it shortens the life of all kinds of machinery; it interferes with the flow of drinking water through municipal filtration plants.

But where does it all come from? That is no mystery, for everyone in Costa Rica knows the source of the trouble. However, it is a trouble that cannot be cured at the source—thus far at least. The culprit is Mount Irazú, a volcano situated some seventeen miles to the northeast of the capital, San José. It suddenly roused from a twenty-year siesta and started its eruptions on March 13, 1963. No ordinary volcano this, as may be gathered from Governor Castro's plaint. Unlike other volcanoes, it does not explode and erupt liquid lava and get it all over with. It is called a "dry" volcano. It has plenty of gases and molten rock, but, as these near the surface of the crater, rainwater and ground water cool off the lava before it can overflow. Instead, the water is turned into steam, which shoots out of the crater in great blasts, forcing clouds of ash and black sand, dislodged from the sides of the crater, as high as 26,000 feet into the air. This is what is carried by the winds into every corner of Costa Rica as well as into neighboring countries, and rains down upon the countryside with much damage to property and dispositions.

Calamity at Cartago

This same scourge produced calamity for the people of Cartago, a city of 50,000 population in central Costa Rica, located just below Mount Irazú. It happened on the night of December 9, 1963. Heavy rains fell that night, increasing in the early

morning hours to the intensity of a tropical storm. Deep drifts of ash on the sides of the mountain soaked up a maximum of rainwater, but, when the saturation point was reached, the sodden ash began sliding down the slope and into the ash-clogged Reventado River. The great weight of the added water and ash swept before it the tons of ash that had accumulated in the river's bed and bore it along down the mountain toward Cartago. Huge boulders weighing tons, trees, wildlife—everything in its path was carried along. As the onrushing flood smashed into the small settlements near Cartago, it tore houses from their foundations and carried them down the valley in a deluge of mud, rocks and debris.

One survivor reported: "We heard rumblings from the volcano. The winds were whistling more strongly all the time. The rain came. There were frightening noises. It was terrible. I don't want to pass another night here for anything in the world." Another, who lost husband and child, described her experience this way: "The wind was very strong and it was raining hard. When we opened the door we were forced out by the wind and the rain. We fell down. I lost my small son. My husband disappeared. We were all drowning. I couldn't see anyone. Suddenly someone helped me." The fire department's prompt report to the capital stated tersely: "This is really terrible. The houses are jammed together at the edge of the street and it is feared that there are people in them." There *were* people in some of them. Houses had been carried away bodily or filled with mud. Mammoth rocks were strewn about like pebbles. A wide swath of the city's suburb had been cut away.

The losses at Cartago were reported as twelve dead, three hundred injured, and over 500 homes destroyed. The government immediately dispatched such help as it could provide. The United States promptly sent one million dollars in cash to replace the wrecked homes, and later sent a group of Navy Seabees to help construct defenses against future floods.

Other damage to property throughout Costa Rica has been extensive, though less spectacular. Since the current eruptions began, thousands of tons of the "fallout" have drifted over valuable farmlands, causing millions of dollars of damage to crops and livestock. The chemical constituents of the ash, such as silicon, iron, calcium, aluminum and magnesium, are, in small quantity, really most beneficial to the lush, fertile farmlands of the country. In large doses they have a lethal effect. Thousands of acres have been covered over and all plant life killed off. The country's milk production is down 20 percent, its sugar production down 25 percent, as a result of this plague. Fruits and vegetables are in short supply, pushing up prices by 100 percent, in some cases.

Perhaps the greatest worry to Costa Rica is the effect of this lethal shower upon its coffee farms, about one-quarter of which lie in the path of the falling ash. Coffee is a $48-million annual business and accounts for one-half of the total exports. It has been estimated that during the first two years of eruptions by Mount Irazú the country will have sustained a loss to the coffee crop alone of something like $30 million. Experts claim that, even if the eruptions were to cease tomorrow, it would take anywhere from six months to three years to restore the land that has been desolated. Coffee growers explain that when the ash is falling during the flowering season it interferes with proper pollenation and so cuts down the yield.

During the rainy season from May to December the situation is somewhat more tolerable for the population. Afternoon rains wash away the accumulated ash and clear the air momentarily. But for the

other five months of the year the ash just builds higher and higher. Women wear veils to protect their hair from the gritty "fallout." When wind direction and heavy eruptions combine to drop extra-thick clouds of ash, people simply have to cover their eyes and try to carry on as usual.

How Much Longer?

The uncertainty about how long the eruptions will continue has had an ominous effect upon the country's economy as a whole. Construction work has virtually come to a standstill. Sales have declined. Damage to buildings from the weight of fallen ash has been noted. The government, doing what it can to alleviate the situation, has had to pour hundreds of thousands of dollars into the job of cleaning up—an apparently endless task. More than 100,000 tons of the ash have had to be removed from the streets of San José, the capital, during an eighteen-month period. But generous assistance from neighbor countries has been a ray of light piercing the gloom.

Under such trying conditions the minds of many turn to wondering why all this misfortune has come upon them. Religious leaders have encouraged the view that the people are really being punished by God for their sins. But reasonable persons look around at other lands and cannot quite see that Costa Ricans are any more blameworthy than other peoples. A little reflection would also show them that the volcanic ash, like ordinary rainfall, comes alike upon the good and the bad. This certainly rules out the idea that God is sending these conditions as a punishment, for the patriarch Abraham could declare with confidence: "It is unthinkable of you that you are acting in this manner to put to death the righteous man with the wicked one so that it has to occur with the righteous man as it does with the wicked! It is unthinkable of you. Is the Judge of all the earth not going to do what is right?" —Gen. 18:25.

When Jesus was ministering among the Jews, it is evident that he encountered the same idea, fostered by the religious leaders of that time, namely, that calamities were punishments from God. He set the question at rest and pointed to the yet future time of punishment from God, for the record at Luke 13:1-5 tells us: "At that very season there were certain ones present that reported to him about the Galileans whose blood Pilate had mixed with their sacrifices. So in reply to them he said: 'Do you imagine that these Galileans were proved worse sinners than all other Galileans because they have suffered these things? No, indeed, I tell you; but, unless you repent, you will all likewise be destroyed. Or those eighteen upon whom the tower in Siloam fell, thereby killing them, do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? No, indeed, I tell you; but, unless you repent, you will all be destroyed in the same way.'"

So Costa Ricans and all other peoples can take comfort and warning from the knowledge that God is not causing their present distress but that it is at the battle of Armageddon that he will punish the wicked with annihilation. Meanwhile, and until he does take such final action in the near future, it is a fact that "time and unforeseen occurrence befall" all men. (Eccl. 9:11) Those who today prove themselves worthy of survival of Armageddon's storm will live in a new system of things in which they will receive divine instruction and protection against volcanic eruptions, storms and weather hazards of the future. There will be no more torment, for Jehovah has decreed that nothing will do any harm or cause any ruin in all the earthly realm of his kingdom.—Isa. 11:9.

The Origin of All Souls' Day

THAT legends of the flood of Noah's day are found in every part of the earth and among nearly all peoples is common knowledge. Further, that they are of such a nature as to indicate a common source is also well known. However, what is not so well known is that the religious holiday All Souls' Day has its roots in the pagan worship of the dead, harking back almost to the time of the Flood.

From the evidence at hand it is clear that originally this festival commemorated the destruction of those of humankind who perished at the time of the Flood. According to the Genesis account, the Deluge began on the seventeenth day of the second month, or about the beginning of November on our present calendar. "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day all the springs of the vast watery deep were broken open." —Gen. 7:11.

Conclusive evidence regarding this was gathered by Richard Halliburton and was published in Professor Piazzi-Smyth's *Life and Work*, Volume 2. Among other things, Halliburton had the following to say:

"The festival of the dead, or feast of ancestors, . . . is now or was formerly observed at or near the beginning of November by the Peruvians, the Hindus, the Pacific Islanders, the people of the Tonga Islands, the Australians, the ancient Persians, the ancient Egyptians and the northern nations of Europe, and continued for three days among the Japanese, the Hindus, the Australians, the ancient Romans . . .

"Wherever the Roman Catholic Church exists, solemn mass for All Souls is said on the 2nd of November, and on that day the gay Parisians, exchanging the boulevard for the cemetery, lunch at the graves of their relatives and hold unconsciously their 'feast of ancestors' on the very same day that savages in the far-distant quarters of the globe observe, in a similar manner, their festival of the dead. Even the Church of England, which rejects All Souls, . . . clings to All Saints, which is clearly a relic of primeval heathenism . . . The month in which [the Peruvian festival of the dead] occurs, says Rivero, is called *'aya marca,'* from *Aya*, a 'corpse,' and *marca*, 'carrying in arms,' because they celebrated the solemn festival of the dead with tears, lugubrious songs and plaintive music; and it was customary to visit the tombs of relatives, and to leave in them food and drink. It is worthy of remark that this feast was celebrated among the ancient Peruvians at the same period and on the same day that Christians solemnize their commemoration of the dead—2nd November. . . .

"The month of November was formerly called in Persia, 'the month of the angel of death.' In spite of the calendar having been changed, the festival took place at the same time as in Peru . . .

"The startling fact that this feast was celebrated among the ancient Peruvians at the same period, and on the same day that Christians solemnize the commemoration of the dead (2nd November), at once drew my attention . . .

"The festival of the dead was held [by Mexicans] on the seventeenth of November, and was regulated by Pleiades. It began at sunset, and at midnight, as the constellation approached its zenith, a human victim . . . was offered up to avert the dread calamity which they believed impended over the human race. They had a tradition that, at that time, the world had been previously destroyed, and they dreaded that a similar catastrophe at the end of a cycle would annihilate the human race."

In support of the foregoing are the observations made by Colonel John Garnier in his book *The Worship of the Dead or the Origin and Nature of Pagan Idolatry.*

How a religious belief such as this could have permeated the religions of people around the world has puzzled many, but it is made clear by the Bible. The Scriptures explain that, over a century after the flood of Noah's day, when some of the descendants of the Deluge survivors turned to false religious practices, Jehovah God confused their language and they scattered to other lands. Wherever they went, they took their religion with them—religion disapproved by God.—Gen. 11:1-9.

What kind of PROFESSIONAL MAN *are you?*

THE doctor's telephone rang. A representative of a drug company was on the wire. Would the doctor be willing to try out a certain drug on one hundred patients and report the results? For doing so he would receive $4,000. That would have been the easiest $4,000 the doctor had ever earned. Did he accept?

No, Dr. Edward Adelson, blood specialist of Washington, D.C., refused the offer. Why? Because, as he himself said: "Had I taken the $4,000 I would have been either dishonest or stupid. I know what Wallace Labs want. If the $4,000 interests me even at the subconscious level, it becomes to my advantage to have the results come out well." Instead of accepting the offer, he reported it to the United States government.[1]

The foregoing news item may be said to illustrate the challenges that professional people, such as doctors, have to meet at times. By reason of their education and training they almost invariably have many advantages over persons engaged in other pursuits; in particular do they enjoy a high degree of public trust and respect. To them, therefore, the principle that Jesus of Nazareth uttered on one occasion may also be said to apply: "Indeed, everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of much, they will demand more than usual of him."—Luke 12:48.

That the application of this principle to the professions is generally recognized is apparent from the comprehensive definition of "profession" as used here: "A calling requiring specialized knowledge and often long and intensive preparation including instruction in skills and methods, . . . maintaining by force of organization or concerted opinion high standards of achievement and conduct, committing its members to continued study and to a kind of work which has for its prime purpose the rendering of a public service."—*Webster's Third New International Dictionary.*

However, human nature being what it is, it should not be surprising that at times professional men fail to measure up to the standard set for them or that they may have set for themselves. They are faced with peculiar temptations, have greater challenges to meet, more subtle snares against which to be on guard. As a poet once expressed it: "Never a treasure without a following shade of care; never a power without the lurk of a subtle snare."

Among the questions that the professional man might well ask himself are these: Am I sufficiently humanitarian, that is, truly sympathetic, toward those whom

I serve? Do I have adequate skills? Am I open-minded? Do I practice what I preach? When there is a conflict of interests, how do I decide?

Sufficiently Humanitarian, Sympathetic?

There are times when you as a professional man should be "objective." That is, there are times when you should not get emotionally involved; as when, for example, you are evaluating the merits of certain stocks and bonds. But you should be humanitarian, become emotionally involved, have empathy and sympathy, fellow feeling, when dealing with your patients.

Unfortunately, the modern trend toward medical specialties is also a trend from the humanitarian to the experimental treatment of patients. Young medical specialists, we are told, become enamored by their skills and scientific gadgets and as a result 'their interest in human creatures eventually diminishes, and the application of their science becomes more and more narrow.' Thereby they overlook the fact that the art of medicine is based on man's sympathetic nature and his instinctive "desire to help those in sorrow, need and sickness," which has been termed "the priceless ingredient in the care of the sick." According to the editor of *Medical World News,* there should be more stress on this aspect of the medical profession in their publications.[2]

The experimenting doctor looks at his patient with the aid of his instruments, but that is not enough. As a professor of clinical medicine at the University of Oregon Medical School has well expressed it, when going "about making a diagnosis and undertaking treatment, he must not only *look* at the patient with the cold knowledge of medical science but must *see,* with warmth and human understanding, the whole situation—the patient, the disease, the family, the environmental setting, and the relationships of them all."[3]

In particular must the surgeon be alert to be humanitarian. As pointed out by W. N. Firor, a leading United States surgeon:

> "When surgery is considered primarily as a scientific discipline, every patient tends to be looked upon as an object for experimentation. This attitude is utterly impersonal and objective. . . . When surgery is approached primarily as a branch of the healing art, the most durable satisfaction results. . . . The greatest reward that comes to a surgeon is . . . simply the realization that he has been able to help people back to health, and in the process has been a counselor and a friend."[4]

The greatest professional man that ever lived, Jesus of Nazareth, excelled not only in teaching pure religion but also in curing mental and physical ills. Although he had infinite power at his disposal, that did not cause him to become coldly objective toward those who came to him for help. No, he manifested deep concern for them. What a fine example to follow!

No wonder that a veteran leading American psychiatrist was able to write about this Jesus of Nazareth:

> "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison."[5]

Adequately Skilled?

Second only to having the right mental attitude toward your profession is adequate skill therein. As a professional man you should be qualified to do the work for

which you get paid and for which you occupy a position of trust. Of course, it is not expected that any physician or surgeon know everything, but he should be honest, know his limitations, do his best and ever be willing to learn.

That there are serious lacks in this regard is no professional secret. Thus, back in 1959, the director of the American College of Surgeons reported that one of the world's most distinguished surgeons had told him that at least half of his practice "consists of attempts to correct the bad results of surgery undertaken . . . by doctors inadequately trained in this field."[6]

And just last year a book very critical of the medical profession in Canada was published, giving the results of eight years of investigation conducted at the request of the Canadian College of General Practice. According to the press, "many senior members of the profession said privately they felt these criticisms were justified." To quote one of them, the report "is a serious study of an important area of medical practice. . . . It points out that some general practitioners are better than others, an observation that is not surprising, but what really hurts is the proportion of general practitioners who are categorized as below acceptable standards of competence." According to this book, *The General Practitioner,* by Dr. Clute, 28 percent of the Ontario family physicians studied were "incompetent and a potential danger to their patients."[7]

Helping to understand the peculiar snare the professional man has to guard against in this matter are the words of Dr. Alton Ochsner, described as "one of the world's great physicians":

> "The fact that we are physicians tends to make us prima donnas. Doctors get more credit than they deserve. I have always felt that most patients would get well regardless of what I have done for them. . . . When I realize that, it helps me keep my perspective. Every Monday . . . we have a meeting . . . at which time there is a critical discussion of performance during the week. Errors are pointed out on a blackboard. It is a headshrinking hour. It's easy otherwise for young doctors to get into the habit of offering excuses. Only by critical self-evaluation can a doctor keep his feet on the ground."[8]

Open-minded?

By reason of greater learning acquired over long years of study, internship and practice, you as a professional man may be peculiarly susceptible to becoming opinionated instead of remaining open-minded regarding what is new or that which involves just plain good sense. What a danger this may represent can be seen from the fact that Fleming's discovery of penicillin might well have been lost to humankind had not World War II brought with it a great demand for antibacterial remedies. England's opinionated medical profession simply refused to believe that mold could be an antibiotic!

Yes, being open-minded makes for progress and the dropping of fallacious theories and practices, but being opinionated slows down both. To cite another instance: There was the open-minded eminent surgeon who became convinced that patients, after an operation or after childbirth, should soon start to move around. What success did he have in convincing his colleagues in the United States? As Dr. Walter Alvarez, one of America's leading physicians, tells it: "It took seven years of effort even to get some doctors to let him come to a meeting and tell them what he had found. They would not let him speak before a society, and no medical editor would publish his paper. It was only after nine years that Dr. Leithauser could induce the editor of a medical journal to publish his paper in which he said nothing had gone wrong with the persons who had been

allowed to dangle their legs right away, and no disaster had happened to those who were allowed to walk around on the third or fourth day."[9]

Then again, for years and years the medical profession has ridiculed "unorthodox" theories as to the causes of cancer. But now, according to the "most comprehensive survey on the causes and prevention of cancer ever issued by the World Health Organization," not only cigarette smoking and air pollution are implicated, but also "overeating, excessive consumption of alcohol, sunbathing, lipstick, and artificial colors and flavors in food"—some of the very things that many unorthodox practitioners had also implicated.[10]

Practice What You Preach?

If you are a professional man who is familiar with the Bible you will know that the words of Jesus of Nazareth, "All the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform," were about the religious leaders of his day. But have you ever thought how that might fit your work? Yes, consistency is also required of you, for do you not give advice as well as medicine, and should not your advice be backed up by a good example? Surely! —Matt. 23:2, 3.

Illustrating this point is the incident Dwight Eisenhower relates in his recently published autobiography. While recovering from his heart attack he was visited one morning by four of his heart specialists. "They earnestly counseled me to avoid tobacco in all its forms. I listened to them politely and attentively. Then noting that all four of them were smoking, I remarked pointedly that I had used no tobacco for more than six years, and wondered why I should be in bed with a heart attack while they were up and working, apparently hale and hearty."[11]

Of course, there was more than one answer to Eisenhower's question. He may have quit smoking too late; and those four doctors may well be victims of heart attacks even before they get as old as Eisenhower was. But the fact remains that those doctors were setting a poor example for their patient. If anyone should take his health seriously, it should be the doctor, for how can he expect his patients to take his advice seriously if he does not practice what he preaches?

In striking contrast to those four doctors is one of the world's leading heart specialists, Paul Dudley White. He keeps preaching, Take a lot of exercise to keep the heart strong, and he practices what he preaches. At seventy-seven years he keeps his heart in good condition by taking long walks, chopping wood, mowing lawns, riding a bicycle, and so forth. His advice carries weight!

Succumbing to the "Love of Money"

The Bible tells us that "the love of money is a root of all sorts of injurious things," and the professional man's love of money is no exception to that rule. It also brings forth injurious things. Not that a profession should not be financially remunerative; it should be. After all, the professional man has made a considerable investment in education and training and he renders valuable services. But if you cannot adequately provide for yourself and your family and at the same time carry on your profession according to the rule of 'doing to others as you would have them do to you,' then would it not be better for you to seek some other means of gaining a livelihood?—1 Tim. 6:10; Matt. 7:12.

Love of money is responsible for such unethical practices or "injurious things" as fee-splitting and performing unnecessary operations, although the latter might at times be due to lack of knowledge or

experience. As Dr. Benge Atlee, emeritus professor of obstetrics and gynecology, Dalhousie University, said in discussing the weaknesses of surgeons in a popular Canadian magazine: "Surgeons are human: they, too, like money." But when a surgeon considers the trust placed in him as well as the harm he can do by unnecessary operations, he should exercise a far greater restraint on his love of money than the average person is required to do.

An extreme example of self-interest at the expense of patient interest was furnished by three gynecologists in southern Italy. All three showed up to handle a certain childbirth case in their hospital, but they could agree neither on the manner of delivery nor on whose patient the woman was, and so they fought it out with their fists. Afterward a midwife delivered the baby as the three gynecologists nursed a broken leg, internal injuries and head wounds.

Then there was the Silver Spring, Maryland, physician who was indicted for reporting drug data without making any tests. His reports were so uniformly favorable that they aroused the suspicions of the government officials. Apparently he did not care at all what harm these drugs might do because of being used due to his false favorable reports.

Obviously, not all professional men are as careful to maintain their integrity as was Dr. Adelson, who turned down the offer of an easy $4,000. In fact, the same report that told of his action also told that the government was investigating six doctors who had accepted from $2,500 to $12,000 to test drugs. And only as recently as March 1964 the professional journal *GP* commented on the American Medical Association's acceptance of $10 million from six leading tobacco companies to do research on the subject of tobacco and health.

Not a few in the medical profession raised questioning eyebrows when they heard that this medical association, which for years had refused to accept any tobacco advertising in any of its professional journals, had now accepted a gift of such magnitude from such a source and for such a purpose.

Even if the American Medical Association does not know what it is doing, the tobacco companies making such a gift certainly do. They are gambling that, at least on the subconscious if not also on the conscious level, the money will influence the findings made by those whose salaries are paid by their gift. For are there not professional men in the employ of the tobacco companies who keep insisting, in spite of the worldwide mountain of evidence that keeps getting ever higher, that the case against cigarettes causing cancer has still not been conclusively proved?

Inspired Bible prophecy indicates that in these last days there would be an increase in lawlessness and greed, even as is apparent from a letter published in the *Medical World News* of April 26, 1963:

> "As a practicing MD for thirty-six years, I am disgusted and fed up with the attitudes of many physicians. The doctors, it seems by and large, instead of dedicating themselves to service and humanity, are worshiping the call of the golden fleece and are totally unmindful of what their real function should properly be. They have their noses in the air and use their positions to seek status. Yes, I am fed up with the profession as a whole. For the masses, the National Health Service in England provides an excellent opportunity for the little man to avail himself of medical care without separating himself from his meager life's savings to enrich a group more intent on exploitation than on service to humanity."

The strike of doctors in the Canadian province of Saskatchewan two years ago and the one occurring in Belgium in April 1964 are other indications that the above-quoted physician may not be wrong.

But there are also the other kind. In fact, a dean at one of the leading medical schools in the United States avers that, by and large, the "humanitarian viewpoint is typical of the medical student" and that he is service motivated.

The man that measures up to the demands of his profession, that meets its challenges, appreciates that there are more valuable things in life than material rewards and physical ease and that service to mankind is far more likely to bring with it more happiness than more money. Such men will testify to the fact that, though their profession may be financially remunerative, its greatest rewards are the inner satisfaction of rendering service and the expressions of gratitude received from others.

The foregoing facts furnish food for thought for all readers of *Awake!* whether professional men or not. To the extent that you have opportunity to serve others, ask yourself: Am I sufficiently sympathetic toward others? adequately skilled? open-minded? Do I practice what I preach? When there is a conflict of interests, do I decide in favor of love of money or in favor of love of neighbor?

Such self-examination is profitable for everyone, no matter what his line of work.

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TO ATTEND an assembly in Bombay, India, many Witnesses came from distant parts of this vast land, from villages in the south and villages in the far north. One family came all the way from Nepal, in the Himalayas. For them it was a four-day journey, starting off through snowdrifts and coming down into tropical heat. At the assembly there were Witnesses speaking nine different languages. Talks, delivered in English, were translated so that those persons speaking Bengali, Hindi, Kanarese, Malayalam, Marathi, Tamil, Telugu and Urdu could hear what was said from the platform. At the close of the public talk, an interested man told a Witness: "I've heard Billy Graham, and I've heard Dr. Stanley Jones, but I never heard anything so convincing as that." Another Witness told how an Englishwoman sitting next to her said that she had heard of Jehovah's witnesses but had been warned not to listen to them. Now she expressed her sorrow that she had not listened to them before, stating that for years this is just what she had been longing for.

Paraguay had seventeen delegates attending the "Everlasting Good News" Assembly in the United States. Inspired by the returning conventioners, Jehovah's witnesses in Paraguay began to save diligently for the national assembly, scheduled for December 1963. Young Witnesses saved up too. One thirteen-year-old Witness opened a bank account to be certain not to spend what money she made by selling pastry and fruit, so eagerly did she desire to get to the assembly. So unusual was this course for a youngster in Paraguay that, when she made a small bank deposit one day, the bank manager asked her the reason for the account. On being told that it was to enable her to attend the assembly of Jehovah's witnesses in the capital city some 275 miles away, he was so impressed that he reached into his pocket, pulled out a matching amount of money and said, "Here, I want to help you get there."

"BLACK DIAMONDS"

—their ORIGIN and FUTURE

WATCHING the flickering flames of an open fireplace, did you ever realize that you were observing one of the marvels of creation? Before your eyes a rock was being transformed from its normal state into energy with which to heat your room. And yet this is just one of dozens of practical uses for this amazing and versatile substance we call coal.

By means of this same energy that is being released in your fireplace huge factories are operated, ships are pushed across the open seas, and long railroad trains across the plains. As its by-products we have coal gas, coke, coal tar and ammonia, and from coal tar alone we receive such varied products as road tar, mothballs, lysol, paints and varnishes, dyes and anesthetics. No wonder Ralph Waldo Emerson once said of coal, "We may call it black diamonds. Every basket is power and civilization." But just what is coal? What is its origin and what of its future for mankind?

It is just within the last two hundred years that coal has become so important to us all. The invention of the steam engine and the subsequent great Industrial Revolution in Great Britain created an ever-increasing demand for a cheap source of energy. One of such sources proved to be coal. However, it is probable that even centuries before Christ, the Chinese knew and exploited coal. Much later Marco Polo (1280) mentioned it as one of the curiosities he found when he visited China. The Greek philosopher Theophrastus (c. 350 B.C.) knew of coal and called it *anthrax*, a name from which our word *anthracite* is derived. In his treatise "On Stones" he mentioned fossil substances "that are called coals, which kindle and burn like woodcoals. . . . They are used by the smiths." Later, when the Romans invaded Gaul, they were struck by the fact that "flammable earth" was being excavated from the mountains. So it is evident that even though it was not used in great quantities as it is today, nevertheless, coal has been used as a source of energy for many centuries.

Origin of the Coal

One of the remarkable features of coal is that it is found in seams or layers of extraordinary extensiveness, to compare with their slight thickness. It is a fact that a seam several feet thick may extend over an area of hundreds of square miles. However, scarcely any coal seam consists of pure coal; each is interlaid with many impurities, including shale. Even in coal itself there are many varied forms, ranging from brown coal or lignite, through bituminous coal, to the hardest variety, anthracite. It is often very difficult to distinguish between coal, peat, coaly rock and some bituminous shale, but clear distinctions must be made by law, since in many countries coal, when discovered, belongs to the State, but shale and coaly rock do not.

In attempts to classify coal accurately, thin samples of it are examined under the microscope, so that by as early as 1830 it was discovered that certain samples of coal contained definite vegetable structures. From this it was rightly concluded that the coal had been formed from vegetable matter, and that the essential differences between types of coal were due to differences in the parent plant materials.

Further studies have led to the theory that coal is the end product in the decomposition in swampy land of certain organic materials, chiefly trees and plants. Ordinarily this could result in the formation of a peat bed. However, as earth, sand and mud continued to be deposited on top of this organic material, it would be subjected to greater and greater pressure, thus compressing it until the final product would be a form of coal. Thus, whereas the thickness of the original peat bed may have been measured in feet, the resulting coal seam is measured in inches. So, to produce a coal seam several feet thick might have required an original peat bed hundreds of feet deep.

During the process of formation these layers of organic material might be subjected to great earth movements due to volcanoes and earthquakes. Thus the deposits would become tilted, faulted, folded and contorted. Moreover, being comparatively soft, these vegetable layers would undergo great physical and chemical changes as a result of the tremendous pressures involved as well as the heat generated by these pressures. In time this would result in the formation of coal in its different forms. This process in which vegetable matter becomes converted into coal is known as *coalification*. It can be appreciated that there are a number of factors that contribute to the rate of coalification and the degree to which it will go. Time alone is not all-important.

It is interesting to note the climatic and atmospheric conditions that are believed to have existed in this period of earth's history, known as the Carboniferous period. A study of plant fossils contained in the coal has shown that the climate at that time must have been one that was very favorable to plant growth, because of the enormous masses of plant debris preserved since then. Extremes in cold or drought could not have existed, since either of these would have obstructed plant growth. Also, the climate apparently was very uniform over the entire globe, and it is generally believed that it was warm or even tropical. The finding of certain fern fossils that reveal a direct relationship to recent fern families of tropical countries is taken by some as evidence of a tropical climate in the Carboniferous period. Confirming this is the fact that annual rings are absent in the woods of the Carboniferous trees. These must have grown in a climate suitable for uniform and continuous growth, and such a climate exists only in tropical countries having plenty of moisture. So it is generally believed that a climate with seasonal changes of temperature and moisture could not have existed during the coal-forming era. The question arises then: Just when in the history of the earth could this have taken place?

A study of the Bible in harmony with proved science has shown that prior to the global flood of Noah's day such a condition, a uniform, warm and moist climate, did exist for thousands of years after the creation of plant life on the third creative day or period. (Gen. 1:9-13) On the other hand, scientists claim that the Carboniferous period ended some 200 million years ago, so how can these discrepancies be harmonized?

"Coal in Six Weeks"

Of interest on this point is a notice that appeared in the New York *Times* of June 11, 1963, page 3, under the heading "Australian scientists make brown coal in six weeks." It read: "Australian scientists have made brown coal in six weeks by boiling wood in a strong acid. Dr. S. Sternhall told a coal science conference that a team of scientists of which he was a member produced a substance chemically indistinguishable from brown coal mined in Victoria State." While it is true that brown coal is a long way from being anthracite, nevertheless, the experiment is sufficient to show that under certain ideal conditions coal may be produced in a much shorter time than was previously believed possible by scientists.

Prior to the global Flood there existed a hothouse condition of climate that was very suitable, not only for the growth of huge forests and heavy vegetation, but also for the preliminary decomposition of the trees and plants as they died off. During the one year that the Flood waters were upon the earth these organic materials were subjected to the tremendous pressure exerted by the water itself over the face of the globe. So, who can say that these conditions might not have proved just right to produce or to give rise to the many deposits of coal now found scattered in thin layers in various parts of the earth? At the same time the tremendous upheavals and movements of the earth caused by the abnormal conditions at the time of the Flood could easily account for the unusual faults, folds, tiltings and contortions of these coal deposits. So this may well serve as a basis for harmonizing the discrepancy of the theories about the age of the coal seams with the Scriptural evidence of the time that vegetation was created on the earth.

The Future for the Industry

But what of the future for the coal industry? In spite of the many problems it faces and the prodigious amounts of coal used daily in all parts of the earth, the future is not a dark one. New methods of coal mining and of eliminating waste in the consumption of coal have led some to believe that, even at the present rate of consumption, the world's resources of coal are sufficient to last for another 5,000 years. A few years ago there were rumors of the death of the coal industry in the United States due to its inefficiency and the threat posed to it by oil, gas and possible atomic energy. However, it is now expected that the annual production of coal will have been doubled by the end of the century. Automation alone has increased the miners' daily output. A new method of mining with a high-pressure water jet was recently demonstrated that will be especially practical in mines where the seams are tilted, some to as much as 35°, rendering impractical the conventional blasting and loading method as well as the new continuous-mining machines. At the same time it is cheaper and safer, since no explosives are used, and there is no dust, hence no fire hazards. So it appears that the coal industry is by no means on its way out.

While it is true that the earth contains comparatively little carbon, and only a minute fraction of this is usable for fuel, yet, even if other sources of energy were to fail, there is enough coal in the earth to use for heat and power for generations to come.

What's Going on AT CHURCH?

"MAN oh man, this hop is a real swingin' affair," said the crew-cut youth dressed in stovepipe pants and a black T-shirt. Then he moved in to join sixty other couples weaving to the deep beat of rock 'n' roll music, as hot jazz and the church came together in Sydney, Australia, in 1960. This was Sydney's first teen-age cabaret—and it was organized by the Methodist Church.

This was a bold "come-to-church" venture. Over to one side stood minister Alan Walker, clapping his hands in time with the music as the band played Elvis Presley's "I've Got a Woman, Mean As She Could Be."

The session lasted three hours, but the minister's message to the youths took only three minutes. His opening "punch" line was an immediate hit with the teen-agers. He fumbled with the microphones and then muttered, "These things are darned hard to handle—just like ladies waiting to be kissed." Then he greeted the youths with, "Hi, there everybody," and urged them to keep in step with God, just as they kept in step with the music. There was a minute of silence for prayer. And suddenly it all started again. The band roared. The teen-agers swung into motion on the dance floor. This was church, or supposedly an introduction to one. But was it Christianity?

In another part of the world a Franciscan friar slapped his sandals in time to the music, banged on his guitar and sang a chorus of "When the Saints Go Marching In" to attract teen-agers to a church service at a jazz festival. And in the high country of the Dominican Republic a Roman Catholic priest was attracting parishioners with sky rockets. While at the East Sale RAAF base, Australia, cleric J. Elliot resorted to ventriloquism to keep his congregation interested. In England some clergymen have been known to use female models in scanty attire, while others have replaced the traditional Christmas crib with pinups of seminude girls.

These approaches are typical of the devices being tried today to keep church attendance from slumping and to hustle people back into the empty pews. With less than 10 percent of the British population going to church on Sunday, attendance is at a record low in this land that once was a bulwark of Protestantism. Among all the European countries only the Scandinavians show less interest in their churches.

So now the clergy are considering almost everything, including a proposal to call in advertising agencies, to fill the emp-

ty churches. In the United States boasts are made that church attendance has been boosted as much as 50 percent by publicity. In addition to jazz and ragtime, rock 'n' roll and advertising, the churches also have jumped in with juke boxes and Passion Plays featuring Jesus Christ in blue jeans. In fact, there is little that they have not tried in the name of religion to keep people coming to church.

Various Attractions

Church buildings themselves have become an attraction. In the United States over a billion dollars ($1,000,000,000) is being spent on religious buildings each year, and the number of units erected annually is rapidly approaching 10,000. These new churches and synagogues come in an amazing variety of shapes and sizes. Some buildings are to be found in the form of fish, flowers, fountains and folded hands; some are free forms difficult to describe. A new Jewish religious center comprises a synagogue, congregational hall, school, gymnasium and swimming pool. Outside terraces can be used for a variety of social and religious purposes, ranging from dances and parties to weddings under the stars. In the winter there are facilities for ski trails and toboggan slopes. Protestant and Catholic churches have matched these efforts to attract a public that somehow does not want to be attracted.

Neither tobacco companies nor soap peddlers go through as much flare merchandising their wares as do some clergymen on Sunday mornings. The clergy advertise "coffee breaks," air conditioning and cushioned pews. A pastor in Kansas City, Missouri, installed a punch clock in the foyer of the church. A religious journal said: "At Sunday services, churchgoers register their presence by 'punching in.'" R. J. Smith, minister of the Bellflower church, rewarded every family attending Sunday services with one hundred Blue Chip stamps. "It is our way of saying 'thank you' for attending," he explained. At an Assembly of God church a new bicycle is the prize to the boy or girl who brings the most people to church. The runner-up gets a transistor radio.

The Los Angeles *Times* was informed by an associate minister of the First Church of the Nazarene that "one of their pastors would be arriving at church by helicopter and will bring with him a space capsule containing some items of interest in connection with the current space news and as relates to church activities." "We will also be giving away free helicopter rides to children and adults bringing new Sunday School scholars on this particular Sunday," said the minister. The editor's comment was: "So long as the ice is broken, I expect somebody will convince the Rev. O. L. Jaggers that when he passes the collection plate he should honor Diners' Club cards."

Can you imagine Jesus Christ resorting to such promotional devices to attract people? Can you imagine him saying to the multitude listening to him on the mountainside, 'After my sermon my apostles will pass out green stamps as an expression of our appreciation for your coming to hear these words of life'? It sounds ridiculous, because it is. These practices find no basis in Christianity, but are the imaginings of scheming men.

Music's Need

Many today say that the churches are failing because they are not keeping pace with modern society. The Anglican bishop of Bristol, Dr. Oliver Tomkins, suggested that churchmen should "get hep" to the times, that religious music needs revitalizing. In Downley, England, Cavell Northam had a parish of an even dozen persons. Now St. James Church attracts a hundred

or more each Sunday. The reason: the parson's off-duty ability to play the guitar and sing rock 'n' roll music. Northam strums "Don't You Rock Me Daddy-O" on his guitar. The pastor is one of an increasing number of clergymen interested in tying together religion and popular music. In several London churches rock 'n' roll and jazz concerts are a regular feature.

The English clergy are not alone in their swing toward popular music. Canon Stanrod T. Carmichael, attached to Christ Church Episcopal Cathedral in St. Louis (U.S.), also believes that a little more life is needed in church music. The cleric talked about "smoothing" out the hymns. Carmichael said the old hymns are "sterile musically." He called "Rock of Ages" an "abominable hymn" and "punk musically." John Gensel, pastor of the Lutheran Church of the Advent in New York, has conducted services with music ranging from "Ecclesiastes" to "Take the 'A' Train to Harlem" to "Eat that Chicken." The attitude of music-minded churchgoers appears to be, "We've played this kind of music in clubs and jazz spots; let's play it in church and see how God likes it," the minister said. Some have even recommended that during communion services jazz replace the more staid and conventional sounds.

Search for Reality

A number of clergymen believe that the church is in deadly peril, because it has cut itself off from life, from reality. And it is amazing what some of them are doing to bring life and reality back to church. William Bell Glenesk, pastor of Brooklyn's Spencer Memorial Presbyterian Church, for example, dances in church. His dances are a part of the service. He is called "a dancing divine, a pirouetting pastor—a kind of New Testament Nijinsky." Besides sometimes dancing in lieu of preaching, he has been known to jolt a sleepy congregation by crashing cymbals during his sermons, to lead jazz liturgies and even to hang art nudes in the sanctuary. Is this life? reality? Christian worship? You decide.

A Baptist preacher arranged to have two private policemen handcuff him and haul him from his pulpit during his Easter sermon to "prove a point," which was never made, understood or appreciated. The hoax was so well performed that one elderly woman fainted. While the police department and the congregation were out searching for the shepherd, the minister was dining at a first-class hotel with his family and relatives. The police did not think much of the hoax, and neither do we. But that is what is going on in churches these days in the name of religion.

Besides jazz, folk songs, ballads, candles in gin bottles and what have you, some clergy have resorted to girls and liquor to win their numbers. An official church paper accused various Australian clergymen of using girls as "bait" to attract convicts to services in Boggo Road gaol chapel. One minister brought as many as thirty-one girls from his congregation as "an added attraction." When the girls were present there were usually from 140 to 200 men in attendance, 99 percent of whom probably did not go for the worship. The ministers concerned know perfectly well that 'if they did not bring the girls their congregations would drop sharply,' said the report.

The Associated Press reported that "a Latvian court has fined a priest and a deacon on charges of supplying churchgoers free moonshine vodka from an illegal still in the church belfry." The Russian Orthodox priest, Sergie Mikstin, said that they were "trying to boost lagging church attendance." And in McCook, Texas (U.S.), an old city ordinance dried up the plans

of a Roman Catholic priest to sell beer at his church to his parishioners.

Success or Failure?

Have these new approaches been successful? Have they filled the churches and taught men Christianity? The *Swiss Evangelical Press Service* told of overflowing attendances at the Lutheran churches in Dortmund, Germany, where a good jazz band was featured. However, at a Vancouver church where the Ryerson Choir and the Vancouver Brass Ensemble performed, the total number of performers almost equaled that of the pitifully small audience.

ARTICLES IN THE NEXT ISSUE

- Are All Religions That Use the Bible Good?
- Do You Love Your Children?
- Unveiling the Secrets of the Clouds.
- Efforts at Economic Cooperation.

On the basis of present averages, studies show that Protestant churches in Massachusetts could dispose of half their seating capacity and still guarantee everyone a seat. The best church attenders are still people in their seventies, a researcher revealed. And in London, where a number of clerics have set out to convince the people that the church is not austere and forbidding, by sitting down with parishioners in saloons, by banging on barroom pianos with modern beats and by turning their collars around to drink with workers at the local pubs, church attendance still goes begging. The only convincing discovery made was that the pub-goer who drinks with a preacher on Saturday night does not necessarily go to church on Sunday. A high church dignitary stated that Britain today offers the same challenge to the missionary that darkest Africa did in the last century. This can hardly be interpreted as religious progress.

The clergy should reconsider the parting words of Jesus Christ, which are a command to his followers, namely, to "make disciples of people of all the nations" and to teach them to observe "all the things I have commanded you." (Matt. 28:19, 20) Obviously, Christian ministers are to be disciple-makers and teachers. But where in Christendom do we find these disciple-makers and their taught ones? Australian children who had had religious instruction half an hour a day for five years were not able to answer simple Bible questions. When a ten-year-old boy was asked to name some people in the Bible, he said: "Robin Hood, William Tell, Bonanza and Cheyenne." And adults seldom do better. They know sports heroes, jazz leaders, but not the Word of God.

Empty church pews and empty hopes are directly related to this vast religious illiteracy that has gripped the world. And the clergy know that they are at least in part responsible for this appalling condition. They admit their preaching is "anemic," peppered with meaningless verbiage. Their worship has become a jazz session. Their churches have been reduced to showplaces, entertainment centers. They are not institutions of spiritual learning.

Yet in the Bible is the most exciting message that has ever been told. It holds the answer to humanity's deepest needs. It sets out a program for peace that far surpasses the stumbling efforts of the politicians. It contains the words of Jehovah God and of his Fine Shepherd, Jesus Christ. "The sheep listen to his voice . . . the sheep follow him, because they know his voice. A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers."—John 10:3-5.

THE WAKIKUYU MAKE A *Big Change*

By "Awake!" correspondent in Kenya

INHABITING approximately one million acres in the East African country of Kenya, the Wakikuyu tribe has recently been compelled, by circumstances, to undergo a change that is vital to its economic survival. They are an agricultural people and the change has affected what they depend upon for their livelihood—their land.

Before the Europeans came to Kenya all the land of the Wakikuyu belonged to clans. Each clan laid claim to certain land areas. Through the clan elders, land was apportioned to individual members of the tribe, making them the lawful owners. The binding of their ownership was by means of a sacrificial goat, which was divided among the elders. In some clan areas, a plant called a "matoka lily" was planted as a boundary marker after its roots had been dipped in the intestines of the slain goat. The new landowner then built his house on the land with its door facing Mount Kenya, where the tribe believed that their god resided.

Over the years these landholdings became fragmented, because many members of the tribe desired to have land at various altitude levels and also because of the tribe's inheritance system. For example, the sons of a family always inherited their father's land, but the land they inherited would not necessarily be in the same area as that already owned by the sons. Thus the sons would come to own two portions of land in different areas. With the passing of successive generations landownership could involve numerous pieces of widely scattered land. In one case a landowner possessed five and a half acres, but this was composed of forty-two widely scattered fragments.

A serious problem confronted the Wakikuyu when their growing population became faced with a shortage of land. With the land they had fragmented, it was not possible for them to produce enough for their growing numbers. A change in the tribal land system became an economic necessity.

The Objective of Land Reform

The primary objective in changing the tribal system of land tenure was to bring about a balanced economy. By consolidating landholdings, it was hoped that a better standard of living could be achieved, because soil conservation measures could be practiced, crop rotation could be carried on as well as other farming methods that have proved practicable. It should seem obvious that a landowner could do more with his land, making it more productive, if it were all in one piece rather than fragmented into many widely scat-

tered plots. But since land reform meant a change in the tribe's tradition there were objections.

Elders of the tribe wanted to wait until they were dead before the change was made. Some younger members also objected because of having been misinformed as to the objective of land reform. They thought that this was another way the European was trying to seize their land. They also were worried about who would inherit their land when they died. Besides this, there was concern about how much land would be taken for building towns and other public projects. Objections had to be overcome by extensive publicity that explained the benefits the change would bring.

When approval was obtained from the majority of the tribe, the process began for bringing about this needed change for the Wakikuyu. After settling all the land cases that were outstanding, the work of recording the individual land fragments began. Seven to eight percent of the total land owned was deducted for roads, towns, schools, dispensaries, cattle dip areas, markets, administrative and religious sites.

Demarcation

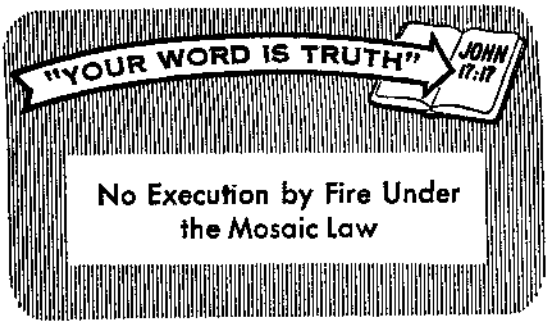
An aerial survey of the whole area was carried out to provide maps for the survey teams. With the aid of the maps, the teams began their work. They first put out ground markers to indicate the public lands. Then they began marking the individual holdings. When laying out each farm, effort was made to keep the surveyed units within the clan area of each owner.

Four acres and over was considered to be an economic unit, which meant that the owner would be permitted to live on his farm. But units under four acres were considered subeconomic, and the owners were given living plots in the townships, with their small farm holdings located within walking distance of their homes. Effort also was made to consolidate an owner's land nearest the best and largest fragment of what he previously held. In instances where highly fertile land had been given up, the consolidated farm was apportioned in a similar area. In all cases the owner or his representative was present during the demarcation of his holdings. Finally, title deeds were issued.

Teams of agricultural advisers were sent into the area by the Kenya government to give advice on developing the farmland. They did much to help the people to get established on their new land. Demonstration farms were set up, to which farmers could be sent so as to receive simple basic instruction in farming and animal husbandry.

Land consolidation was a major change in the life of the Wakikuyu tribe. It meant that their traditional methods had to be set aside. But the change was for their economic welfare. Their farmers can now make the maximum use of the land and apply modern farming methods.

Although the consolidating of their land will benefit them greatly, the Wakikuyu are still faced with a problem that confronts many people the world over. That problem is insufficient land for the growing population. Perhaps this problem can be lessened for them and other tribes by learning how to make use of Kenya's land areas that are at present uninhabitable because of prevailing drought conditions or infestation by the hated tsetse fly. In the meantime the tribe can enjoy the benefits coming from their courage to break a tribal tradition.



No Execution by Fire Under the Mosaic Law

IN Act V of the much talked-about book and play *The Deputy,* the Nazi camp doctor is heard saying to a Roman Catholic priest, who had been berating the Nazis because of their slaughter of the Jews: "Your Church was the first to show that you can burn men just like coke. In Spain alone, without the benefit of crematoria, you turned to ashes three hundred and fifty thousand human beings, most of them while alive, mind you."

History also records that during the five-year reign of Mary I of England, the so-called "Bloody Mary," three hundred persons, including some of the most prominent churchmen of England, were burned alive at the stake at the behest of Mary. *The Catholic Encyclopedia* tells that the nations of Europe during the late Middle Ages "provided for the destruction of contumacious unbelievers [those stubbornly refusing to become believers], teachers of heresy, witches and sorcerers, by fire," by burning them alive at the stake. It further observes that "the custom of burning heretics is really not a question of justice but of civilization," and that Protestants as well as Catholics used this form of execution, witches being burned alive in Protestant Switzerland as late as 1783.

Although those using this form of execution claimed to be Christians, there was no support for their cruelty in either the Greek Christian or the Hebrew Scriptures. How Jehovah God viewed such cruelty he tells at Jeremiah 7:31: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, in order to burn their sons and their daughters in the fire, a thing that I had not commanded and that had not come up into my heart."

Some students of the Bible, however, have wondered, in view of God's words at Jeremiah 7:31, how to understand God's provision for burning in the fire under the Mosaic law, as it appears at Leviticus 20: 14 and 21:9: "Where a man takes a woman and her mother, it is loose conduct. They should burn him and them in the fire, in order that loose conduct may not continue in your midst." "Now in case the daughter of a priest should make herself profane by committing prostitution, it is her father that she is profaning. She should be burned in the fire."

Apparently these laws had their antecedents in the patriarchal law that preceded the law of Moses, for when Judah was advised that his widowed daughter-in-law Tamar had become pregnant because of harlotry, he said: "Bring her out and let her be burned." In this particular instance, however, there was no execution of a penalty, for upon Judah's discovering that she had become pregnant by him through a ruse on her part, Judah humbly confessed: "She is more righteous than I am, for the reason that I did not give her to Shelah my son," which he should have done under the patriarchal custom of levirate marriage.—Gen. 38:1-26.

Scriptures such as the foregoing do appear to lend weight to the claim that Jehovah himself provided for the cruel punishment of burning alive by fire, but did he? For instance, did he approve of Servetus' being burned alive in the sixteenth century for, among other things, his having denied the trinity? Could a God of love instruct his earthly children to inflict such

tortures upon fellow human creatures? No, he could not and he did not.

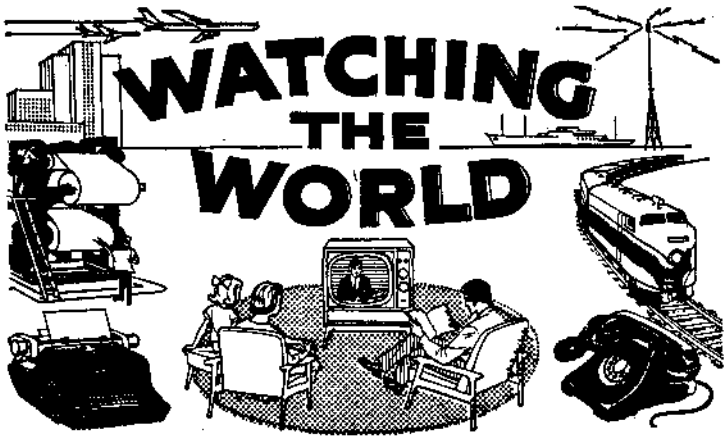
For one thing, let it be noted that nowhere do we read in the Bible of such a penalty as being executed by the Israelites. Nowhere is there a description of such a thing's being done, a person actually being burned alive at God's command. The Law did require thieves to return what they had stolen, along with 20-percent interest, and to offer a guilt sacrifice to Jehovah God. (Lev. 6:1-7) It also provided for forty stripes on one's back for certain crimes. (Deut. 25:3) And it provided for the death penalty by stoning for a number of crimes, including apostasy and sexual immorality. (Deut. 17:2-6; 22:23, 24) Such penalties manifested the wisdom and justice of Jehovah God. In the days of Christ pagan nations, such as Rome, provided for certain criminals to be put to death by being fastened alive to a stake, by ropes or nails, but under the Law it was only after the criminal had been stoned to death that his body was hung on a pole or tree as a warning.—Deut. 21:22, 23.

What excuse could be offered for burning a person alive? It could not act as a deterrent to him, could not cause him to repent and not do it again as when he was given forty stripes for an offense. If he had done something deserving of death, why should malice or hate govern the manner of execution by roasting him alive? Bible principles do not justify such a thing! Besides, to have people watch a person being burned to death can only shock or harden the sensibilities of the onlookers or appeal to certain sadistic instincts.

Then how are we to understand the commands that certain violators were to be burned in fire? Only in the sense that their bodies were to be burned after they had been put to death by stoning. Proof of this is to be seen in the incident involving Achan, who had violated God's express command not to take any booty from the city of Jericho and concerning which offense and offender Jehovah God commanded: "It must occur that the one picked with the thing devoted to destruction will be *burned with fire,* he and all that belongs to him, because he has overstepped the covenant of Jehovah and because he has committed a disgraceful folly in Israel." But was he actually burned alive? No, for the record of his execution reads: "With that all Israel went pelting him with stones, after which they burned them with fire." In fact, as if to stress that Achan and all that belonged to him were not burned alive, the record adds: "Thus they stoned them with stones."—Josh. 7:15, 25.

Here, then, in the only incident described in the Scriptures where there was an execution of the penalty "burned with fire," we see that the persons involved were first stoned to death and then their bodies were burned. This is as we should expect it from a God of justice and love.

But it may be asked, Why should the bodies be burned? It was to indicate that the ones involved had been guilty of a most heinous crime, and so were not deserving of an honorable burial, a heap of stones being raised up over them as a marker. This is in keeping with what later came to be the custom, namely, disposing of the bodies of executed criminals by casting them into the burning Valley of Hinnom, Gehenna, as not deserving of a decent burial nor of a tomb of respectful remembrance. It might therefore be said that Jesus' reference to Gehenna outside Jerusalem's walls had its counterpart in the Mosiac Law provision for burning dead criminals with fire. Both were in keeping with Proverbs 10:7, which reads: "The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot [become offensive, like putrefying matter]."—Matt. 5:30.



Tragedy in Venezuela

◈ On August 23, 1964, Venezuela was appalled by a tragedy that took the lives of at least 38 people, and left many families mourning. The scene was Caroní National Park, where delegates to a teachers' convention were on tour. A three-foot-wide swinging bridge spanned the rocky gorge of the Mist Falls Rapids, providing a first-class view of the churning, spraying waters fifteen feet below. Engrossed in the beauty of the scene, more and more visitors came to be concentrated upon the fragile, swaying bridge. Conversation and roar of the rapids drowned out warnings shouted by some observers. Suddenly the bridge gave way, and, amid screams, tourists were thrown in all directions. Some frantically held on to whatever part of the bridge structure they could grab. Others were immediately dashed to the rocks below and carried off by the swirling waters. Entire families were wiped out; parents saw their children drowning. Attention of the whole country focused on the disaster area. Help was rushed in to try to locate survivors and bodies of victims. Within a few days 38 bodies had been recovered, while several were still missing. Some of the bodies had already been swept one hundred miles downstream. As survivors mourned and investigators checked, it came home to many how dangerous it is to follow the crowd without cautiously considering the wisdom and safety of so doing.

Disarmament, When?

◈ The 17-nation disarmament talks that were conducted in Geneva, Switzerland, recessed in September for five months. The 1964 session made little if any progress toward any disarmament goals. There were new proposals, many speeches, but no East-West arms agreements of any consequence. Elections in Great Britain and America and Russia's preoccupation with Red China were blamed for the fruitless year. Negotiators, in their windup speeches, were saying, Maybe next year.

Vodka Consumption

◈ Since prewar days alcohol consumption has more than doubled in Poland. Surveys show that 52 percent of the surveyed group of men living in towns drink a fifth of a quart or more of vodka on a single occasion. And in the countryside this was the practice of 57 percent of the men. Obviously it is a problem. Officials, however, say that their aim is not abstinence, but to curb drunkenness. They do not want the men to think that drunkenness is fashionable.

The Tsetse Scourge

◈ The tsetse fly continues to plague Africa. Some of the continent's richest lands are not being worked for fear of the tsetse fly, which carries the disease called sleeping sickness. Both man and cattle are afflicted with the plague. Sometimes 70 percent of a herd on the way to a market die of the disease. The United Nations World Health Organization says African cattle population would more than double if they could eradicate the disease. The disease is said to be "one of the most important factors restricting economic development in Africa today."

Vatican and Hungary

◈ On September 15 the Vatican signed an agreement with Hungary, giving the Roman Catholic Church the right to form its hierarchy and communicate freely within that Communist nation. Already Pope Paul has filled a number of vacancies, naming five new bishops. The church-state agreement, some believe, will lead to the release of Cardinal Mindszenty, who has lived in a third-floor room of the United States legation of Budapest since the Soviet Union suppressed the Hungarian revolt on November 4, 1956. Some feel that a new era in the relations of the Vatican with the Communist world may be dawning.

Malta's Independence Day

◈ Thirty-five centuries of successive rule by Phoenicians, Romans, Arabs, Normans, Germans, Angevins, the Knights of St. Johns, France and Britain came to an end on the tiny Mediterranean island of Malta on September 20. Under the leadership of Dr. Georg Borg Oliver, Malta's prime minister, the country will remain in the British Commonwealth. Freedom was ushered in amid day-and-night celebrations. However, the festive mood was

marred by demonstrations and violence. Some Maltese wanted independence with no strings attached. They did not want continuing economic and military ties with Britain. The New York *Times* stated that "some resent the pervasive influence of the Roman Catholic Church." Dom Mintoff, the leader of the Malta Labor party, says he would tightly confine the power of the Roman Catholic Church to interfere in politics. The present prime minister is powerfully backed by the Roman Catholic Archbishop of Malta.

Clergy Evaluate Religion

◈ Early this year the *Virginian-Pilot* stated that several United States clergymen of the Norfolk, Portsmouth, Chesapeake and Virginia Beach area fear that they are not meeting the needs of the people in this fast-changing world. Here are some of their published remarks. S. D. McCammon, Jr., executive secretary of the Norfolk Presbytery and president of the Portsmouth Ministers Association, said: "In no way am I satisfied with what the church is doing in the community. We churches are the first to confess our sins. We are not making the impact in members, money and leadership we should. All too often the world has converted the church instead of it being the other way around." Minister O. Edwyn Luttrell of Larchmont Baptist Church stated: "We haven't stressed the cruciality of worship. If we stress it, we lose members. The average Protestant layman knows more about nuclear fission than he does about religion. He thinks he is on earth to keep his plumbing going, his lawn manicured and his debts paid." Rabbi Bernard Glassman of Gomley Chesed Synagogue commented: "Religion is not a vital concern, it is something we accept socially." Episcopalian rector Edmund Berkeley believes the practice of religion has become "perfunctory" now that life is full of comfort and even luxury. "It becomes the frosting on the cake instead of the heart of life," he said.

Alive After 1,000-Foot Fall

◈ Twenty-two-year-old airman Michael Leonard made a parachute jump on August 20, 1964, at a United States Air Force base in Florida. He jumped from an altitude of 1,000 feet, but both his main and reserve parachutes failed. He prepared to hit the ground. He landed on the balls of his feet, with his hands straight over his head, then twisted and relaxed, letting his calves, thighs and the small of his back hit next. "It was a textbook landing," said his squad commander. His jumpmaster said he survived because he made a perfect parachute-landing fall, absorbing the shock over his entire body. Leonard walked away. Doctors later found only a scratched knee.

De Gaulle's Trip

◈ The 73-year-old French president Charles de Gaulle began what was termed "the largest and most ambitious tour ever attempted by a French president." The schedule called for the president to visit ten South American countries, namely, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Paraguay, Uruguay and Brazil. President de Gaulle will travel more than 20,000 miles and make more than fifty speeches. He was accompanied by his wife and an official party of thirty-one persons.

Population and Food

◈ On September 11 the United Nations Food and Agricultural Organization reported that the increase in food production in 1963-64 was too small to offset the growth in the world's population, despite record production of several commodities. Milk output was down for the first time since World War II, bringing down butter production. Rice was up only 3 percent, whereas wheat was down 6 percent from 1962-63.

Snakes Alive

◈ Nearly 7,000 of the world's most dangerous snakes were captured in East Africa, measured, tagged, kept under observation for a short time and then released. The West African people call the poisonous reptiles "gwobedanlsa" or "the tomorrow that never comes." Viper catchers call these little snakes the saw-scaled or carpet vipers. The term "saw-scale" comes from the snake's serrated scales, which are rubbed together during an attack, producing a rasping noise. These deadly creatures hunt only at night. The venom from the captured snakes was extracted for the production of antitoxic substances. The reptiles are hardly ever seen. But their bite can cause death in three to five days.

"Hot Line" Costs

◈ To maintain the communication's system between Washington and Moscow called the "hot line," which reportedly is not used for "any formal communications," costs the American taxpayers $155,016 a year. To man the line around the clock requires a large staff of workers and additional thousands of dollars.

Manpower Conservation

◈ Last January the president of the United States, after receiving a disheartening report from the president's task force on manpower conservation, announced that registrants in the draft would be given immediate examinations to determine early their physical and mental fitness, so that some arrangements could be made to rehabilitate them. It is of interest that, of the more than 33,000 18-year-olds who were examined during the month of

July, approximately 42 percent were disqualified.

Car Death Toll

◈ On December 22, 1951, it was reported that a million persons had died as a result of automobile accidents since automobiles came into use. On September 15 the National Safety Council in America stated that, sometime during the autumn of 1964, the traffic death toll in the United States would reach 1,500,000.

A Balanced Budget

◈ For the first time in 36 years the French government has balanced its budget. The French finance minister said this required no bookkeeping tricks, but that this was a "sincere" budget. The total expenditures had been set at 92.08 billion francs ($18,000,000,000). Total revenues are estimated at 97.72 billion ($19,500,000,000). The combination of slightly lower taxes, a balanced budget and increased spending for social needs caused some to conclude that political considerations played a role in the announcement of the balanced budget, because the presidential election is scheduled at the end of 1965.

Storms, Hurricanes, Typhoons

◈ Typhoon Ruby swept into Hong Kong September 5 with winds up to 120 miles an hour. The Oriental cyclone uprooted trees, demolished houses and caused widespread flooding. The storm left 15 persons dead and 250 injured. On that same day a typhoon battered the island of Guam. A week later, on September 13, 421 persons were feared dead following a storm that was described as South Korea's worst in twenty-two years. Some 17,000 homes were damaged or destroyed, leaving more than 28,000 without a place to live.

In the Philippines typhoon Sally lashed across the northern part of the country with winds up to 200 miles an hour. Also early in September hurricanes Dora, Ethel and Cleo all gave the residents of the southeast United States a bad time. Dora ripped the city of Jacksonville while Cleo raked Cape Kennedy. Property damage was extensive.

Violence in Uruguay

◈ Violence reigned for three days in Montevideo following Uruguay's diplomatic break with Cuba. After the exploding of several fire bombs, emergency measures were taken to bring the disorders to an end.

100 Days Without Water

◈ The camel is generally believed to be the one mammal that can live the longest without water. It can live about a month without a drink. But experiments have proved that a little squirrel that lives in southwestern United States deserts has remained alive and active as long as a hundred days without water.

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Awake!

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Do You Love Your Children? PAGE 8

Unveiling the Secrets of the Clouds PAGE 13

Efforts at Economic Cooperation PAGE 17

NOVEMBER 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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JUDGES
—Wise and Not So Wise

YES, there are judges and "judges." Some are wise and, then again, some are not so wise. A wise judge is one that is well informed on the law of the land, one who is impartial, unswayed by sentiment or prejudice, one who is honest, above accepting bribes. The Bible tells that Moses, used by God as lawgiver of ancient Israel, was told to select just such sort of men for judges: "Capable men, fearing God, trustworthy men, hating unjust profit."—Ex. 18:21.

And to those men whom Moses selected he gave good advice: "When having a hearing between your brothers, you must judge with righteousness between a man and his brother or his alien resident. You must not be partial in judgment. You should hear the little one the same as the great one. You must not become frightened because of a man, for the judgment belongs to God." Times may have changed since Moses' day, but not the need for wise judges nor what it takes to make a wise judge.—Deut. 1:16, 17.

Underscoring the truth of the foregoing remarks is the lament recently voiced by Herbert Brownell, president of the Association of the Bar of the City of New York, over the lack of wise judges in the United States. According to him, "too many judges are political hacks." Judicial positions are used as political plums and pawns, as rewards for party loyalty or to get votes, with little regard for the judicial merits of the one upon whom they are bestowed. As a result, there is widespread mediocrity of judges, and justice often goes begging, especially in the lower courts.

Rather than being "trustworthy men, hating unjust profit," some judges are negligent, and others downright corrupt. In 1959 a California state legislative committee found that some judges took long vacations, worked short hours, refused to accept assignment to cases they found unpleasant or dull, failed to appear for scheduled trials and even took the bench while obviously under the influence of alcohol. One judge was discovered to have collected more than $33,000 in salary for nine mornings of work in two years. Yet, despite such offenses, in nearly a hundred years there had been only two impeachment trials of judges in California.

Recently, however, action has been taken against judges who have miscarried justice. In June of 1962, New York Supreme Court Justice J. Vincent Keogh was convicted of accepting a bribe and was lat-

er sentenced to two years' imprisonment. The sentencing judge said that "the motive for the corrupt effort to interfere with justice was venality and greed," and that Keogh's actions "cast a shadow upon the administration of justice." Less than a year later, in February 1963, another New York judge, Louis L. Friedman, was removed from the bench because of "unethical conduct."

Although God's Word instructs not to "be partial in judgment," and to "hear the little one the same as the great one," racial prejudices have caused many judges unwisely to ignore this counsel. The color of one's skin and his social status all too often affect the judgment that is rendered. Concerning this situation the New York *Times* of June 6, 1964, editorialized: "Incredible as it sounds, it took five years and three Supreme Court decisions for the [National Association for the Advancement of Colored People] even to get a hearing in Alabama. Once the Supreme Court of Alabama simply refused to comply with a Federal ruling; another time it held the case for more than a year without any action."

Many judges have also let sentiment or prejudice make them not so wise when Jehovah's witnesses have appeared before them concerning their right to refuse blood transfusions. Instead of "fearing God" by respecting their Scripturally founded reasons for abstaining from blood, judges have granted court orders forcing blood transfusions on Jehovah's witnesses. (Lev. 17:14; Acts 15:28, 29) For instance, in September 1963, Judge J. Skelly Wright of the United States Circuit Court of Appeals at Washington, D.C., shoved aside the legal guarantees of personal freedom and ordered that blood be administered to Mrs. Jessie Jones against her will. And just this past June the New Jersey Supreme Court forced Mrs. Willimina Anderson to receive a blood transfusion.

In striking contrast to such unwise overruling of one's religious convictions was the course taken by Judge Bernard S. Meyer, of the New York Supreme Court. When Jacob Dilgard refused to accept blood on religious grounds, the lawyer arguing for compulsory blood transfusions said, among other things: "The Penal Law says that a person may not take his own life, and it seems to me that Jacob Sr. here is just about in the situation of taking his own life by making his decision not to accept the blood after the explanations that were made to him regarding the necessity for it."

However, Judge Meyer, who was not swayed by this emotional appeal, ruled: "I cannot agree that the final analogy which you draw is applicable, because there is always the question of judgment involved as to whether or not the medical decision is correct . . . There is no question, I take it, in anybody's mind that this man has been completely competent at all times when being presented with the decision that he had to make and in making the decision that he did. That being so, I would decline to make any further order directing that blood be administered. In other words, I would deny this petition."

There is no question that it is a difficult thing for a judge to act wisely. Since there is little control over his hours, his industriousness or his thoroughness, he needs to discipline himself to keep well informed and to give his best. This includes maintaining moral strength to withstand the pressures exerted by dishonest men. He must be 'trustworthy, hating unjust profit,' but, at the same time, impartial and unprejudiced, not allowing personal feelings to affect his judgment. How apparent it is that for a judge to be truly wise he must make decisions in the fear of God!

Are *All* Religions that Use The BIBLE Good?

Do all that preach from the Bible teach the truth? How can a person know?

IN MANY places in the world when a visiting minister calls at a home, the householder will say: 'I have my own religion, but come in anyway, for if it is the Word of God, what you say must be good. I respect all religions.'

This is a commendable attitude in that it shows interest in spiritual things and a respect for the Word of God, the Bible. However, it would be well to ask: When someone quotes scriptures and preaches from the Bible, does that always mean he is teaching the truth of God's Word? Let us look further into this matter in order to ascertain whether all religions that use the Bible are good.

The Source of Truth

Jesus Christ and his apostles accepted the Bible as the word of God and relied upon it as the truth. "Your word is truth," Jesus said in prayer to his heavenly Father. And the apostle Paul affirmed: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." So in order to determine whether ideas are true or not, one should go to the Bible to find out if they are in harmony with what it says. In this way things are set straight; one learns what is the mind of the "God of truth" on matters. —John 17:17; 2 Tim. 3:16; Ps. 31:5.

The apostle Peter, in stressing the importance of listening to God's Word, emphasized its prophetic value, and said: "You are doing well in paying attention to it as to a lamp shining in a dark place . . . For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." There is no question about it, the Bible is inspired of God and contains the truth! —2 Pet. 1:19-21.

Misuse of the Scriptures

Is one to assume, then, that anyone who preaches with the Bible in hand and cites scriptures is preaching the truth? No, for one can misuse the Bible; he can fail to handle it aright. For this reason the apostolic encouragement is: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." So while a person should listen when another speaks to him from the Bible, he should, at the same time, examine to make sure that what is being taught is correct. —2 Tim. 2:15; 1 Thess. 5:21.

A true minister of God will welcome this sincere examination of the message that he preaches. The account in Acts chapter seventeen indicates that the apostle Paul was pleased by such an investigation. Complimenting those who checked up on what he taught, the record says: "Now the latter [ones in Beroea] were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. Therefore many of them became believers."—Acts 17:11, 12.

Yes, the Beroeans knew that just the quoting of scriptures did not make Paul's teaching right. They wanted to be sure

that it was not just the Word of God being used, but that Paul was actually teaching the truth as set forth in that Word. It is vital that you follow this same noble example of the Beroeans. Why so? Because there is the possibility that the one who may speak to you from the Bible will twist the Scriptures, applying them in such a way as to propagate false ideas.

An outstanding example, to show that what a person says cannot always be accepted merely because he quotes from the Bible, is found in the account in Matthew chapter four. There it says: "Then the Devil took [Jesus] along into the holy city, and he stationed him upon the battlement of the temple and said to him: 'If you are a son of God, hurl yourself down; for it is written [in the Bible at Psalm 91:11, 12], "He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone." ' "—Matt. 4:5, 6.

Now, what did Jesus do when Satan quoted the scripture from Psalm 91:11, 12 and tried to induce Jesus to commit suicide by hurling himself from the battlement of the temple? Did he reason: 'Well, that is the Word of God and so it is proper that I should pay attention to what Satan says and follow this teaching'? By no means! He realized that the Devil's knowing and quoting the Scriptures did not make his teaching right. Scriptures can be misused, and Jesus showed that this is what Satan was doing when he answered: "Again it is written, 'You must not put Jehovah your God to the test.' "—Matt. 4:7.

Therefore, it should not surprise us that even today there are false teachers who, like Satan the Devil, twist the Scriptures. "Satan himself keeps transforming himself into an angel of light," the apostle Paul observed, and "it is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness." And the apostle Peter noted that in the inspired Greek Scriptures there "are some things hard to understand, which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction." Yes, the penalty for those who misapply and twist the Scriptures is death.—2 Cor. 11:13-15; 2 Pet. 3:16.

Due to the terrible consequences of misusing the Scriptures, there is every need to be alert and to test to make sure that what you are being taught is the truth of God's Word. The apostle John impresses this responsibility upon truth seekers in his warning: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." —1 John 4:1.

Not All Religion Is Good

So it is apparent that one's being brought up in a particular religion and reading the Bible regularly does not in itself make his worship pleasing to God. Many in the first century belonged to Judaism, and Scripture reading was their habit. The apostle Paul noted that, in the synagogues, the Bible was "read aloud every Sabbath." And on one occasion Jesus Christ told some Jews: "You are searching the Scriptures, because you think that by means of them you will have everlasting life." Yet, despite their regular Bible reading, those Jews opposed the ministry of Jesus and the apostles and fought fiercely to stop them from preaching Scriptural truths to the people.—Acts 13:27; John 5:39.

But why did those Bible-reading Jews oppose the truth? Why were their beliefs out of harmony with God and his Son? Jesus explained when he said to them: "You have made the word of God invalid

because of your tradition." Yes, the Jews misapplied and twisted the Scriptures to suit their own convenience and wishes. For this reason Jesus applied the words of Jehovah's prophet Isaiah to them: "This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines."—Matt. 15:1-9.

In particular, those Jews desired release from political bondage to Rome, and they longed for the coming of the promised Messiah to accomplish this. This was their fervent wish, and even though the Scriptures clearly showed that their Messiah must first come as a sacrificial lamb to provide a ransom, they had eyes only for the prophecies relative to his second presence in Kingdom power. So when Scriptural evidence was presented that Jesus was actually the Messiah, they stubbornly refused to examine it, and even plotted his death.—Dan. 7:13, 14; Isa. 7:14; 9:6; 53:3-12; Mic. 5:2.

After Jesus was put to death, many zealous Jewish religionists continued in their persecution of his followers. One such Jew wrote: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." This man was Saul of Tarsus. Although Bible reading was a regular feature of Judaism, traditions had blinded Saul to an accurate understanding of the Scriptures.—*Gal. 1:13*, 14; Rom. 10:2.

It is noteworthy, however, that when Saul heard Bible truths explained by Ananias of Damascus, he did not say: 'Well, I have my own religion, and what's good enough for my father is good enough for me.' No, but he realized that merely having and reading the Bible were not sufficient —accurate knowledge and understanding were also necessary. So on examining the Scriptural evidence, Saul changed his religion and became a footstep follower of Christ, known as the apostle Paul.

What to Do

Should someone call at your house with Bible in hand, then what should you do? The wise and kind thing would be to listen to the message he brings. Ask questions and endeavor to ascertain whether he is actually teaching the truth of God's Word. Do not hesitate to take the noble course of the Beroeans and check up on what is said. If the Jews had done this in the first century, rather than stubbornly clinging to their traditional views, they would not have rejected the Messiah. Today there is the danger of making a similar tragic mistake. Bible prophecies relative to Christ's second presence are now in the course of fulfillment, and it is to your everlasting welfare to understand their meaning properly.—Matt. 24:3-14; Luke 21:7-32; 2 Tim. 3:1-5; 2 Pet. 3:3, 4.

But if it seems to you that the caller is twisting or misapplying the Scriptures, do not abruptly turn him away. That is not the Christian thing to do, for his very life depends upon obtaining an accurate understanding of the truth. So follow the Christian example of Priscilla and Aquila, who, after listening to Apollos preach from the Bible, "took him into their company and expounded the way of God more correctly to him." Yes, not only is it our obligation to make sure of what is right, but we are obligated to assist others to know the truth also.—Acts 18:26.

Do You Like Your Children?

THE ability to have children is one of the most pleasurable gifts the Creator has given mankind. They can be a source of genuine happiness to parents. Their sunny dispositions, trusting natures, ever-present curiosity, boundless energies and deep affection are qualities that make them truly lovable. When small, their chubby hands invite hugs, blow kisses to you and cling to you with affectionate dependence. When there are children, marriage takes on greater meaning. But while it is natural for parents to love their children, you must realize, if you are a parent, that there are many ways you can fail to manifest love while imagining that you are loving them.

It has been said that children should be seen and not heard. In our day, however, they are definitely seen, heard and often greatly feared, bringing sorrow and anxiety to their parents. Very frequently this situation is traceable to the fact that some parents, thinking that they are loving their children and wanting to make them happy, excessively indulge and spoil them, only to find that they become even more demanding and troublesome.—Prov. 17:21.

Many parents are confused as to their proper role by reason of the great volume of "expert," though contradictory, advice. The greatest authority, however, is the Creator himself; and his counsel remains unchanged and dependable, for the principles he established are as workable today as when first given. He counsels parents to spend much time with their children, building up moral values and disciplining them in righteousness while the children are still in the tender and formative years. He recognizes that the foolishness peculiar to youths is but the inheritance of imperfect tendencies from the parents, and that the rod of correction or parental authority has to be exercised to drive it away. Children will rarely grow up to be good on their own. They have to be trained to conform to godly principles.—Prov. 22:6, 15.

Spend Time with Them

When the people of Israel were a people for God's own name, the care of their young ones was no small matter in His eyes. Parents were commanded to supply not only for the physical but, more importantly, for the spiritual needs of their children, and this on a daily basis. (Deut. 6:6-9) The main responsibility for such training was placed on the shoulders of the father, and his role is just as important in this atomic age. He cannot treat this obligation lightly without inviting sorrow. One who constantly meets his child's questions with: "Why ask me? Go ask your mother," reveals a reluctance to assume his proper place in the household, and he must answer to God for such neglect. He may even have to answer to the local law

authorities when his child becomes delinquent. On the other hand, those who truly love their children will gladly undertake the job of training them, drawing upon the able assistance of their wives.

Since the hours a man has to spend with his family are so limited, he must make the time he does have with them count. By always being kind and approachable, he establishes a lasting place in the hearts of the children, and they eagerly look forward to his homecoming. Nor does he disappoint them on such occasions on the pretext of fatigue after the day's work. He understands their need of constant assurances of his love for them. He makes their problems his problems. When they want to have some toy fixed, or to get answers to their questions, he does not turn them away with: "Don't you see I'm busy?" He knows that his role of father, properly discharged, is vital to their proper emotional development.

Children also need the love, warmth and association of their mothers, if they are to learn to be sympathetic, understanding and compassionate. Since they must of necessity spend so much time with her, the influence for good or bad that she has over them is immeasurable. If she selfishly packs them off to the movies or out onto the streets or into someone else's home, they will tend to become indifferent and unloving toward her in later life. But when she shows herself ever ready to lend a sympathetic ear to their little problems, they will love her for it. Everyday happenings around the home, such as cleaning, cooking and plans for marketing, can become real springboards for daily sessions of training that are the more effective in that they are not recognized by the youngsters as actual training.

The test of how much genuine love and interest the parents have in their children is in how they spend their leisure time. Is it with or away from their children? Many parents in Western lands adopt the custom of hiring baby-sitters to care for their children while they go out for an evening of relaxation. Now, surely every couple enjoys an occasional evening on their own, but when baby-sitting arrangements become a habit, it is time for serious reflection. When parents go out to have their fun away from the children they are in fact demonstrating that they want to be rid of their children for a time. How much more loving and mature on their part to schedule and engage in programs of relaxation that can include the entire family, thus drawing the family even closer together! When a couple marry, they forfeit certain freedoms of bachelorhood for each other's company. So, too, parents must relinquish certain freedoms of childless couples for the rewarding companionship of their children.

Practice What You Teach

Loving parents also make use of the time spent with children to inculcate in them godly principles for practical use in the future. Those preschool years are the only ones during which they can mold and shape the young intellects without distraction from outside influences. It is important to realize that demonstration is a vital factor in teaching. If principles are to be understood and applied by the child, he must see them practiced by his parents. If the child is to be honest and truthful, he must be truthfully dealt with at all times —*no lies, not even "white ones."* If he is to respect the privacy and possessions of others, his also must be respected. Only when they hear *"I'm sorry," "Please" or* "May I?" from their parents will children be encouraged to imitate such a considerate attitude toward others. During the six days of the week they should see the same Mom and Dad that they see at the place of

worship on Sundays, if they are to be truly consistent and not hypocrites when they grow up.

Literal gifts should not be so frequent as to become commonplace, and the children should be aided to understand that gifts are not given from selfish motives, such as bribery for good behavior, or expecting something in return. Gift-giving should be out of love and appreciation. It follows that the gifts themselves should be practical and sensible, and not just useless, shiny baubles. Thus children begin to learn about and appreciate the gifts of the Creator, including the priceless one of life itself.

Responsibility for themselves and their actions is something that children should be taught at an early stage. They need to be trained to pick up and put away their toys, clothing, and so forth, and to take the just consequences of their treatment of other people. And since it is work, not play, that breeds responsibility, they should be assigned jobs to do in and around the home. Only when they have learned the value of hard work can playtime be really appreciated by them. It should be noted that in countries where children seldom have time for play they usually grow up to be dependable and responsible adults. Those, on the other hand, with too much idle time, much of it on their own or in company with other juveniles, get into trouble and resent being asked to engage in any useful occupation. The child who is trained to be responsible will have more self-respect and more respect for others also.

If parents will encourage their children to work for and earn the things they really want, the youngsters will attach much greater value to them. A boy whose heart is set on getting a bicycle will appreciate it all the more and give it the better care if he has to save for it out of his own funds. Contrariwise, something easily acquired is also lightly esteemed. Wise parents will enjoy the satisfaction of knowing that they did not rob their child of the pride he can feel in doing things for himself.

The most valuable training that parents can give their young ones is to afford them the right example in relationship to God —especially in the matter of prayer. Parents cannot pass this responsibility on to others. They must shoulder it themselves. And for this training to be truly effective, prayer must be a united, daily, family occurrence. Children who observe their parents humbly approaching God for mercy and guidance will be encouraged to duplicate their course with happy results. Prayerful children are not likely to be problem children.

Discipline with Love

Often admonition and reason will not suffice for children. Sometimes only physical punishment will adequately impress a lesson. In all fairness to the child he should know what to expect for disobedience. Children of inconsistent parents are kept wondering whether the parents really mean what they say. If from experience the child learns that his parents mean *exactly* what they say, then he will the more quickly obey and respect parental wishes. Parents, of course, do not have to go to the other extreme of having rules like the laws of the Medes and Persians, which never changed. For best results they should operate in accord with the just principles set out in the Bible.

Punishment, whether physical or otherwise, must always be just, commensurate with the wrong committed. It will tend to be unduly severe if administered while under the undue influence of anger. The child should clearly understand why there is punishment. Parents must be united in

disciplining their offspring. It is useless for one parent to be firm while the other is weak, for one to punish while the other consoles. This only awakens in children the idea that they can pit one against the other, dividing parental forces to their own advantage. Especially the oversympathetic mother must be on guard against undermining the firm action of the father, for in doing so she may be endangering the maintenance of proper law enforcement in the household.

Parents will not want to be harsh, overcritical, or expecting more than the child can give. Fathers in particular are admonished not to be 'irritating their children, but to go on bringing them up in the discipline and authoritative advice of Jehovah.' (Eph. 6:4) After all, they are still children and should be treated as such. A wise father will call to mind how badly he felt when, as a boy, he was unjustly or excessively punished. The more frequent penalty for disobedience is likely to be, not corporal punishment, but, rather, denial of some special treat or privilege. Such a denial does not involve anything essential to the child's health and physical well-being, but it does bring home to the young mind the need for adhering to parental rule.

One person has likened a child's mind to a bank—whatever you put in, you get back in ten years, with interest. Loving parents will, therefore, be concerned about what they allow to be poured into the minds of their children. They will want to deposit good, clean thoughts and just principles that will in the future bring them dividends as they observe their children grow into mature and godly men and women. It is therefore appropriate to supervise the television programs and movies watched by their children, as well as the radio programs heard by them. Books will be carefully selected. Above all, they will want to make sure that the companionships of their children are such as will not tear down all the good training received in the home. The minds of their young ones should be viewed as a garden plot. Good seed should be sown and given opportunity to take root and produce healthy plants before being exposed to the ravages of weeds.

For parents who show more concern for amassing material goods and supposed future security for their children than for their mental and spiritual well-being, there is the authoritative advice voiced by Jesus: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?" "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 6:25; 4:4) How important, indeed, to furnish your children with a training that will enable them to 'go on progressing in wisdom and in physical growth and in favor with God and man'!—Luke 2:52.

Do not feel that it takes too much time and attention, or that it is beyond you. With the right mental attitude, born of your sense of proper responsibility toward your children, you can be a real companion and educator of your children. In your increased dealings with them you will encounter much of natural comedy and the element of surprise. It will thrill you to see them make progress. It will bring a deep sense of satisfaction to know that you have started them off right on life's difficult pathway. And unlike neglected children, yours will continue to value and seek your companionship even as you grow old —a fitting reward for your genuine love for your children!

"CITY WOULD LIKELY LOSE COURT FIGHT OVER CHURCH"

THIS remarkable headline appeared in the Victoria *Daily Times*, Victoria, British Columbia, Canada, on June 12, 1964.

But why would the City want to fight over a church? At a time when lawlessness and delinquency are serious world problems, how could responsible city fathers try to fight an institution that can have an important influence in overcoming such difficulties?

The place of worship in question was a proposed Kingdom Hall of Jehovah's witnesses, which the Victoria congregation desired to build on a lot on Joan Crescent, near Fort Street. The Advisory Planning Commission of the City of Victoria had recommended that the building be permitted both because it was structurally suitable and because of the good experience it had had with Jehovah's witnesses when an earlier Kingdom Hall was built. The Planning Commission said in its report to City Council: "The applicants indicate their willingness to cooperate fully with the City with the aim of creating a development which will blend with the residential character of the district. Based on the experience in dealing with this body when the Shelbourne Street Church was in the planning stage, the Commission feels confident that they will fulfill their promise."

In spite of this recommendation the City Council twice turned down the application. A third application for a permit was made in June 1964, and this time the careful preparation and the appearance of the Society's attorney made it clear that legal proceedings were contemplated if necessary. The Victoria *Daily Times* warned: "Victoria may be heading for the national spotlight as the next battleground in the Jehovah's Witnesses sect's battle for religious freedom. The stage may have been set this morning for an encounter in the courts."

With this possibility facing it, the City Council called in its legal adviser, Mr. Terence O'Grady, Q.C. The brief for Jehovah's witnesses showed that the zoning regulations state: "Churches shall be permitted on approval of the application and plans by the City Council." Some City officials seemed anxious to refuse the approval, as they had done on two previous applications.

The Victoria *Daily Times* reported the discussion in its issue of June 12, 1964: "City solicitor T. P. O'Grady Thursday warned Victoria city council it stood an excellent chance of losing any court battle with the Jehovah's Witnesses over its right to build a church on Joan Crescent.

"He said the city's bylaw was clearly discriminatory and, in his opinion, would be thrown out by the courts if taken there by the sect. In addition, he said council would inevitably be tarred as an opponent of civil and religious rights . . . 'there is no doubt in my mind this section (of the bylaw) is completely invalid.'"

The *Times* report continues with Mr. O'Grady's comments: "He also gave aldermen a simple warning of the side effects of any court battle with the sect. 'You are dealing here with an applicant—and I must be candid—that has demonstrated itself a determined litigant which the courts have viewed with sympathetic eyes because of the civil rights aspect.

"'Anyone who chooses to enter the lists in court against them is apt to be painted in the colors of a person opposed to civil rights.'"

It is certainly refreshing to see a lawyer of this kind speak up so clearly and honestly in favor of what is right regardless of what the City Council may have preferred.

In spite of Mr. O'Grady's good advice the City Council delayed till July 10, by which time the congregation of Jehovah's witnesses had submitted formal plans and demanded the permit. Formal demand for the permit is the last step before going to court. Would the City fight the permit? Or would it do what is right and what its own legal adviser indicated?

The *Times* report gives the answer in a headline: "SECT WINS OKAY FOR NEW CHURCH."

"Victoria city council Thursday threw in the towel in its fight to prevent the Jehovah's Witnesses sect from building a church on property it owns on Joan Crescent . . . aldermen voted in favour of permitting the church subject to the usual approval of building plans by the city inspection department."

The good reputation that Jehovah's witnesses have built both with the Planning Commission and with the courts of Canada all helped to overrule local prejudice and to achieve a fair and just result. Jehovah promised his servants, "I shall make you people to be a name and a praise among all the peoples of the earth." (Zeph. 3:20) How glad earnest Christians can be to see in these matters how faithfully Jehovah fulfills his promises!

UNVEILING THE SECRETS OF *The Clouds*

By "Awake!" correspondent in Morocco

HAVE you ever lain on your back and watched fluffy clouds move lazily across the sky? It is a fascinating sight. Clouds have a distinctive beauty and grace, and their constant movements make the sky an ever-changing wonder. But man's feelings toward clouds vary greatly. In times of drought people have prayed for them and anxiously watched for them to appear on the horizon. On the other hand, during times of flooding they have longed for them to move on.

Although clouds are a common sight, the average person knows very little about them. Some persons look at them with fear, thinking that gods cause the storms that accompany clouds or that a witch doctor has the power to cause them to form and bring rain. But what about yourself? Do you know what clouds are, how they are formed and how a thundercloud differs from other types of clouds?

It was toward the end of the nineteenth century that scientists proved that visible droplets of water can form in the air only when they have something around which they can form. In the laboratory pure water vapor was mixed with pure air, but when this mixture was cooled to the point where condensation normally would take place no condensation occurred. In other words, no clouds formed. A slight change in this experiment, however, produced striking results. Upon their injecting tiny dust particles into this cooled mixture of water vapor and air, a cloud was formed. Now, what does this prove? That clouds consist of tiny droplets of water that condense around particles of dust.

Have you ever noticed the specks of dust that can be seen floating in the air when a shaft of bright sunlight enters a room? Ordinarily you do not see those specks because they are so small, but in a dimly lit room a bright ray of sunlight can make them very noticeable.

Most of the dust floating in the atmosphere comes from the earth. Winds are constantly sweeping up fine, dry particles of soil into the atmosphere. Volcanic ash from eruptions and smoke particles from natural and man-made fires all contribute to the dust existing in the air. Some of it also comes from outer space. Millions of meteors bombard our atmosphere every day, only to burn out and leave their debris scattered in the air.

Formation of Clouds

The action of the air has much to do with the formation of clouds. Air at lower

levels is warmer and lighter than air at higher levels, with the result that the lower air rises. As it does, it creates powerful upmoving currents. This warm air carries with it a great amount of invisible water vapor that it had absorbed as water evaporated from bodies of water and moist earth. When the air currents reach the cold upper levels of the atmosphere, they cool. Unable to bear their water burden any longer, they give it up as countless millions of tiny globules of water condense around specks of dust. Thus the rising column of moist, warm air becomes one of the many types of clouds. Now, when this air does not rise, but is cooled at the ground level, the result is fog. Fog is nothing more than a low-flying cloud.

As might be expected, different circumstances can cause different types of clouds to form. Back in 1803 a British chemist, who was a keen student of clouds, gave Latin names to the different types of cloud formations. His names are still in use internationally. Clouds of fine, fibrous texture he called *cirrus,* which, in Latin, means "a tuft of hair." These are high clouds of generally white appearance that are arranged in bands. They are the loftiest and fastest moving of all types of clouds, reaching an altitude of ten miles and speeds of perhaps seventy-five miles per hour. When looking at such clouds, did you ever have the disquieting sensation that you were flying or sliding under them at high speed? The fast movement of such clouds is the cause of this sensation. You can experience the same sensation when watching clouds move swiftly past the moon at nighttime.

Cumulus means "a pile" in Latin, and the name is aptly applied to cloud formations that are great billowy masses piled on top of one another like whipped cream. That is the way they appear when you fly above them in an airplane. Such clouds take on very interesting shapes, forming giant mounds, domes, towers and, to imaginative persons, the shapes of men and animals. They are surprisingly heavy. A big one can weigh as much as 100,000 tons. The most frequent altitude for these clouds is between 3,200 and 6,500 feet.

To the type of clouds that form a thick layer that spreads over a great area, the Latin word *stratus* has been given. The word means "a layer." Because these clouds are spread out to such a great extent, no meaningful figure can be given as to their weight. They float from a few hundred feet above the ground to an altitude of two or three thousand feet. They are simply a high-level fog. The stratus, cumulus and cirrus clouds are the main cloud formations, but there are many variations of these principal types that are given other designations.

The Thundercloud

The great masses of ominously black clouds that we often see on the horizon and that quickly spread over the sky are known as thunderclouds or cumulonimbus. The blinding flashes of lightning, deafening claps of thunder and torrential downfall of rain that accompany them give a person a feeling of smallness and weakness. The thundercloud is so impressive that some people have, for ages, associated some of their gods with the thunder it produces. The book *Standard Dictionary of Folklore, Mythology and Legend* states: "Thunder was conceived as a powerful god by the ancient Peruvians. White llamas were sacrificed to him and sites struck by lightning became sacred. Today the thunder god is still worshipped in Peru and Bolivia as Santiago (Saint James) who has taken in most of his attributes."

A thundercloud is born when warm air near the ground surges upward in a great current. It speeds upward until the cold

temperatures of high altitudes transform its water vapor into billions of tiny water droplets. A cloud is formed that grows with great rapidity. A current of air rushes up into the newly formed thundercloud at a speed of about sixty miles per hour. This air turbulence is characteristic of a thundercloud. Because of such air action you may, at times, feel a strong breeze before the storm starts. Here in Morocco, as in many other countries, a breeze in the wintertime often indicates that rain is coming, and soon. Sometimes the current of air flowing into the thundercloud is sufficiently strong to counteract the wind that is pushing the clouds. This results in a calm before the storm.

A well-developed thundercloud can push its massive head as high as 39,000 to 49,000 feet. In such clouds almost all kinds of weather are manifested—rain, snow, hail, wind and lightning. As the storm begins, lightning flashes across the sky, followed by a clap of thunder. The clouds light up intermittently like an old, defective neon sign, and then comes the rain. What a downpour that can be! It can drench an area of a few miles with 100,000 tons of water in a matter of minutes.

It was during the years 1946 and 1947 that scientists showed that the thundercloud is more than just a mass of water droplets. Instead, it has a complex structure. Its interior might be compared to an immense honeycomb, for it is made up of many cells or units that are separated from one another by walls of comparatively calm cloud. A large thundercloud may spread out over a distance of 250 miles, but within are these many cells that may be only three miles wide. Actually, each of the cells makes its own storm, and each produces its own lightning, thunder and rain. Many of them may be raining at the same time. Some may be just beginning, while others are in the middle of their rain cycle, and still others are finishing the cycle.

The last stage of a thunderstorm is marked by a gentle drizzle that lets you know that the rain is about over. At this point the thundercloud develops its familiar anvil-shaped top. With this understanding of how a thundercloud is constructed, a person should feel free of any superstitious fear of it. A thundercloud is not an evil spirit or a god. Instead, it is a very natural thing that automatically takes place in the atmosphere when conditions are right.

Droplets of Water

Clouds are great collections of water droplets. Since water is much denser than air, you may wonder how great cloud formations that weigh hundreds of thousands of tons because of the water in them can float on the air. It would seem that the water droplets that form the clouds would fall, and so they do, but because of their small size and the air resistance they encounter, they fall very slowly. Very little progress is made by them as they fall because of upward movements of air that push them up. When enough of them finally get together to form a large raindrop there is sufficient weight to overcome this upward action of air currents.

What actually causes rain is still one of the most perplexing problems that confront the scientists who study clouds. It is not easy to explain how perhaps a hundred million droplets of water come together in a cloud to form a raindrop. Neither is it clear why these droplets that form clouds do not form raindrops in all clouds.

One of the theories that attempts to explain the formation of raindrops claims that many clouds fly high in the atmosphere, with the result that their tops have

temperatures below minus 10° C. Here a great many droplets become supercooled, which means that somehow they are cooled well below the normal freezing point of 0° C. or 32° F. When supercooled, the droplets are in a very sensitive state. The freezing of just a few droplets will cause the others in the cloud to freeze. From this discovery began the experiments of seeding clouds with dry ice or silver iodide crystals. When this was done in 1946 with a supercooled cloud at 14,000 feet to confirm the laboratory experiment, the cloud turned into a snowstorm.

It is theorized that rain begins when some of the ice crystals in high-flying clouds pick up supercooled droplets that cause them to grow in size. When they reach warmer air, they melt and cause raindrops. This theory, however, does not explain the heavy rains in tropical regions. The clouds there are too warm to contain supercooled droplets and ice crystals. Another theory claims that some droplets are larger than others and begin to fall, and as they do they pick up other droplets until they become large enough to fall to earth as raindrops. Regardless of the many theories that attempt to explain the formation of raindrops, the fact remains that clouds drop refreshing rains upon the earth that beautify it and benefit mankind. They are part of a marvelous cycle that has functioned smoothly ever since it was started long ago by the Creator.

Despite intense scientific study, there is much that has yet to be learned about clouds. The Biblical question that was true in the days of Job, more than 1,600 years before the Common Era, is still true today. "Indeed, who can understand the cloud layers?" (Job 36:29) No one among men fully understands them. Yet because some of the secrets about clouds have been unveiled you can look at them with greater understanding and appreciation of the important role they play in making our home, the earth, a beautiful and fruitful place.

Opposition Against the New

● When a new invention came out, especially during the seventeenth through the nineteenth centuries, those who believed their business or trade was endangered would fight against the new. If laws failed to stop the new, the opposers would take direct, even violent action, as L. Sprague de Camp states in *The Heroic Age of American Invention:* "Charcoal burners destroyed Dudley's coke furnace in the 1620s. When the French physicist Denis Papin undertook in the 1690s to build a boat driven by paddle wheels, a mob of Rhine soldiers destroyed the boat and would have lynched Papin if they could have caught him. In the 1820s, Scottish compositors secretly battered the stereotype plates invented by Gobert Gad and ruined the inventor.

"In the seventeenth and eighteenth centuries, some Englishmen tried to set up water-powered sawmills, such as were known on the Continent since Roman times. Mobs of hand sawyers, fearing that their bulging muscles would become obsolete, destroyed the mills. During the same period, other mobs wrecked Hargreaves' spinning jennies and Thimmonier's sewing machines. Sailing-vessel captains rammed Fulton's steamboats in hope of putting him out of business. Steam-locomotive drivers sabotaged the electric locomotive invented by the Scotsman Robert Davidson in 1838. Charles Welch, an inventor of coal-mining machines in the late nineteenth century, had to stand guard over his machines with a gun to keep the coal miners from wrecking them." Even in the twentieth century, strikes to thwart automation are common.

EFFORTS AT ECONOMIC COOPERATION

By "Awake!" correspondent in Sweden

COOPERATION, of one form or another, is as old as the human family. A husband and wife working together to build a home and family unit are cooperating. When several families joined together to clear land or to build homes, they worked together in cooperation. Nations cooperate when they work in alliances and leagues for a common purpose.

It can be said, then, that cooperation is the uniting together for joint operation or action. However, a fundamental part of truly beneficial cooperation is that it must be based on the free will of those involved, that is, the joining together for a common purpose must be voluntary.

As society expanded and the economies of nations grew more complex, efforts at economic cooperation among individuals were seen to be advisable in many lands. No longer did the overwhelming majority of the people live on the land, grow their own crops or build much of what they needed. The "Industrial Revolution" of a century ago, especially, pulled many off the farm and into the city, away from their source of food and supply. This had a breaking-up effect on the old social order of things and, in many instances, industrial workmen and peasants alike became very poor, especially in Europe. One of the consequences was an extensive emigration from many European countries, with most of the emigrants going to America. From Sweden alone over 120,000 emigrated between the years of 1861 and 1870.

Modern Cooperative Movement Begins

The living conditions of the poorer classes gave rise to many hoped-for remedies. Socialistic doctrines began to appear. Labor movements arose for the protection of workers. At this time, too, the first economic cooperatives, in the modern sense, began to appear.

One category of cooperatives, called consumer cooperatives, were organizations begun by individuals grouping together so as to purchase the goods and services they needed in larger quantities, thus effecting a saving to each member. These consumer cooperatives operated for the benefit of the average consumer, or buyer. They provided household items, food, fuel and other supplies. Later they extended their activity to cover services such as medical care, housing, credit, as well as other items. At times, cooperatives specialized in one line. On other occasions they combined several lines together.

Other cooperatives were formed, called producer cooperatives, for the benefit of the members who produced products for sale on the market. They helped in the production and marketing of the workers' goods in one or in several fields, such as factories, mills and farms.

It is held that in Rochdale, England, the first modern cooperative really began. There, in 1844, twenty-eight weavers opened a small shop. With a modest beginning of £28 in capital, they purchased a small stock of flour, oatmeal, butter, sugar and candles for the use of their mem-

bers. The objective was to acquire jointly, and as cheaply as possible, such things as they needed in the way of food, clothing and household items. Despite this small beginning, the society prospered. So successful was it that it provided a basis for other cooperative societies that came later.

Interesting are the principles agreed to by "The Rochdale Equitable Pioneers," as they were called. (1) Membership was to be open, with no restriction as to race, sex, religion, politics or other affiliation. (2) Democratic control was to exist, with one vote per member regardless of the amount of capital each invested. This would prevent the wealthy from dominating by having more capital invested. (3) Limited interest was returned on the capital they invested, so no huge profits would be taken out. (4) The savings made from the business were to be distributed periodically back to the members on the basis of their patronage. They would receive a refund in precise proportion to their purchases at the society's store. (5) The cooperative would be neutral in politics, religion and other matters. (6) All transactions were to be made on a cash basis, with ample provision made for depreciation and reserves. The goods would be sold at current prices, which would have the effect of keeping other merchants from charging too much for their wares. Finally, (7) the cooperative would provide information and education continually on the principles and practices of cooperation.

Generally speaking, the cooperatives in most countries have held to these principles, with variations due to local circumstances. However, in totalitarian lands this has not been the case, for there membership is often compulsory and has much to do with politics.

After Rochdale, cooperative societies soon sprang up in many countries. However, in some it was a difficult proposition. In Sweden, for example, laborers were legally forbidden to form organizations of any sort, but in time the government had to retract such laws. A Swedish writer, Axel Gjöres, a former cabinet minister, said that cooperation "sprang from the people themselves, was born out of the pressing needs of the lower strata to better their everyday conditions and fostered by the growing understanding of the necessity of organized cooperation and the demands of such cooperation."

After tough resistance, cooperative societies got going in Scandinavia in the 1860's. One of the first was a consumers' association at Stavanger, Norway. It came to be called the "Bag Association" because its members had to bring their own bags when they picked up the goods they ordered, which goods were distributed on certain days. In Sweden the small associations were combined into a joint cooperative society in 1899. Since that time it has grown to be one of the country's largest employers, with more than 20,000 employees. Over one-third of Sweden's population now buys their goods through the cooperative association, popularly called *"Konsum,"* and the cooperative is responsible for 14 percent of the general retail and 26 percent of the foodstuff trade. In Sweden the cooperative movement has even taken over manufacturing plants to produce some of its goods, thus uniting the consumer and producer cooperative ideas. Additionally, the cooperative runs many restaurants, correspondence schools, insurance businesses and even motion picture production! Little did the Rochdale group realize how their small beginning would develop into the huge business establishment now seen in Sweden!

In Denmark opposition was also strong, but in 1852 the first really cooperative association was formed, the "Fuel Association" in Copenhagen. It had as its ob-

jective the buying of fuel wholesale for distribution among its members. And so, country by country, the idea of cooperative associations spread, until today there are thousands of cooperatives of various types in many countries with memberships running in the tens of millions of persons.

Keeping Market in Check

Cooperative movement supporters say that a foremost objective of the association in modern society is to keep private enterprises in check so these do not charge higher prices. This has meant that in some places the cooperative societies have begun factories of their own and have produced certain goods for sale at lower prices, thus compelling private enterprise to follow suit to meet the competition.

Another check resulted when in many instances the rule that only members were allowed to make purchases was dropped, and anyone was permitted to buy, although only members received a refund at the end of the year.

Another principle of the Rochdale society that has been altered somewhat is the one calling for cash purchases. In recent years many members have been granted credit for some items.

For any cooperative to be of benefit and act as a market check it must operate efficiently and purposefully. Otherwise, consumers would not be able to buy at reasonable rates and would be better off dealing with private enterprises. Of this need a Swedish cooperator, Albin Johansson, retired chief manager of the Cooperative Society of Sweden, had this to say: "A cooperative business that is being managed in a rational way, but is inferior to private businesses in the way of technical organization and rational use of its capital, is of no use to consumers but rather to their disadvantage. It is better that there be no cooperative business than one that is miserably managed."

Disappointments

Private business enterprises are, of course, expected by their owners to make profits, as shareholders are principally concerned with income. The stated objective of the cooperative establishment is not providing profits on invested capital, but supplying, in the best and cheapest way, that which people need for their use. Spokesmen for cooperatives assert that, if carried on in the right way, the cooperative will never be able to develop into an institution that exploits and impoverishes citizens, but would promote their prosperity. They claim that this movement is the one that comes nearest to the ideal. Many times, however, they have been frustrated and disappointed.

One source of danger has been the baffling winds of politics. The pioneers of cooperation had said that "man was created for freedom and free cooperation," and added that "the government must not, through its legislation, hinder the citizens from, individually or in cooperation, looking after their own interests within the boundaries of justice and morals." But in many countries, such as Germany under the Third Reich, the cooperative movement was squashed. It was incorporated by the Nazis into the Labor Front, and its independence and freedom of movement were lost. Hence, the cooperative failed to exist in the true sense.

In the Soviet Union, as well as in other Communist countries, consumers' associations are found extensively. But there the rules prescribe that part of the net surplus must be used to further the aims of the Communist Party. Also, the rules of the cooperatives are fixed by the government, not by the members. So cooperatives in Communist countries have political

overtones and have the elements of compulsion and outside control, a far cry from what the Rochdale founders originally intended such an association to be.

Some have maintained that cooperatives can become truly effective only if industry and farming, in both producing and consuming areas, are combined. This has been tried, but without real success. Determined efforts are being made to do this in Communist nations. But in so doing, great difficulties have been encountered. It is found that whenever there is governmental regimentation and a brushing aside of freedom, the individual reacts negatively, even though he may not dare show this resentment openly for fear he may be punished.

Where free moral agency is trampled on, or where real unselfishness is not a basic ingredient, then any cooperative enterprise will finally fail. While it is obvious that in totalitarian lands the principles for living and working together have been suppressed for the ends of the State, it is also true, although perhaps not always so obvious, that in democratic lands people are more and more sliding away from what they were at one time professing to do when they began to organize in cooperatives. What is lacking woefully is what one of the first spokesmen for cooperative societies said should be present when he stated in the 1880's: "An association like this should, and will, more and more unite the members of the body where they are put to work, they will be more and more drawn toward each other through the bonds of love and peace, there will come more confidence, and a better way of social intercourse will develop where unity and activity will become the incentive on the road to progress."

Although this comes quite near the Biblical principle of loving one's neighbor as himself, still the sad fact remains that this ideal has been lost. Even though the cooperative system in many areas has grown to gigantic proportions, true brotherhood and love have little or no room. Selfishness has taken their place in our day. And without true love, unselfishness, no ideal can be attained.

However, those truly interested in cooperation, perfect cooperation, will look to God's new order of things, where all living will willingly and gladly cooperate for the good of all, and where "the work of their own hands [they] will use to the full." —Isa. 65:22.

How Many Countries?

◆ Have you ever tried to figure out exactly how many countries there are around the globe? Well, if you have, you know that you could come up with more than one answer, depending on how you count. For example, will you put Hawaii on your list because you view it from a geographical standpoint, or will you count it as part of the U.S.A.? And will you count British Guiana, or include it as part of the United Kingdom? Furthermore, how will you group the islands of the sea?

According to one reckoning, there are currently 144 independent countries and self-governing colonies around the globe, and, in addition, there are 85 other colonies and dependent territories governed by various nations. But, remember, those figures change constantly. Zanzibar and Tanganyika recently merged, and Nyasaland has now become politically independent and changed its name to Malawi.

How much better it will be when all mankind, instead of being divided up into rival nations, are united under the righteous kingdom of God!

Zambia —Nation with a STRONG CONSTITUTION

By "Awake!" correspondent in Africa

THE emergence of a newly independent nation is naturally a time of much jubilation on the part of the majority of the inhabitants, for they see in it the attainment of a long-sought-after goal. It means for them, they feel, at least a greater voice in the managing of their own affairs, and the hope that the future will be that much more prosperous, more satisfying and happy, due to the larger freedoms gained. At the same time the birth of a new nation, like the birth of a child, is often attended by much anxiety and apprehension.

Viewing recent history on the continent of Africa, there are some grounds for this apprehension, for some newly independent countries have developed into one-party states, virtually bordering on dictatorships. Freedom of speech, of press, of political and religious opinion have been put in serious jeopardy and, in some cases, suppressed. Other "births" to independence have been accompanied by the self-destructive pangs of civil unrest and, as in the case of the Congo, civil war. In consequence of this, governments by minority groups, carried over from the colonial days, have hardened in their attitude toward any rapid move to universal suffrage and truly national government.

The new Republic of Zambia, previously known to us as Northern Rhodesia, lying so close to the Congo's troubled Katanga area, was in a conspicuous spot for its entry upon the world stage as an independent nation on October 24, 1964. In addition to having Katanga as a neighbor, there are the independent countries of Tanganyika and Malawi to the north and east, Southern Rhodesia to the south, a focal point of criticism at this time because of its reluctance to agree to immediate majority rule, and, to the west, Portuguese-dominated Angola. These countries in particular are intensely interested in the birth of this latest of Africa's new nations. The success or failure of its venture into independence will no doubt profoundly affect the policies of its divergent neighbors for some time to come.

A Strong Constitution

Dr. Kenneth Kaunda, the first president of the Republic of Zambia, and the ministers of his government have expressed their determination to see to it that the

birth of their people to nationhood will be successful. As a means to that end they have devised a strong constitution. Based to a large extent on the American constitution, it provides for a strong executive presided over by the president, who is both head of state and commander-in-chief of the armed forces.

Enshrined in the constitution are powerful guarantees of the rights of the individual. The first section states: "Whereas every person in [Zambia] is entitled to the fundamental rights and freedoms of the individual, that is to say, the right, whatever his race, place of origin, political opinions, colour, creed, or sex, but subject to respect for the rights and freedoms of others and for the public interest to each and all of the following, namely—

"(a) life, liberty, security of the person and the protection of the law;

"(b) freedom of conscience, of expression and of assembly and association; and

"(c) protection for the privacy of his home and other property and from deprivation of property without compensation."

The constitution then goes on to elaborate on the protection of these fundamental rights and freedoms. For example, section nine states: "Except with his own consent, no person shall be hindered in the enjoyment of his freedom of conscience, and for the purposes of this section the said freedom includes freedom of thought and religion, . . . and freedom, either alone or in community with others, and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance. . . . No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if that instruction, ceremony or observance relates to a religion other than his own."

Constitution Put to the Test

Naturally such a constitution could not provide protection for persons claiming the practice of religion and yet conducting themselves in a way that was without any respect for law and order and that endangered the lives of others. Thus, when, in the month of July, 1964, the adherents of the Lumpa church, followers of the self-styled prophetess Lenshina, went on the rampage, killing innocent people and ambushing police who went to try to restore order, they put themselves outside the freedoms guaranteed by the Zambia constitution, even though they claimed their actions were provoked by political persecution due to their refusal to vote in the elections.

In striking contrast has been the conduct of Jehovah's witnesses in Zambia over the past year or two. Though under much provocation at times because of attacks on their persons, private property and Kingdom Halls (many of which were burned) by prejudiced persons acting outside the law, they have not retaliated, they have not violently returned evil for evil. Even when an attempt was made to restrict their Christian activity by local bans they did not act illegally. Rather, by acting lawfully in appealing against such unjust treatment, they were able not only to vindicate the propriety of their Christian ministry, but also to provide for an opportunity to test the worth of the constitution in defense of a religious minority.

On February 15, 1964, the Lunda Native Authority in the northern province of the country formulated an order entitled "The Lunda Native Authority Door to Door Canvassing Order." It stated in part that "no person shall canvass reli-

gious opinions from door to door within the Lunda Native Authority area. . . . It is an offence to preach religious subjects from door to door." It was claimed by the said Authority that this order became law by being "proclaimed" in the prescribed manner to the people of the area on March 22 and 24, though some doubts on the legality of the procedure were raised later in the courts.

In view of the fact that this ordinance would directly affect the activity of some thousands of Jehovah's witnesses, virtually the only ones engaged in such public preaching activity, its consequences were of no little moment. And so it was that on March 31, 1964, ten of them were arrested as they were walking along a road after having engaged in their Christian work of preaching the good news of God's kingdom from house to house.—Acts 20: 20.

The ten Witnesses were sentenced to a fine of £5 or two months at hard labor, when they appeared in the local chief's court. Similarly, another thirty-five Witnesses were arrested and charged and sentenced. All the cases were appealed. The appeals of the first ten were heard together. The magistrate hearing the appeal, after carefully considering the evidence against the accused, found the evidence both confused and lacking and insufficient for a conviction, even if the order by the Lunda Native Authority could have been accepted in law. But it was on this point that the magistrate raised the matter of the constitution and pointed out that the law as passed by the authority in question was clearly against the constitution and was therefore invalid. As a result, the ten accused were released, the cases against them quashed. The appeal of the other thirty-five was likewise successful. It was also subsequently argued that the order made by the Native Authority was *ultra vires,* that is, outside their jurisdiction, and application was made to the governor for the law to be set aside on this ground also.

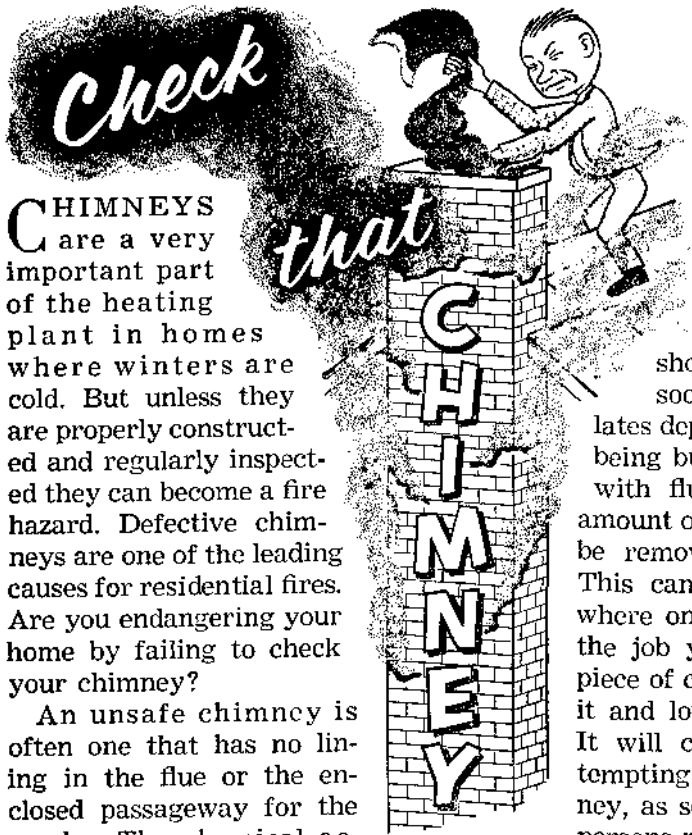
Jehovah's witnesses in the new country of Zambia are grateful for the fact that the country has such a constitution guaranteeing basic human rights, and that it has men prepared to implement it and defend it on behalf of minorities, rather than give in to expediency and compromise.

Concern for the rights of others and an appreciation for true and impartial justice are most commendable qualities, and are among those qualities that the Almighty God, Jehovah, looks for in those he would bless with life in his just and perfect new order of things now at hand.

So Jehovah's witnesses living in the Republic of Zambia are also most interested in what may develop with its birth as an independent nation. They, too, desire to see peaceful conditions with justice and protection of fundamental human rights, primarily because such conditions will allow them the greatest opportunity to continue to carry to Zambia's peoples the gladsome news of God's everlasting kingdom. While they sincerely appreciate the present benefits that flow from the more liberal human governments, they recognize the truth that, at best, these governments are but temporary and must make way for that perfect and righteous administration of Christ the King.

ARTICLES IN THE NEXT ISSUE

- Fads Undermine Faith.
- Ramie—Fabric for Your Enjoyment.
- Enjoy a Cup of Coffee?
- Flames of Religious Intolerance Burn Again in Mexico.



CHIMNEYS are a very important part of the heating plant in homes where winters are cold. But unless they are properly constructed and regularly inspected they can become a fire hazard. Defective chimneys are one of the leading causes for residential fires. Are you endangering your home by failing to check your chimney?

An unsafe chimney is often one that has no lining in the flue or the enclosed passageway for the smoke. The chemical action of the fuel gases on the unprotected brickwork causes a gradual disintegration of the bricks and mortar. A flue lining provides protection from this action. Disintegration of the masonry and the effect of temperature changes can cause cracks in the chimney that can be dangerous. When the large deposits of soot, which collects easily in an unlined chimney, catch fire, the flames may shoot through the cracks and set fire to the house. This has been the cause of many roof fires. In some instances a chimney fire will not go up the chimney but will reverse itself and shoot out into the room where the fireplace is, setting fire to the house. The removal of soot is necessary to avoid such fires.

The inside of a chimney should have a smooth surface so that soot cannot easily collect there. Flue linings create such a surface. The linings should be made of fire clay or other refractory clay that is able to resist changes in temperature and the chemical action of chimney gases. The smooth linings will even improve the draft or upward flow of air through the chimney.

From time to time a chimney should be cleaned of its accumulated soot. The rate at which it accumulates depends upon the type of fuel that is being burned. Eventually, even chimneys with flue linings will gather a certain amount of soot. Once a year the soot should be removed if there are accumulations. This can be done by a chimney sweep, where one is available. If you want to do the job yourself, wrap a brick in an old piece of carpet material. Tie a rope around it and lower the brick into the chimney. It will clean the flue satisfactorily. Attempting to burn the soot out of the chimney, as some people do, is not safe. Other persons may try to remove it with chemicals, but the effectiveness of this method is offset by the danger of explosions. The use of a carpet-covered brick is a safe method.

Inspection of a chimney can be done by means of a flashlight lowered into the chimney on a rope, or it can be inspected from the bottom with the aid of a mirror. When inspecting it, be alert not only for soot but also for the nests of birds, squirrels and bats that may have been built during the summer months when the chimney was not in use. These obstructions should be removed. Check for cracks in the flue lining and in the outside brickwork. If the chimney has no lining, and cracks are found in the bricks, and mortar has begun to fall away from between them, the chimney should be rebuilt. It is better to re-

build a chimney than to use one that is unsafe.

A chimney should be built from the ground up, with its weight resting on its own sturdy foundation. If it is an interior chimney, going up through the inside of the house, it will be more efficient than one going up the outside of the house, because it is kept warm. This helps in having a good draft that expels the smoke. The walls of such chimneys need only be four inches thick when flue lining is used, whereas the exterior chimneys should have eight-inch walls. This is needed to protect the chimney from cracking because of winds, storms and frost. The walls of interior chimneys should be thickened to eight inches just below the roof and for the length that is exposed to the weather above the roof.

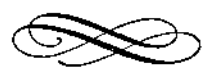
A space of at least two inches should separate the chimney from all wooden beams, joists and flooring. Never should wood studding or lathing be placed against a chimney. Firestopping material should be placed in the two-inch space between the chimney and all wood construction. This should be a porous, nonmetallic, noncombustible material such as concrete. When a chimney is encased by a wood partition, the bricks should be given a coat of cement plaster.

At the roof the chimney should extend at least two feet above the highest part of the roof. If its height is less than this, a ridge of the roof can affect its operation by disrupting the flow of air around it. A down draft can be created, causing a smoky chimney. Chimneys in houses with flat roofs should extend at least three feet above the roof. The higher chimneys are built, the better the draft will be in them. Extending the height of a chimney is usually the best solution for a smoky chimney, providing that the heating appliance is functioning properly and the chimney is properly designed.

The top of the chimney should have a cap of a noncombustible and weatherproof material such as stone, terra-cotta or concrete. The opening should be kept larger than the flue so as not to hinder the draft. A round flue, incidentally, appears to be the best shape as it presents less friction to the heated gases, which tend to rise in a circular column. They do not fill the corners of a rectangular flue lining, making it less effective. But since rectangular flue linings are cheaper to make, they are more widely used. In neighborhoods where sparks could cause fires, spark arrestors should be installed in the chimney. They should be made of a durable material such as nickel alloy, because they usually are not easily reached for replacement. What shortens the life of arrestors made from less sturdy material is the abrasion caused by hot coals and cinders passing by them in the smoke.

A smoke test should be given a chimney when it is finished and from time to time thereafter to check it for leaks. This is done by burning paper, tar paper, straw or wood at the base of the flue. When the smoke rises in a dense column, cover the top of the chimney by wedging a wet blanket tightly into the flue. Smoke can then be seen coming out of cracks and other flaws in the masonry if any exist. A well-made chimney should show no leaks.

By checking your chimney from time to time and by cleaning it of soot, nests and anything else that might obstruct it, you can keep it in good working order. More than that, the time and effort you devote to caring for it will help protect your home from fire. It pays to check that chimney.



Alerted to Spiritists' Objects

A WITNESS of Jehovah who started a Bible study with a young woman in Yellowknife, Northwest Territories, Canada, reports this experience: "I made repeated efforts to have the husband of this young woman take an interest in our study. However, he resisted and yet remained a courteous host. His wife revealed to me that he had engaged in spiritistic practices from time to time, making use of mediums for everything from job hunting to settling marital disputes. I was not alert to any possible significance of that fact; demonic activity seemed remote.

"In time serious marital disputes began to arise between this young woman and her husband. On two occasions he made attempts on her life and that of the child. We gave her spiritual assistance, much to his anger. She remained living with him. They decided to take a trip back to Italy, and it appeared a reconciliation had been effected.

"On returning from their vacation, this couple brought me a lovely gift, a music box in the shape of a gondolier and ballerina riding on a gondola. He presented it to me and told me it was used in his country to represent 'good luck' in marriage. Despite his spiritistic background, I neglected to attach any deeper meaning to his statement about 'good luck.'

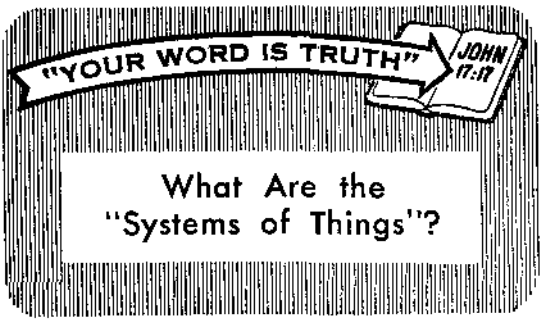
"Soon thereafter I began to get ill. My illness increased in severity until gradually my limbs began to stiffen and finally, my back bent double, I could no longer walk. After repeated doctor's examinations in which nothing could be found physically wrong with me, I was hospitalized for observation and heavily sedated. As a result of prolonged bed rest and heavy weights my back straightened and I was allowed to go home after being informed by the doctors that there was no obvious cause for my distress despite all the exhaustive tests.

"As I had to remain in bed I had a great deal of time to read, and I began the 1964 *Yearbook of Jehovah's Witnesses* just received. On page 229 of the *Yearbook* I came to the experience from New Britain concerning a sister's illness caused by demonic activity while she was in possession of a 'charm bracelet' with replicas of horseshoes, wishbones, and so forth. I immediately got out of bed and ran to my family to read it aloud to them. We all saw the parallel in experiences. Especially did I see it, because I had had three experiences of bed shaking, not realizing what it meant but had attributed it to my illness and possible faintness.

"We determined that something in our home was being used by the demons as a medium for their activities. The gift 'good luck' music box came to our minds at once. Giving the matter prayerful consideration, my husband removed this from the closet in our bedroom and burned it immediately. I began to get well the next day. We traveled to the circuit assembly in the next town and back in the two weeks following this, involving long hours, with absolutely no recurrence of any symptoms of my former illness. The recovery was spontaneous and complete. How grateful I am to Jehovah and to his organization for recording the *Yearbook* experience which alerted us to a 'good luck charm' as a contact for the demons."

In view of what is recorded at Isaiah 65:11, objects expressly made for "good luck" must be regarded as instruments of false religion.

One of Jehovah's witnesses living in California related this experience: "A fellow employee of mine told me how he was awakened at one o'clock in the morning by an 'arm' reaching into his bedroom window to rattle the venetian blinds, in a seemingly determined effort to disturb him. His wife saw and heard the same thing. He and his wife had similar experiences from time to time, but he did not dare tell anyone else about them for fear of being laughed at. I had previously witnessed to him and so he confided in me. Remembering the article in *The Watchtower* of March 15, 1963, on 'Resisting Wicked Spirit Forces,' I brought this man a copy. With great joy he read the article. Immediately he rounded up all suspicious items in the house, anything related to demonism. Among the various items were a Ouija board and his wife's book on astrology. All were promptly hurled into the fireplace and burned. This person has not been afflicted with demon experiences since then, and a Bible study was started in his home."



What Are the "Systems of Things"?

ACCORDING to the *New World Translation*, Matthew 24:3 reads, in part: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" The expression "system of things" translates the Greek word *aión*, which other translations usually render either "world" or "age." Why does the *New World Translation* use "system of things"?

For more than one good reason. The way *aión* is generally used in the Christian Greek Scriptures it is apparent that to render it "age" does not give the right thought. Christians are said to have been delivered "from the present wicked system of things." They could not be delivered from an age unless they died or it came to an end, but they can be delivered from a wicked system of things. Likewise, in writing to Timothy, Paul says: "Demas has forsaken me because he loved the present" —age or period of time? No, but because he loved that "present system of things," its pleasures, materialism, and so forth. Further, to render *aión* as "world" would be to confuse it with *kósmos*, which is correctly rendered "world" in many translations.—Gal. 1:4; 2 Tim. 4:10.

There are a number of systems of things referred to in the Bible, but of the more than thirty occurrences of the word *aión* in the Christian Greek Scriptures more than twenty of them refer to this present wicked system of things. It is the *aión* about which Jesus' apostles inquired and to which Jesus referred in his illustration of the sower. Its "god" is Satan the Devil.—Matt. 13:39, 40, 49; 2 Cor. 4:4.*

When did this present wicked system of things begin? It began after the Flood when wickedness again entered the earth, at the earliest when Noah cursed his grandson Canaan for his disrespectful conduct. It will come to its end with the battle of Armageddon and the abyssing of Satan and his demons, for then wickedness will be no more upon this earth.—Gen. 9:25; Rev. 16:14, 16; 20:1-4.

There may be said to have been a system of things that began with Abel and continued to Noah and another that related to the patriarchs or family heads of the nation of Israel: Abraham, Isaac, Jacob and his twelve sons. It was characterized by the worship of the one true God, Jehovah; by his direct dealings with certain individuals; by certain animal sacrifices, by a separation from the world and the practice of circumcision.—Gen. 12:8; 17:9-14; 18:19; Acts 7:2-9.

That system of things lasted until a new system of things came into being at Mount Sinai with the institution of the old law covenant between Jehovah and the nation of Israel; which two pre-Christian systems of things and the pre-Flood system of things are doubtless referred to at Colossians 1:26 as the "past systems of things." This system of things associated with the law arrangement was not only a system but also systems of things, that is, it involved a number of systems. Among these were a system of Levites and priests, a system of sacrifices, a system of dietary regulations, a system of prophetic types and shadows, a system by which Jehovah used prophets, a system of tabernacle and temple worship, a system of festivals, of

* This present wicked system of things is also referred to at Matt. 12:32; 13:22; 28:20; Mark 4:19; Luke 16:8; Rom. 12:2; 1 Cor. 1:20; 2:6, 8; 3:18; Eph. 1:21; 1 Tim. 6:17; Titus 2:12.

sabbaths, and a national system of things with a human king.

These systems of things, which began with the making of the old law covenant in 1513 B.C.E., actually lasted until 70 C.E., although coming to their legal end, as far as being recognized by Jehovah God, in 33 C.E. So it is that we read that Jesus Christ "manifested himself . . . at the conclusion of the *systems* of things," and his followers were said to be living when "the ends of the *systems* of things" arrived. —Heb. 9:26; 1 Cor. 10:11.

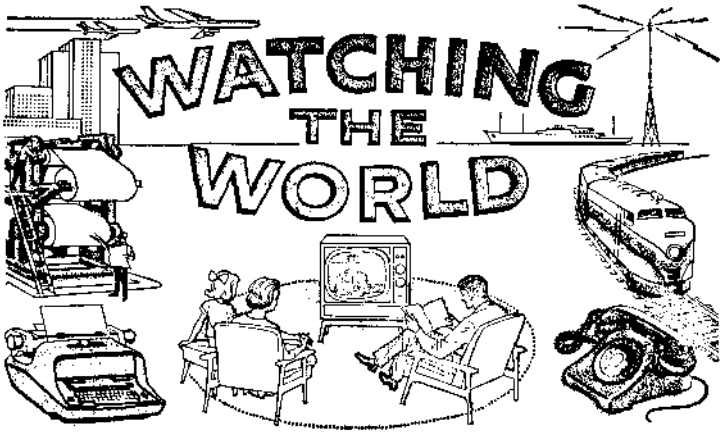
With the legal end of those systems of things came new systems of things, made possible by reason of the death, resurrection and ascension into heaven of Jesus Christ. These new Christian systems of things include a New Jerusalem, God's capital of the universe, a new temple, of which Christ is the chief cornerstone and all his anointed body members are spiritual stones built upon him as the foundation. Included also are a new high priest, a new sacrifice, one that actually takes away sins, a new law, not inscribed on stone tablets but on hearts, a new mediator and a new covenant. More than that, there are also new systems of knowledge and works required and a new relationship with God, as spiritual sons.

There was, in fact, an overlapping by the pre-Christian and the Christian systems of things. Thus early Christians kept using the temple for their meetings long after it had been rejected and most likely also paid the temple tax. And did not the apostle Paul, on at least one occasion, take a vow that required his presence at and recognition of the temple? This overlapping could hardly have been avoided, since those who were brought into the new systems of things were at first largely Jews taken out from the old law systems of things.—Acts 21:20-27.

These new Christian systems of things will end when the last member of Christ's body completes his course on earth in death sometime after Armageddon's battle. With the end of the present wicked system of things at that time there will come into being new systems of things, "the coming systems of things," when Christians will receive their reward and the resurrection of the dead takes place.—Mark 10:29, 30; Luke 20:35; Eph. 2:7.

Today, and particularly since 1935, the "other sheep," Christians who have an earthly destiny, are coming in under the new Christian systems of things, which will serve as an ark of protection at the coming battle of Armageddon. After it they will come under the "coming system of things," the one Jesus referred to when speaking of those returning from the dead to live on the earth. (Luke 20:35) The members of the body of Christ receive their reward in a heavenly system of things.—Heb. 6:5.

Thus we see that the terms "system of things" and "systems of things" are both apt and full of meaning. One of these is Satan's present wicked system of things. The pre-Flood, the patriarchal, the Jewish and the Christian systems of things were brought forth by God by means of his Son, even as we read: "God . . . has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things." This truth is something we can appreciate only by faith. "By faith we perceive that the systems of things were put in order by God's word." And before even the first one of these came into existence Jehovah God foreordained the sacred secret that the Christian spirit-begotten congregation of God would be associated with his Son in glory.—Heb. 1:1, 2; 11:3; 1 Cor. 2:7.



Soviet Orbits Three

◈ The world's first multiman space flight was launched by the Soviet Union on October 12. The craft named Voskhod (Sunrise) carried three Soviet astronauts. The three men did not wear space suits. Instead, they were dressed in ordinary clothes. Leading British scientists predicted, in the light of this flight, that the Russians will probably be ready to put a manned spacecraft around the moon and back in three years.

Polio Vaccine Warning

◈ The U.S. Public Health Service recommended that the Sabin oral vaccine for polio be discontinued to adults—persons over 18. A 17-man committee found that 57 cases of paralytic polio have been found that were "compatible with the possibility of having been induced by the vaccine." The vast majority of the 57 cases involved adults.

Divorce Rate Climbs

◈ Divorce was once called a "contagious disease." The stigma is vanishing as more and more seek divorce. In California for every two couples married one couple gets a divorce. Even though California's divorce rate is twice that in America as a whole, there are indications that it reflects a growing national trend toward family breakup. Divorce rates have doubled since World War I. The new attitudes toward sex are bound to increase the divorce rate. Now it is estimated that two out of five teen-age marriages start with a premarital pregnancy, and one out of two ends in divorce.

"Religious Liberty"

◈ Religious liberty for Spain's Protestants is being discussed, reported the newspaper *Ya* of Madrid, Spain's foremost Roman Catholic daily. According to the paper, Pope Paul VI told Fernando Cardinal Quiroga y Palacio: "Don't be afraid of religious liberty. I know full well that circumstances in Spain are very special, and shall be with Spain. But the Spaniards should be with the pope; they must not be afraid of religious liberty." The proposal is a bold admission that, in practice, Spain does not have religious freedom.

Widespread Vandalism

◈ New York City authorities say that devilish acts of vandalism are costing the city millions of dollars yearly. The Transit Authority estimates an annual damage cost of $300,000. Trains are struck with rocks, seats are slashed and the tracks have to be policed constantly. A subway with 500 passengers aboard narrowly missed being derailed by vandals recently when a 20-pound piece of scrap iron was laid across the track. Eugene E. Hult, superintendent in charge of buildings for the Board of Education, said school vandalism cost New York City taxpayers $4,000,000 last year, and the New York Telephone Company stated that vandalism cost that company an equal amount.

In Spain, too, the police report, youngsters have been arrested for organized "vandalism," "hooliganism" and more serious crimes. Hundreds of teen-agers wrecked seats at the bullring. The gang was charged with fighting with knives, stealing autos and organized burglaries.

France is also concerned with a new crime wave. In 1954, 13,504 young people were convicted of offenses in France. In 1963 the number climbed to 35,947.

Men-for-Goods Exchange

◈ Eight hundred political prisoners were released from East German prisons recently in exchange for "millions of dollars'" worth of consumer goods. The package deal cost about $10,000 a man for the 800 prisoners, who were brought into the Western zone during the night by buses in groups of fifty.

Survives 2,243 Stings

◈ There are only two known instances of persons surviving more than 500 beestings. But, according to the *Central African Journal of Medicine*, a young Rhodesian was recently attacked by a swarm of bees, stung 2,243 times and still survived. More than 2,000 stings were removed from his eyelids, lips, tongue and mouth, and the rest were shaved off by the doctors. Amazingly, after five days in the hospital, the lad made a complete recovery.

VD Rate Alarming in B.C.

◈ A news report from British Columbia, Canada, says that

health authorities there admit that they have lost control of a venereal disease epidemic sweeping British Columbia. The incidence of syphilis and gonorrhea has risen 400 percent in the past four years, to a level almost three times Canada's average.

A Teen-Age Tidal Wave

◈ In 1960 a third of the population of the United States was 17 years old or under. By 1985 that number is expected to reach 40 percent. For the past four years this age group has increased at a rate four times that of the total population growth. This means a whole new set of problems facing America—in education, where dropouts have been high and the need for additional schools great; in marriage, where 12 percent of the girls 17 and younger and 2 percent of the boys are marrying, and where more than a third of these youthful marriages are ending in divorce and separation; in employment, where automation and unions are making new jobs hard to get; in crime, where police reports state that 15- to 19-year-olds are the most frequent offenders in burglary, larceny and auto theft cases.

Arab Common Market

◈ Five Arab states signed a trade pact on August 13 forming an Arab common market. The purpose of the agreement is to see that persons, currency and products of the member countries flow freely. The document was signed by the United Arab Republic, Iraq, Kuwait, Jordan and Syria.

Gibraltar Under Attack

◈ During the closing days of September, General Francisco Franco of Spain opened verbal fire to regain Gibraltar for Spain. But Spain was met head on by both the British and the Gibraltarians. Peter J. Isola, political leader in Gibraltar, said: "We are not Spanish but Gibraltarians and anxious to remain so." Most of today's "Rock scorpions," as the people proudly call themselves, are not of Spanish ancestry but are descended from Jewish, Maltese and Moroccan immigrants. Before a United Nations committee, Britain's Cecil King reasoned that it was up to the people of Gibraltar to decide for themselves the type of rule they want.

"Lukewarm Christianity"

◈ Methodist Bishop Lance Webb of Springfield, Illinois, traced the wars and the woes of the world to what he called "lukewarm Christianity." To be a half-Christian is more costly than to be a pagan, he said. Bishop Webb scored the complacency of his people. The cost of lukewarm Christianity, said the bishop, is to be reckoned in domestic relations courts, mental hospitals, broken personalities in executive suites, in alcoholism, cold and hot wars. Another Methodist clergyman, Karl Wright, told fellow Methodists that "not only is the church in the world but that the world also is in the church." Perhaps this accounts for the lukewarmness.

Book Thieves

◈ There are 60,000 libraries in the United States. Recently the *Library Journal* estimated that anywhere from 200 to 500 books are stolen from the average library yearly. Library officials admit that book thefts now cost them some $25,000,000 a year. To reduce this cost in thievery, libraries have installed iron fences, ceiling mirrors and now have turned to electronics. Books are magnetized. At the counter when the book is checked out, it is demagnetized. An electronic device gives a loud click when a thief tries to sneak out with a magnetized book. The turnstile is automatically locked. A sign above the door reads: "If turnstile is locked, please report to loan desk." A library using the detecting system has not lost one of its treated volumes since the system was installed.

A Gaping Hole

◈ The earth opened up and suddenly there was a hole about 100 feet across and 80 feet deep at Blyvooruitzicht in western Transvaal, South Africa. Four houses were quickly swallowed up. The lives of a family of five and a Bantu maidservant were lost. Fortunately two of the houses were unoccupied. It is believed that the hole was caused by water coming into contact with dolomite rock, dissolving it. The rock contains calcium carbonate, which dissolves in water, leaving subterranean cavities.

Bible Instruction Ignored

◈ A survey taken in the United States revealed that most American public schools are ignoring the Supreme Court's invitation to teach objectively about the Bible and religion. When the Court ruled in June 1963 that religious exercises in public schools are unconstitutional, it emphasized that there would be no objection to "study of the Bible or of religion . . . presented objectively as part of a secular program of education." The nation's highest court added: "It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities." But a United Press International survey revealed that a majority of schools polled displayed a marked lack of enthusiasm for the whole idea. "Frankly, most teachers are scared to death to do anything with religion," said superintendent of education W. W. Dick of Arizona state.

Marriage Schools

◈ Unless parents, churches and schools do a better job in preparing youth for marriage, laws may be passed requiring all teen-agers to take marriage preparation courses, said Dr. James J. Rue, adviser to Mt. St. Mary's College in America. As it now stands, the parents, churches and schools are doing a "poor job," the psychologist said, preparing young adults for marriage. "The parents are not aware of their responsibilities in this area any more than they are of their responsibility to teach their children sex education," the doctor added. "The church . . . hasn't come to grips with the problem and neither have the schools." At present half of California's marriages end on the rocks, leaving a half million children to live in broken homes. Jesse M. Unruh, a California legislator, said that the situation is all the more alarming when faced with the fact that three-fourths of the state's juvenile delinquents and half its criminals come from broken homes.

Blood—"Dangerous Drug"

◈ Dr. John Wallace, director of the West of Scotland Blood Transfusion Service, stated that "blood should be regarded as a dangerous drug." In addition to the risks of incompatibility, he said, there are now more than twenty viruses known to be transmissible by transfusion. Dr. J. C. J. Ives, bacteriologist in Glasgow Royal Infirmary, revealed contamination of stored blood by cold-growing organisms. He called this an extremely serious though rare occurrence. If heavily contaminated, he said, as little as 20 ml. of blood can prove fatal.

Little wonder that Dr. Philip Thorek, clinical professor of surgery at the University of Illinois College of Medicine, addressing over 1,000 doctors, said: "I'm scared to death of blood." Thorek said that 12,000 deaths were attributable to conditions brought about by transfusions last year. And Dr. Herbert Ratner, Oak Park, Illinois, is reported by the Milwaukee *Journal*, September 22, to have said that more patients died from adverse reactions to blood transfusions than were saved by transfusions.

Disaster in India

◈ Heavy rains on September 29 had caused a reservoir to burst near Macherla, India. A 10-foot-high wall of water rushed through the countryside and into Macherla. The unofficial human death toll was estimated at 150. The property damage was heavy. Even before this disaster floodwaters had killed 145 persons, washed away 2,800 head of cattle and affected 6,500,000 people living in 18,000 villages.

Can religion meet the world threat?

Materialism, moral breakdown, delinquency, communism—all pose serious threats to the world's spiritual balance. Can the world's hundreds of religions successfully meet and combat their disastrous effects? The Bible says No! Even more, the Bible holds the world's religions, and the part they have played, largely responsible for the world's spiritual unbalance.

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Awake!

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Abortion—Scourge That Thrives on Ignorance

PAGE 16

DECEMBER 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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KEEP A BALANCED VIEW OF YOURSELF

WHEN something is out of balance it does not function properly. The automobile wheel that is out of balance will not get good results and may even be a danger to safety. When humans are out of balance they are not functioning properly and create difficulty for themselves and others.

Many factors that work against proper human balance are outside our ability to control, such as the pace of life, and political, social and economic pressures. But there is the internal factor, our own thinking and actions, that we can control. Here it is of great help to get and keep the right view of oneself. This results in greater peace of mind and better relations with others. But to produce this balance, an individual must recognize his place in God's creation. How does he fit in? How much should he think of himself? How much should he think of others?

To appreciate the correctness of having balanced view of ourselves, we need only o note how unpleasant, yes, even repugıant it is when someone displays a supeior attitude toward his fellowman. The verage person does not want to be around ne of such disposition. Nor does this work or the best interests of the one feeling superior, since his association is not desired by others.

On the other hand, a person should not think so little of himself as to degrade himself, pulling himself down to the animal level in thinking and actions, not caring for his health or personal cleanliness. He has a responsibility toward the one who created life, God, for protecting, providing and caring for himself to the best of his circumstances. To dishonor or degrade oneself is to belittle the One who created man.

What, then, is the proper viewpoint one should have of himself? It is God's viewpoint of his creation, man. His inspired Word says that he created "man in his image," and that man, as well as all of his creation, "was very good." (Gen. 1:27, 31) Humankind was also created emotionally and mentally superior to all other earthly forms of life and was to have dominion over these.

But should that make one human feel superior to another human? No, for the Bible states: "And [God] made out of one man every nation of men, to dwell upon the entire surface of the earth." (Acts 17: 26) So God informs us that, while humans are superior to animals and plant life, they are not to regard themselves as superior to others and try to lord it over them.

In addition, Isaiah 40:22, 23 declares: "There is One [God] who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers, . . . One who is reducing high officials to nothing, who has made the very judges of the earth as a mere unreality." So all men, even those in responsible positions, should remember they are mere specks in relation to vastly superior spirit creatures in heaven, and infinitesimal when compared to God.

Does one seem overly wise and important in his own eyes? He should also remember that eventually he will tumble into the yawning, hungry grave. All his wisdom and seeming superiority will come to a sudden halt. That is why God's Word says: "A live dog is better off than a dead lion." (Eccl. 9:4) How true the saying: "For you are a mist appearing for a little while and then disappearing"!—Jas. 4:14.

This demonstrates the practical wisdom of the apostle Paul's words when he said: "I tell everyone there among you not to think more of himself than it is necessary to think." (Rom. 12:3) Yes, it is necessary to think something of ourselves, but not too much. Jesus said: "You must love your neighbor as yourself." (Matt. 22:39) In proper balance, self-love is necessary to care for the body and mind God gives. But too much self-love creates imbalance.

A balanced view will humble one and work for his good. It is pride that precedes a fall, not humility! Humility enables a person to acknowledge that he is just one of many in the human family, that he must not feel superior to his fellowman. In fact, he should do 'nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to him, keeping an eye, not in personal interest upon just his own matters, but also in personal interest upon those of the others.'—Phil. 2:3, 4.

The humble person appreciates the Bible truth that shows man is imperfect, in a fallen state. As Paul said: "What then? Are we in a better position? Not at all! . . . 'There is not a righteous man, not even one.' " (Rom. 3:9, 10) Thus the humble one understands the frailties and imperfections of others and overlooks the many irritating things they do. He does not demand more of others than these can produce, because he is aware of his own imperfections. Therefore, understanding his proper place in God's eyes makes him kinder and more tolerant of his fellowman. How generous the humble! How harsh, unkind and unyielding the proud, superior-feeling ones!

Besides peace of mind, and better relations between you and your fellowman, there is another benefit that comes from keeping a balanced view of yourself. It is the greatest benefit of all: a proper standing before God. The humble know they have the need to look to God and be guided by him, but the smug, high-minded do not feel this need. However, "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (Jas. 4:6) Just as the proud and arrogant are repugnant to other humans, so they are to God. —Prov. 16:5.

No, do not think too highly of yourself nor too lowly, but humble yourself before God and man. In this way you will enjoy life and your fellow humans more. You will also be mentally prepared to listen to God when he speaks to you through his Word, adjusting your life to meet his just requirements. In that way, you can be among humble ones who look forward to living in God's righteous new order, where those who keep a balanced view of themselves will enjoy life to the full.—Ps. 37: 10, 11.

FADS UNDERMINE FAITH

They dictate the way of life of many people. Some fads may seem to be harmless, but be sure you know the facts.

"SCENES beyond the worst horror movies unreeled without letup." Such was the newspaper description of Seattle's Center Coliseum last August when some 14,000 teen-agers packed it out to hear England's long-haired, rock 'n' roll troupe, the Beatles. The fans, with girls outnumbering boys at least 20 to 1, reacted in such a horrendous way that a child-guidance expert in attendance warned: "Parents and adults have a lot to account for to allow this to go on."

Though many adults may only laugh at what is commonly called "Beatlemania," Christian parents realize that worldly fads and crazes such as this undermine faith and spirituality. And even adults are not immune to the faith-weakening effect of fads.

But why are fads damaging to Christian faith? What is there about them that conflicts with Biblical principles?

Lead to Loss of Self-Control

Many fads lead to injury, both physically and spiritually, by reason of loss of self-control. This is especially noted in teen-age fads such as the craze for rock 'n' roll singers. Fads involving singers, of course, are nothing new. Some years ago teen-agers went wild over singer Frank Sinatra; fans stormed Times Square, tearing one another's clothes off when deprived of the chance of stripping their idol. During the Elvis Presley craze, fans in Jacksonville, Florida, ripped nearly all the clothes off that rock 'n' roll singer. The Beatle fad has also resulted in similar, frightening loss of self-control by youths. Describing the goings-on during the Beatles' performance at the Coliseum, the Seattle *Daily Times* of August 22, 1964, said:

"Almost no one could hear the shaggy-haired foursome. Ear-splitting shrieks and screams rattled the buildings like the high-pitched howling of a cyclone. At least 35 girls were treated in the Coliseum's first-aid room for fainting spells or hysterics that left them helpless in their seats. Several teen-agers had to be restrained by Seattle police as they raced toward the stage with dazed, wild expressions as if in a trance. . . . Deafening screams rose in a crescendo which drowned the twanging guitars and voices of the Beatles. . . . Frantic girls bounced in their chairs like popcorn. They wept, tore at their hair, clutched their throats, bit on their hands, swooned and gestured pleadingly toward their heroes."

What a shocking loss of self-control! To those comparatively few adults in attendance it was frightening. A policeman called it "unbelievable." To a child-guidance authority, Dr. Bernard Saibel, the fans' loss of self-control was a "destructive process." Attending at the request of the Seattle *Daily News*, he wrote his view: "The experience of being with 14,000 teen-agers to see the Beatles is unbelievable and frightening. And, believe me, it is not at all funny. . . . The hysteria and loss of control go far beyond the impact of the music. Many of those present become frantic, hostile, uncontrolled, screaming, unrecognizable beings. . . . This is not simply a release, as I at first thought it would be, but a very destructive process in which adults allow the children to be involved —allowing the children a mad, erotic world of their own without the reassuring safeguards of protection from themselves. The externals are terrifying. Normally recognizable girls behaved as if possessed by some demonic urge."

With such demonic loss of self-control, little wonder that there is physical injury! During the performance a wild fan apparently threw a rock that struck a sixteen-year-old boy on the head. Girls fainted, one suffered a heart reaction. Others trembled so badly from hysteria they had to be restrained. The hysteria was similar when the Beatles played in Australia, leaving behind an estimated one thousand casualties. One girl burst a blood vessel in her throat from screaming.

This terrifying, hysterical reaction is so typical of the fad in rock 'n' roll singers that the fans are sometimes called "screamagers." The fans scream also for Britain's other noted groups of long-haired entertainers, the Rolling Stones, the Pretty Things and the Animals. When the Animals played in New York City, a news report in the New York *Times* said: "They make the more sedate Beatles look paralyzed." The frantic fans were a volcano erupting with screams, hysterics and objects hurled up onto the stage.

Is this hysterical screaming and swooning something to which Christian parents want their children to succumb? Not if they want to please God as parents under divine obligation to bring their children up "in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Wisely they help their children to learn to manifest the fruitage of God's holy spirit, which includes "mildness, self-control." (Gal. 5: 22, 23) They firmly steer them away from fads that undermine those traits.

Hero Worship Destructive to Faith

Frequently fads center around hero worship, turning the faddists' attention to some prominent personality. A fad may make a hero out of some movie star or a famed army general or a political leader or some sports hero or a popular entertainer or group of them. Many of these heroes do not live moral, upright lives or even profess to be Christians. Still, many are the persons who look to them as if they were saviors. But those who do so are ignoring the wise counsel of God's Word, which declares: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs." They forget that Christians are admonished not to be "boasting in men." (Ps. 146:3; 1 Cor. 3:21) They make human creatures the objects of their praise, when they should be giving it to God.—Rom. 1:21-25.

How, then, could any Christian parents allow their children to become Beatle fans? How could they allow their children to act the way hundreds of girls in New York did? At the hotel housing the Beatles the girls squeezed eight deep behind barricades, shouting, swaying and carrying signs that pledged deathless fidelity to the

rich, young troubadours. When anyone so much as ruffled a blind on the floor the Beatles were supposed to occupy, the hero-worshipers let out piercing hysterical shrieks and went into a frenzy of jumping and shouting. At the Beatles' Seattle performance fans threw jelly beans at their heroes and, afterward, refused to leave, trying to get to the stage to retrieve a jelly bean that had touched the Beatles. Some girls picked up spit wads that had ricocheted off a Beatle. It was as if the Beatles were some kind of gods.

Not just young girls make the Beatles objects of hero worship. Whole crowds of people do. "It's incredible, absolutely incredible," says Derek Taylor, the Beatles' press officer. "Here are these four boys from Liverpool. They're rude, they're profane, they're vulgar, and they've taken over the world. It's as if they'd founded a new religion. They're completely anti-Christ. I mean, I'm anti-Christ as well, but they're so anti-Christ they shock me, which isn't an easy thing. But I'm obsessed with them. Isn't everybody? I'm obsessed with their honesty. And the people who like them most are the people who should be outraged most. In Australia, for example, each time we'd arrive at an airport, it was as if de Gaulle had landed, or better yet, the Messiah. The routes were lined solid, cripples threw away their sticks, sick people rushed up to the car as if a touch from one of the boys would make them well again, old women stood watching with their grandchildren, and as we'd pass by, I could see the look on their faces. It was as if some savior had arrived and all these people were happy and relieved, as if things somehow were going to be better now."*

How destructive such a fad is to Christian faith! It plunges one into creature worship, into idolatry of humans, and brings God's disapproval, for Christians are told to "flee from idolatry." (1 Cor. 10:14) Now, rather than imitating Christ, the Model for true Christians, these faddists try to speak, dress and act like their idol.—1 Pet. 2:21.

Not Praiseworthy, Modest

Many youths are now copying the long hair of the Rolling Stones and the Pretty Things, which is described as "frenziedly long." The fringe extends below the eye level to give them a disheveled look. "The Rolling Stones are the worst," says a Manchester barber. "One of them looks as if he's got a feather duster on his head." Yet "everything about their appearance is studied and copied" by youths, says English writer Anthony Carthew. "We have become a very shaggy lot in England." Many are the children from five to eight years old who now clamor to look like the Beatles or the longer-haired Rolling Stones.

These faddists do not make a fine impression; in fact, the Rolling Stones themselves admit they are "a pretty horrible looking bunch." One of the managers of the Stones says: "People are always asking me if they are morons." Is that the impression you want to make?

Take a look at another fad. This is the fad, especially in the United States, of monsters. Monster hobby kits and toys sell by the millions, and youths flock to horror movies. One little girl who recently went to a horror movie was asked what she liked best. "Where they tear out a human heart," she answered. Is this what Christian parents want their children to watch? What are we to think of parents who allow their children to make a fad out of monsters, of violence and of killing? Yet thou-

* *The Saturday Evening Post*, August 8-15, 1964.

sands of children regularly read monster magazines. "Most of our readers," says an editor of such magazines, "are between nine and twelve." Again the fad is not praiseworthy but demonic.—Phil. 4:8.

Sometimes the fad may simply not be modest; to the contrary, it attracts the attention of everyone to the one who indulges in it. This is true with some fads in women's hair styles. Christian women are told "to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God." (1 Tim. 2:9, 10) So Christian women need to use "soundness of mind" when it comes to hair styles, lest they be victimized by an immodest fad of the day.

What, then, if a new hair style comes in vogue that is in good taste and is becoming? If that is the reason for adopting it, then there is, of course, nothing wrong with it. Any woman should keep in mind, however, that if she adopts a hair style because the first lady of the land or some other celebrity set the style and she wears it because that prominent person is her hero or idol, then it is creature worship. It is undermining one's faith.

Other dangers may also present themselves in selecting the clothes you are going to wear. It has become popular in many places for girls to wear skintight pants or dresses with very low necklines. It is not because these things are particularly practical or attractive, but because they have "sex appeal." It is the fashion. But it is not modest, and it is not something "that befits women professing to reverence God." Women who wisely avoid following these fads also avoid attracting men who have immoral desires.

New fads spring up constantly, fads in food, fads in books and fads in hobbies. Some may embody beneficial ideas; others are a disgrace to those who adopt them. But this is certain: Those who try to keep pace with them soon are trapped in a whirlpool of materialistic desires.

Keep in mind that the Christian does not need to do this or that just because everybody else is doing it. If most of the children in a community adopt some clothing that glorifies some hero, dead or alive, Christian youths do not need to copy them. They know what the Bible says about the world in which they live:

"Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world —the desire of the flesh and the desire of the eyes and the showy display of one's means of life— does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

If you wish to remain forever, enjoying life eternally in God's new order of things, watch out that fads do not undermine your faith. Keep your faith strong so that you do not pass away with this world and its fads.

FLAMES of RELIGIOUS INTOLERANCE BURN AGAIN in MEXICO

By "Awake!" correspondent in Mexico

FLAMES of religious intolerance have blazed again in Mexico, this time in Sahuąyo, Michoacán State, a city of some 25,000 population located in the central part of the country. As reported in the December 8, 1963, issue of *Awake!*, there had been an ugly demonstration of religious hatred in the town of Los Reyes, Mexico State, on the fourth and fifth of August 1963. Now, on August 13, 1964, Sahuayo became notorious as the scene of violent intolerance.

It seemed quite a normal day for the inhabitants of Sahuayo until suddenly the calm and quiet disappeared. Groups of citizens began to form ominously, constantly growing in number and all heading toward the house at 77 Rafael Picazo Street. The mob, eventually numbering from 5,000 to 8,000 and thoroughly aroused to a dangerous pitch of religious hate, was determined to get rid of the occupants of that house. The quickest way would be to burn them out with gasoline, and there was sufficient fuel on hand to do the job.

Inside the house there were one man, five women and a six-year-old girl. They were surrounded, unable to get out, and could clearly hear the threats of the mob outside. But why did the mob want to destroy these seven people? Of what were they guilty that they should face such a horrible death? The answer given was: "They are Jehovah's witnesses in a Catholic town."

As the mob closed in on their intended victims, a small group of policemen bravely faced them and endeavored to hold them back, but they were greatly outnumbered. It looked as if it would be only a matter of time before the inflamed mob would have its way. Suddenly three truckloads of soldiers appeared on the scene, and none too soon. The besieged Witnesses were promptly rescued and the mob was forcibly dispersed.

Who Responsible?

The people of Sahuayo and of nearby Jiquilpan are, generally speaking, friendly and hospitable. In the short space of five months six of Jehovah's witnesses had been able to arrange fifty free home Bible classes for interested persons in the area. Many of the citizens had given evidence of interest in and appreciation of the work of the Witnesses. Then why the mob? It was because the Catholic clergy had incited it. For five months they had been urging people to throw Jehovah's witnesses out of Sahuayo. They had threatened those interested persons who had consented to study the Bible with Jehovah's witnesses, and succeeded in having thirty-eight families cancel their regular Bible studies for fear of being bodily harmed. Then the Witnesses themselves began to receive indirect and direct threats.

During these months this small handful of Witnesses were subjected to mob inter-

ference on at least twenty-five occasions. Each mob, consisting of two hundred or more, was quite evidently stirred to action by the Catholic clergy of Sahuayo and Jiquilpan. On one occasion it was some young Catholic women who intervened, urging their fellow Catholics not to be savages and not to put both their town and their religion to shame.

On the evening of August 4 at ten o'clock, just as the Witnesses were retiring to bed, someone knocked loudly at the door and demanded entry. Instead of opening the door the man of the house opened the window, and as he did so the assailant struck at him with a heavy ax. Fortunately, he missed and struck the window instead, and continued to smash at the window. At this point two neighbors armed with pistols detained the lawbreaker and turned him over to the police. From that night on, the Witnesses took special precautions. Night after night they took turns keeping guard so as not to be taken by surprise and burned in their sleep.

Meantime the clergy continued to stir up the people. Among other things, inflammatory handbills were employed. One of these, measuring eight by twelve inches, contained the following message under a striking headline reading "SAHUAYAN CATHOLIC": "If a traitor and enemy of the country came to your door trampling upon our flag and inviting you to do the same, and worst of all hid it under the mask of religion, saying if you do not betray the country you are lost, What would you do with him?" After making several such false charges against the Witnesses the handbill ended with the exhortation in large type: "Burn all the *Awake!* and *Watchtower* magazines." The publishers signed themselves "Parochial Secretaryship for the Preservation of the Faith."

Thus it was that the mob that formed on Thursday, August 13, had been thoroughly misled and propagandized, and were evidently prepared to do anything demanded by the clerical instigators.

Press Reports

The mayor, the city attorney and the local press had been kept fully informed of these developments. In particular, the newspapers of Morelia, capital of Michoacán State, published accurate reports on them. Referring to clergy pressure that had induced businessmen of Sahuayo to get up a petition for the expulsion of the Witnesses on threat of having all business activity in town closed down, *La Voz de Michoacán,* August 18, 1964, reported: "The situation was very tense, and if the evangelists had not been evacuated, an enormous protest would have been made against what the Catholics call 'intruders,' against the authorities, closing businesses and suspending all activities." Another paper, *Noticias,* identified the participants in the mob and their motive: "Religious intolerance of hotheaded groups of this town caused serious problems when they tried to lynch members of a religious sect known as Jehovah's witnesses, who have been harassed by Catholics incited by persons who are interested in creating problems."

Reporting on the August 13 incidents, *La Voz de Michoacán* had this to say: "Yesterday in the neighboring town of Sahuayo the people gathered together, estimated at about 8,000 persons, surrounded the house where the protestants lived and with cans of gasoline tried to burn them alive and finish them off with stoning. The attitude of the fanatical Catholics was at the point of causing a real tragedy, which was avoided thanks to the opportune intervention of the authorities who solicited federal troops."

These happenings were brought to the attention of and severely condemned by

the civil and military authorities, as well as by the press. Referring to this mob and tying it in with the similar mob action instigated by a Catholic priest at Los Reyes, Mexico State, *La Voz de Michoacán,* in an editorial by José Rodriguez Carreón, entitled "Disgrace upon Sahuayo," stated: "About the middle of last year in the town of Los Reyes, Mexico State, the local parson roused the spirit of his parishioners so that they attacked a group of Bible preachers, who had gathered in a movie theater in order to hold one of their usual assemblies. Since these religious persons are opposed to violence, they had to put up with the violent attack of these fanatics without lifting a hand to defend themselves, with the result that many of them were beaten and not a few severely wounded. Thanks to the intervention of the authorities and, perhaps, the intervention of Jehovah, the God they worship, there were no lamentable casualties caused by the uprising. Now the same ignorance of stupid persons has again fallen upon our State."

High State Officials Informed

High state officials were also fully informed of the mob's actions and its instigators. The Secretary of State of Michoacán State was prepared to give the order that sent federal troops to rescue the Witnesses and evacuate them together with their belongings to Morelia. He personally received the Witnesses on their arrival and received their report of all that had taken place in Sahuayo.

The Divisional General Félix Urieta, head of Military Zone XXI, was also present with the Secretary of State, and with him gave consideration to the whole matter when the Witnesses appeared in Morelia. At the interview with the Witnesses he promised all necessary guarantees for their future protection.

Another high official was informed about the attitude of the Catholic clergy of Sahuayo and Jiquilpan, as noted by *La Voz de Michoacán:* "Lawyer Enrique Estrada Aceves, President of the Supreme Court of Justice of the State, who at the time was making an inspection tour of the Court, became aware of the disgraceful action. The attitude of the people of Sahuayo was severely censured since they had shown themselves to be against our 'magna carta' which hallows the right of freedom of thought."

Behavior of Witnesses Condemns Clergy

The authorities and the press have taken note of the good behavior of the Witnesses, even when in danger from the mob. They maintained a conduct worthy of the message they bear, and this because they well know that their fight is not against flesh and blood, but, rather, "against the wicked spirit forces in the heavenly places" who, in turn, influence men to fight against the spread of freedom-giving truth. (Eph. 6: 12) The Witnesses refuse to lower themselves to the level of ignorant and intolerant opposers by retaliation or any other action that is out of harmony with Christian teaching. At the same time they are determined to go on with their peaceful work of education in behalf of multitudes of people in Sahuayo and in all Mexico who truly love righteousness.

The behavior of the Witnesses has been in striking contrast to the underhanded, behind-the-scenes activity of the clergy who hide behind mobs they have purposely stirred up to silence those whom they cannot honorably face in discussion of Bible teaching. Such cowardly action, however, has opened the eyes of many, including some in responsible governmental positions, to see the iniquity of these perpetrators of violence. The authorities are certainly to be commended for their firm action in this case.

Enjoy a cup of COFFEE?

YOU may be among the countless persons who enjoy a cup of coffee, for coffee is consumed in more than 125 countries of the world. Certain countries like it more than others. In western Europe, where about 30 percent of all coffee is consumed, many are the ardent coffee drinkers in Germany, France, the Netherlands, Sweden and Denmark. For a single country, however, most coffee is consumed in the United States, where so many persons enjoy a cup of coffee that 96 percent of all families drink coffee every day.

They may know just which brand of coffee they prefer, but many coffee drinkers scarcely realize that coffee comes from trees, and comparatively few know what part of the tree is used. And from what part of the earth did the coffee tree come? What is there about coffee that causes so many people to enjoy a cup? What about coffee and health?

Coffee starts with the seed of a strange fruit that rose out of obscurity to international distinction by sheer taste, aroma and effects appeal. But just when and how coffee began to be used by man is shrouded in legend. The tree itself is believed to be native to Abyssinia and other parts of tropical Africa. But the coffee tree was not to be limited to Africa.

From Abyssinia coffee trees were introduced into Arabia and later into Java. The coffee bean became popular. In 1615 coffee reached Italy via the Venetian traders, and a few years later the invading Turks brought coffee to Vienna. The fame of Java coffee spread, so that it came to be regarded as one of the superior coffees in the world, and "java" came to be another name for coffee. Little wonder, then, that in 1714 the king of France, Louis XIV, was presented with a coffee seedling from the famed island of Java. The coffee plants of the king of France flourished, so that coffee seeds were planted in every nook and cranny of the royal greenhouses.

From Europe to the West Indies

On the West Indian island of Martinique, meanwhile, was a French officer by the name of Gabriel de Clieux, who believed that excellent medicines could be made from the coffee bean. He had heard from Dutch sailors that the coffee bean was flourishing in Java. Well, what was wrong with Martinique? Nothing; it seemed to be as well suited for growing coffee as was Java. So he set out for Paris to obtain a coffee plant.

Several years later he boarded a ship bound for Martinique and with him was a coffee seedling. The plant almost died of a water shortage during the journey. "Water was lacking to such an extent," he wrote, "that for more than a month I was obliged to share my scanty ration with the

plant." Finally Martinique came into sight, the ordeal was over and the coffee seedling was planted on the island. Martinique's coffee plant multiplied with extraordinary rapidity.

Soon seedlings and cuttings from the original plant on Martinique circulated throughout the islands, to Haiti, the Dominican Republic, Jamaica, Guadeloupe, Puerto Rico and Cuba. Just sixty-five years after the introduction of coffee, Haiti was exporting annually over 80,000,000 pounds. The Dominican Republic began producing a fine grade of coffee on the steep slopes of the mountains that crisscross the island. Jamaica's crop of Blue Mountain coffee beans, dark blue in color, came to be highly regarded since they contain more flavor oils than most other beans. So from that single plant on Martinique, coffee spread throughout the West Indies.

To Latin America

But the dominance of the West Indies and Java as coffee-producing regions did not continue, for seedlings were taken eventually to Latin America. In 1728 coffee was confined in Latin America to French and Dutch Guiana. But the governor of Brazil managed to obtain a coffee seedling in a bouquet from the wife of the governor of French Guiana, and Brazil began growing coffee. For more than a hundred years now Brazil has reigned as monarch of coffee producers, followed by a number of other countries such as Colombia, El Salvador and Mexico.

Though coffee was being grown in the West Indies and in Latin America, the inhabitants of North America had not yet taken a great liking to it. In 1750 tea was the popular beverage, the colonists drinking it for breakfast, lunch and dinner. The big complaint was the British king's tax on tea importation. This resulted in a boycott against British tea. After the dumping, in 1773, of 342 chests of tea into the Boston Harbor as a protest against the British tax on tea, a prejudice against tea drinking swept the colonies. Taking advantage of this, Dutch and French traders offered low-priced supplies of coffee to the tea-boycotting colonists. The islands of Martinique, Puerto Rico and Haiti also sent coffee to North America. Over the years coffee gained in popularity, so that now the United States consumes about 70 percent of Latin America's annual crop.

Oddly enough, the country that consumes the most coffee does not grow a crop on its mainland. Only in one of the fifty States is coffee grown; that is Hawaii, where coffee has been produced since about 1825, from seeds imported from Brazil. Hawaii's crop is of superior quality and is unusual because of the absence of coffee tree disease.

The Coffee Tree

The coffee tree, a member of the madder family, has glossy, deep-green leaves. It will grow from fifteen to twenty-five feet high, although in cultivation it seldom is allowed to grow more than six to ten feet. The tree has pure-white fragrant flowers, which give place to the fruit. Putting on a colorful display, the fruit changes from green to light yellow, scarlet and deep crimson. The fruit, growing in clusters, looks like a North American cherry. Each fruit contains two seeds surrounded by a yellow pulp. These seeds, which are the coffee beans, are fairly hard, bluish gray in color. Two flat-faced beans face each other, each protected by a tough outer hull and a delicate inner covering.

Coffee trees thrive in regions with elevation of 1,000 to 4,000 feet above sea level and where the annual mean temperature is about 70 degrees Fahrenheit. The tree itself is not fully mature until about the

fifth year; fruit is produced until the tree attains the age of about fifty years. A single tree may yield ten pounds of fruit in a year, which is the equivalent of about two pounds of coffee.

In the factory coffee berries are washed, the peal softened, and a pulping machine is used to break the outer skin, ejecting the inner beans. Then they go through further processing, drying, a final hulling, polishing and sorting and are finally put into bags for shipping.

Roasting and blending is a vital part of coffee production. Roasting develops the aromatic oils that give coffee its distinctive taste. Because of blending, it is possible for scores of different brands of coffee to be found on the shelves of grocery stores. The blender uses his materials like an artist to produce a balanced and pleasing result. Combining flavors, aromas and colors, the blender strives for a product that will please the eye, stimulate the taste buds and excel in aroma.

Why They Enjoy It

People do not drink coffee for its food value. Rather, they give reasons such as the following: 'It picks me up'; 'It gives me a feeling of satisfaction'; 'It makes me feel better'; 'It tastes good'; 'It stimulates my thinking'; 'It makes my work more enjoyable'; 'I like to start the day with a warm drink' and 'It gets me going in the morning.'

Evidently the stimulating effect of coffee, derived from its caffeine content, is a basic reason for its popularity. But coffee enjoyment is a complex thing. Its inimitable bouquet, its fragrance, its compatibility with additives such as cream and sometimes spices enhance the coffee drinker's enjoyment. Coffee drinkers in cold climates enjoy the warmth and stimulation that they experience after a hot cup. Thus coffee appeal affords physical and mental stimulation and also a difficult-to-measure psychological satisfaction.

Some coffee drinkers prefer their brew to tea not only because of flavor but because they view it as a mild stimulant to digestion, preferring it to tea for its effect. In this regard *The Wise Encyclopedia of Cookery* states: "In the bowels, coffee has the opposite effect to that of tea, for it stimulates peristalsis, and for many people, when drunk early in the morning, it possesses a distinctly laxative effect."

Effect on Nerves and Stomach

But for some persons coffee has adverse effects: It may upset their stomach; it may make them nervous and jittery, and thus prevent them from getting a good night's sleep. Hot controversy, in fact, has long raged over the subject of coffee and wakefulness. Many insist that drinking coffee near bedtime, even as early as dinner, keeps them awake. Others drink as much as they want within a few minutes of retiring and get to sleep at once.

Actually there is no doubt that coffee is a stimulant because of its caffeine content, one cup having from 100 to 120 milligrams of caffeine. A cup of tea, on the other hand, may have only 17 to 33 milligrams of caffeine. Caffeine quickens the heartbeat, raises blood pressure a bit and stimulates the brain. Within 20 minutes peak stimulation is attained, and it continues for about two and a half hours.

People are affected differently by caffeine. Those with high-strung nervous systems may find they cannot use it without having their nerves jangle. Others find that they get gastric upset from drinking coffee and complain of a burning in the pit of the stomach or of nausea. Actually, all caffeine-containing beverages produce a prolonged increase in the output of acid by the stomach. Seventy percent of ulcer patients in one study complained that drink-

ing coffee either initiated or aggravated their distress. One study made by Dr. Andrew C. Ivy of the University of Illinois indicated, however, that coffee is less likely to upset the stomach if taken with cream. Further, the volume *Pharmacology in Medicine,* edited by Drill, says: "Beverages containing caffeine such as coffee and Coca-Cola also increase acid secretions. The action of coffee is probably due in part to caffeine and also to irritant oils in the roasted product. Cream asserts an antagonistic effect to the stimulating effects of coffee."

One explanation, then, of why some people can drink coffee and not be overly stimulated may lie in the fact that they use a good deal of cream or milk in their coffee. The cream appears not only to counteract the stimulation but also to reduce the possibility of stomach upset and nausea. But even when taken with cream, coffee may prove too stimulating for some persons. Such persons may find that decaffeinated coffee will suit them better, since such coffee has virtually all its caffeine removed.

But what of those who enjoy coffee and who drink it regularly? They do well to keep in mind the need for moderation, because irritability and exhaustion can result from drinking excessive amounts of coffee. Some persons get fidgety when they do not get their morning cup of coffee, and others get a headache. According to Dr. E. Chester Ridgway of Cody, Wyoming, Americans are drinking so much coffee that it is bound to produce some illnesses. Some housewives, he says, indulge in one long coffee break that lasts from breakfast till late afternoon. "This may make them pretty hard to live with, and pretty intolerant and irritable with small children," the physician pointed out. All this indicates that moderation in its use is highly desirable.

Nevertheless, because of its invigorating properties coffee has long aided persons who must stay alert. And whatever the reason for one's drinking coffee, there is little doubt that millions of persons will continue to enjoy the taste, aroma and effects appeal of the seed of that strange fruit from Abyssinia.

Priest Shortage

The Ottawa *Journal* reports a serious shortage of priests in the Roman Catholic archdiocese of Montreal, Canada. The problem is spoken of as universal and of real concern in the Montreal area. The newspaper quotes priest Roger Marien, director of *l'Oeubre des Vocations,* as saying: "We have 860 priests for the diocese's 204 French-speaking parishes. If we had twice that number we would just barely have enough." According to the report, "the ideal priest-parishioner ratio is 1 to 800. In Montreal the ratio for French-speaking Catholics is one priest for every 2,051 and for the English-speaking community one for every 1,500."

In the same city of Montreal there are at least 2,041 of Jehovah's witnesses preaching the good news of God's kingdom. Since Montreal has a population of 2,109,509, the figures indicate there is one Witness to every 1,033 persons in Montreal. As to the number of those who serve in special capacities as servants and book study conductors in the congregations of Jehovah's witnesses in Montreal, there are 268, which is one servant or study conductor for every eight Witnesses. Whereas the number of priests is one for every 2,051 French-speaking Catholics and one for every 1,500 English-speaking Catholics, the one Witness for every 1,033 persons represents the service Jehovah's witnesses are giving as ministers to people of all religions in Montreal.

ABORTION
Scourge That Thrives on Ignorance

IGNORANCE of the facts can deprive people of the strongest defense against danger. It can induce a false sense of security in persons even while they walk the road of sure disaster. For example, the public has been shocked by the reports on the heightening crime waves that take such a terrible toll of life—in the United States of North America alone a total of 8,400 murders a year. Public clamor everywhere calls for more positive governmental action to curb this rise of violent crime. But what of the *millions* of illegal deaths that take place annually throughout the world in the form of abortions? Here is a scourge that threatens a greater toll of human life than all other forms combined! It literally snuffs out young lives by the millions around the world, leaving hundreds of thousands of mothers scarred in body and mind, not to speak of the vast numbers who die with the unborn child in the abortion process.

That the abortion problem has assumed gigantic proportions is no fiction. Dr. Louis Hellman, director of the Obstetrics and Gynecology Department at Kings County Hospital, Brooklyn, New York, called it "one of the great epidemic diseases of our time." According to the statisticians, there are from one to three abortions for every four births in the United States. In Uruguay the abortion rate is three times higher than the birth rate. In Chile it has been reported that two of every five deaths among pregnant women result directly from criminal abortions. In France for every live birth there is an abortion. In Denmark almost one-quarter of all pregnancies end by abortion. In Buenos Aires, Argentina, one out of every six patients in the maternity ward of the Cuidadela Hospital in 1962 was being treated for injury caused by illegal abortion.

Our speaking of illegal abortions may prompt you to ask if there is such a thing as "legal abortion." Yes, in some countries, including the United States of America, Scandinavian countries and the U.S.S.R., the law of the land permits abortions in cases where the hospital authorities have determined it to be necessary to the life and health of the mother. Many United States' hospitals handle 4,000 to 5,000 such cases a year. But in each case can it really be said that it is done to preserve the life of the mother, or is it done, rather, because the full-term pregnancy *might* result in complications?

Why the alarming increase in abortion operations, whether "legal" or illegal"? Can it be that superficial religious teaching has failed to inculcate in people appreciation of the solemn fact that human life together with the power of procreation is viewed as something precious by the Creator himself? It would certainly seem to be so when we note that the most religious countries are those that are heavily beset by this problem of abortion.

There are those who see in abortion a way out of responsibility to pay for illicit sex relations. Others seem to think that with abortion available they can gratify unbridled sexual appetite. The majority have not been properly educated in all the physiological and psychological factors that are involved in childbirth, and in the irreparable physical and mental damage that can result from the unnatural interference with its processes. There is also great ignorance about the greedy and unprincipled persons who, without training or skill, undertake to perform a most delicate operation without guarantee of success, and only upon payment of a high fee. Very few indeed are the mothers who are properly informed on the precious stewardship with which they have been entrusted by God, the power of procreation.

The Women Involved

Perhaps you are under the impression that most abortions are performed on young unwed girls. To the contrary, statistics show nine out of ten abortion patients to be married, between the ages of 25 and 40, with three or more children. Furthermore, rather than the lower economic levels being the ones where there is the greatest disregard for the life of an unborn child, higher social and educational levels are where abortions are most common.

But why do millions of women every year violate the law and the sacredness of human life, while also risking their own lives, in order to get rid of unwanted babies? A variety of reasons are offered, all of them, be it noted, reflecting ignorance of the true value that should be placed upon life and the gift of procreation. Said one leading gynecologist and obstetrician, Dr. Keith P. Russell: "They want abortions because they're not married, because they have too many children, because they're too young—fifteen—or too old—forty." Economic troubles are also cited as a reason.

The unwed and inexperienced girl, frightened and in desperation, feels no love for her prospective child. And as for women who already know the pleasure of having their own children, how will they treat the children they already have if they can consent to the heartless destruction of a defenseless young life? Those who offer as a reason financial inability to cope with another child surely place themselves in a reprehensible position before God, simply because they have not chosen to control their passions. They have proved themselves to be more concerned about gratifying self than about accepting the legitimate responsibility for their course. However we may view all these modes of thinking, we are forced to conclude that there is in every instance a grave lack of appreciation for God's gifts.

While it is true that many women do manage to survive this dangerous operation physically, there are few who can shed the burden of guilt, the mental scar, that will be with them to the end of their lives. Said one mother: "It sure works on your mind afterward. It just makes you feel . . . dirty. . . . I know I did wrong." Another mother reported: "When I woke up, my girl friend says I was begging God to forgive me." Now she cannot stand to see other women with their babies. "I felt like I'd killed one of my real babies," she said. And she did.

The Operation and the Risks

Unfortunately, a large number of the doctors who refuse to perform illegal abortions are actuated by the risk of losing their licences and their reputations and going to prison rather than by a well-founded conviction of the criminality of the procedure. Indeed, they will often refer a client to a doctor who will oblige. With-

out faith in God and in the operation of his laws, they resolve every problem in harmony with expediency. Right or wrong does not enter into their thinking.

True, some doctors maintain a high moral standard, and are to be commended for the excellent counsel they offer to pregnant patients, counsel that all too often is ignored. Others, having performed abortions, are deeply affected by the experience. One doctor said that it goes "against the grain." "Of all the gynecological operations," said another, "that of therapeutic abortion is the one that causes me most discomfort." And this even though the abortion may have been justified by the law of the land!

While the operation is relatively simple, it is nevertheless ranked as being specially risky after the sixth week of pregnancy. The operation, known as "D. and C.," or dilatation and curettage, consists primarily of scraping the product of conception out of the uterus. During pregnancy the walls of the uterus become delicately soft and susceptible to perforation, with fatal results. The dangers of infection, uncontrolled hemorrhaging and air embolism are ever present, even when the operator is a skilled surgeon in a well-equipped hospital.

How woefully ignorant of the delicacy and balance of the human anatomy those who entrust themselves to quacks and charlatans in an operation of this type! Early in December 1955, a twenty-year-old fashion designer learned that she was from five to six weeks pregnant. The boyfriend declined to marry her, but arranged for an abortion to be performed in his apartment by a hospital attendant. The girl died. To hide the evidence they dismembered her body, wrapped the pieces in gaudy Christmas paper and disposed of it in rubbish cans along the streets of New York. A sixteen-year-old married girl did not want her first baby, so the mother arranged for an abortion. An overdose of Pentothal sodium killed the girl. The operator in this instance, a real estate salesman.

Only a few criminal abortionists apply the "D. and C." technique. Most employ other methods. A foreign substance may be introduced into the womb on the theory that the womb will then contract and expel the fetus. Some abortionists use chemicals, which usually leave the patient with ulcerated internal burns and just as pregnant as ever. Often women have to have their reproductive organs entirely removed because of the effects from such burns. Police have collected a bizarre array of items used by abortionists in their nefarious trade. Included are wire coat hangers, turkey quills, nails, knitting needles, hairpins, rattail combs, plastic bottles, pencils, slippery elm, douche tubes and even elastic bandages.

Formal education seems to provide little defense against the racket of mercenary abortionists. Even women of higher-than-average education fall prey to the false claims and promises of abortionists of every kind. Police sergeant Galindo of Los Angeles said: "We see abortionists from all walks of life—bartenders, janitors, butchers, office workers, poultrymen, real estate slaesmen, machinists. They seem to think that if they can work on a lathe they can perform abortions." No wonder the police often refer to them as "mechanics" and "butchers." Some of them are just that.

The cost in human life is compounded when the mother as well as the unborn child dies under the hand of the abortionist. It is estimated that some 5,000 women die annually in this manner in the United States of America alone. In France some 20,000 die yearly as a result of post-abortion complications. In England and Wales deaths from abortion rank third

highest on the list of deaths from maternal causes. Dr. Harold Jacobziner, Assistant Commissioner of the New York City Department of Health, stated that "of all the maternal deaths in New York City in 1962, over fifty percent resulted from criminal abortions." However, not even these figures tell the whole story, for it is believed that many abortion deaths are deliberately attributed to other causes.

Other Hazards

The extremely high cost of criminal abortion constitutes it extortion. While the "ethical surgeon" may charge from $75 to $125 for a "D. and C." operation, the abortionist will often demand from $400 to $2,000. In the United States of America alone this racket cleared an estimated $50,000,000 last year. So exorbitant are the charges that many women prefer to travel to some other country for the operation. A report from Puerto Rico states that "10,000 tourists visit the island annually, in order to obtain abortions." In Japan about one thousand abortions were performed on American women in 1962. The trip there by air costs around $800 and the operation no more than $15 in a hospital.

Otherwise intelligent women try to beat the abortion racket on the notion that they can abort themselves. They resort to soap solutions, hot baths, exercises and other mechanical methods. One mother used a soap solution, only to receive severe ulcerations, which, in turn, led to pelvic infection and permanent sterility.

Another feature of the abortion racket is highlighted by Dr. M. Edward Davis when he states: "I have seen tragic instances where a young girl missed her period, became panicky and went through an unnecessary abortion attempt simply because she didn't know that there are other causes besides pregnancy which can interfere with menstruation." The abortionist lets his patient go on thinking she is pregnant so that he can bleed her of her money. Here again, proper parental training could have dispelled dangerous ignorance.

Enforcing the Law

While many authorities say abortionists should be arrested and put out of business, very little is being done about it. Police complain about not receiving the cooperation needed for such an undertaking. Only when a patient dies or is badly hurt is an abortion reported to the police. It is estimated that from 150 to 200 abortions are performed every day in Los Angeles, yet fewer than one a day are reported. The satisfied customer does not complain. The dissatisfied one dreads publicity and is reluctant to testify.

Physicians, too, when caught in the act of performing abortions, seldom, if ever, are disciplined by the medical boards unless they are convicted. And the courts are hesitant about punishing physicians. Penalties for performing an illegal abortion range as high as twenty years on the lawbooks, but in practice the sentence is light. An Indianapolis doctor who was charged with aborting three women, one of whom died, was given a suspended sentence and a fine. A prosecutor summed up the situation in these words: "There is a low rate of prosecution, a lower rate of convictions and not enough punishment to deter."

Dispelling Ignorance

While almost all religions officially condemn the practice of abortion, excepting only in cases affecting the life of the mother, the prevalence of the practice among religious people makes it evident that this has only been a measure of lip service to the Bible's view of the matter. In personal discussions with these people it becomes apparent that they often do not even know what God's Word says about protecting the

life of an unborn child, unauthorized taking of human life, and God's requirement for those who would please him to accept responsibility for their children.

The matchless moral principles set forth in the Bible uphold the sanctity of human life, including that tiny manifestation in the womb of the mother. (Ex. 21:22-25) Recognition of its teaching as the God-provided Guide for man would renovate man's thinking. Inculcating its views on life's problems would develop an enlightened public opinion. No longer would it be possible for a nationwide poll to show, as did one in Britain, that more than two-thirds favored legalized abortion. Nor could it be said, as declared by Irwin D. Bloch, First Assistant State's Attorney in Chicago, that "a large segment of the population condones abortion." Law on the subject would be specific and clearcut, and its adequate enforcement would be the goal of judges and courts.

It is refreshing to learn that some informed persons have pondered the whole question sufficiently to realize that God's way is best. Against the argument that legalized abortion would clear away the criminal element of the problem, we may note the statement of Dr. Gail V. Anderson, director of obstetrics and gynecology at Los Angeles County General Hospital: "I'm not at all sure legalized abortion would change everything. It might create bigger problems. Abortion is destroying life, any way you look at it. Few of us human beings have enough spiritual maturity to attempt to play God." Dr. M. Edward Davis expresses the sane view when he says: "I feel sure that if parents acquaint a girl with the role of the reproductive organs given her by God and of the magnificence of her ability to procreate, the amateur abortionist soon would have few victims on which to perform his deadly favor."

No single girl who appreciates the prerogatives of marriage and who is determined to safeguard her virginity for the honorable marriage bed need fear abortion. As to married couples, economic and health reasons may require them to limit the size of their families and to be moderate in sex indulgence. If they choose to practice birth control, that is their own business. But they must face the fact that abortion is a violation of God's law against killing.

Surely life is sacred, a gift from God! A long reign of ignorance has obscured the truth and minimized God's position relative to his human creatures. Says an inspired Bible writer: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) When this basic truth is universally recognized, abortion will no longer be a scourge to mankind.

● Did you know that the bee has 12,000 eyes, each complete in itself? Some beetles have as many as 25,000; some dragonflies as many as 20,000. The eyes of an eagle are larger than those of man, while the eyes of an owl are one-third the size of his head. The pupils of cats' eyes have vertical slits; those of a horse, horizontal slits. Some fish have eyes in two parts, one to see in air and the other to see in water. The whale's eyes are covered with an oil solution to protect them from salt water. The eyes of the octopus closely resemble those of man. The hippopotamus has his eyes on top of his head; as a result he can still see though nearly submerged in muddy water. The eyes of the blue whale are said to be the largest in the world; his are five inches in diameter. Each one is equipped according to its need; each one, a marvelous example of the handiwork of God.

The JUNK —MARITIME WONDER of the ORIENT

By "Awake!" correspondent in Hong Kong

A CHINESE child is practically never seen playing with a toy ship; nevertheless, as a group the Chinese are probably the most amphibious people in the world. It has been said that some 10 percent of China's vast population live on the water in a vessel of some kind. Here in the British colony of Hong Kong well over 100,000 persons live afloat. It should not be surprising, then, that the picturesque Chinese junk should be famous around the world as a symbol of Hong Kong.

The term "junk" is derived from the Chinese Fukinese word *"Ch'un,"* and in modern usage has come to apply to various characteristic boats of Chinese and neighboring waters. These Chinese-style craft, with their bluff lines, high sterns and multicolored patched sails, at times look for all the world like curled autumn leaves floating on the water. In fact, it is said that floating leaves first suggested the idea of boats to the Chinese.

Early Junks

Lu Pan, who is believed to have lived around 506 B.C.E., is credited by the Chinese with inventing oars, paddles and many improved types of junks. Particularly noteworthy is his alleged invention of the crooked-bow and crooked-stern junks used to travel the turbulent rivers in the remote regions of interior China.

In the city of Tzeliutsing the story is told that one day as Lu Pan was endeavoring to design a junk to navigate the rough little Yentsingho River, a large hawk swept down close to him, and he noticed that as it came out of its dive, it banked at an angle. This inspired Lu Pan to build the bow of his junk leaning obliquely to one side.

The unusual slant of the crooked-bow junk's bluff front, so that the height from the waterline to the stemhead is four feet eight inches on the port side [the left side looking toward the bow] and five feet eleven inches on the starboard side, gives the vessel an odd appearance, as if it had a heavy list toward the port side. Interestingly, however, the unorthodox design of this junk enables it to maneuver successfully in the wild waters of the Yentsingho River, which it has apparently been doing for many hundreds of years.

There is no question that through trial and error the ancient Chinese developed boats of exceptional seaworthiness. Even today the Chinese build junks without any plans or blueprints, but with the workers proceeding entirely by the rule-of-thumb tradition that has been passed down from generation to generation. Of the nearly

one hundred junk-building yards in Hong Kong, it is said that less than ten are capable of building a junk from blueprints. Certainly it is a work of art and architecture to build a many-ton, hundred-foot junk without any plans to follow!

Such large junks have been sailing the seas for a surprisingly long time. By the third century of our Common Era, or some 1,700 years ago, a contemporary report claims that a large Chinese junk carried 600 men and more than a thousand tons of merchandise! During the Sung Dynasty, about a thousand years ago, Chinese naval architecture really came into its own. Great seagoing junks regularly traveled between China and the main islands of the East Indies, India, the east coast of Africa and the Middle East. These junks carried as many as 700 men and a great deal of cargo, but that does not mean that they were necessarily crowded. A fleet of sixty-three junks left Soochow, China, for the kingdoms of the south in 1405, and, according to one historian, the largest of these were 536 feet long and 217 feet wide, making them nearly as large as some of today's huge ocean liners.

But by far the majority of junks provided transportation within China. An unmatched system of inland waterways linked larger towns, and day and night junks of all kinds kept up an uninterrupted flow of traffic. The most important of the many canals that were built was the 1,290-mile Grand Canal. The first section of this amazing canal was begun about 2,500 years ago, and the lower section, from Chinkiang on the Yangtze River to the seaport of Hangchow, was completed many centuries later, between 605 and 617. Not long ago it was estimated that China had about one mile of canals for every square mile of land, and junks of the style used centuries ago still travel these age-old waterways.

Gods and Superstitions

In Hong Kong many of the Chinese people, who make their home aboard the various types of junks, worship many gods. In the galley or kitchen one may find a bamboo shrine to Tsao Wang, the kitchen god. It is often tucked away behind the stove surrounded by cockroaches, which are known by junkmen as Tsao Wang's horses. This god is supposed to be responsible for the good behavior of everybody on the junk. So in order to delay him and cause him to forget any evil reports that he may have to pass on to other gods, his worshipers offer him a special sticky sweetmeat.

T'ien Hou, the queen of heaven, is the maritime goddess, and her shrine is found in the cabin of the family's junk. She is relied upon to draw their junk safely to land in stormy weather, for death without a known burial place is thought to be the worst fate that can befall a Chinese. For junk people the birthday of T'ien Hou is the most important of their religious festivals. The junk is dressed with signal flags, two to four large triangular banners and two big lanterns for the occasion. Roast pig, chickens, pink dumplings and red eggs are offered to her.

Lu Pan, the carpenter god, is honored with a small shrine in the corner of all of Hong Kong's junk-building yards. Joss sticks are burned before a small statue of him, and his birthday is a holiday for junk builders. But all these practices turn the minds of the people away from the true God, who is not worshiped with lifeless statues but with spirit and truth.—John 4:24.

Junk people have many other strange superstitions. For example, a boat is supposed to have a presiding spirit, and that spirit, they say, needs eyes to see its way and avoid rocks, shoals and canal banks. So eyes are often painted on the bow of

junks in order for them to see where they are going. When laying down the chopsticks after the completion of a meal they are never placed across the rice bowl, for it is believed that this will cause the vessel to run aground. Rainbows are treated with utmost respect, and are never pointed at by junk people. The finger may be broken as a penalty for doing so. So it is that these false religious superstitions at times result in actual physical harm to the people.

The Junk Today

While many in the Western world may look upon the junk as a picturesque novelty of a primitive civilization, sailors who have had firsthand experience with the junk recognize its ingenious design and seaworthiness. One Western sailor wrote recently: "Nobody could have designed the Chinese sail, if only for fear of being laughed at. A device so elaborate and clumsy in conception, yet so simple and handy in operation, could have evolved only through trial and error." But rather than holding the junk in contempt because of its unusualness, he acknowledged the superiority of its design.

This seaman, Brian Platt, spoke from experience. He had sailed from Singapore in June of 1958 on a small cruising yacht named *Chempaka*, but, after a rough trip through the South China Sea, decided to have a junk built in Hong Kong for the rest of his trip across the Pacific to California. After successfully crossing the ocean, Platt made this observation: "Comparing my experience sailing *Chempaka* with that aboard *High Tea* [the Chinese junk] I do not doubt that *High Tea* was the better rig. During squally weather in the South China Sea the handling of *Chempaka's* sails became a real burden and progress was nil. With the junk rig I would have gone on much faster with less labor."

Another sailor, G. R. G. Worcester, after spending thirty-three years in the Chinese Maritime Customs, had similar admiration for the Chinese junk. He explained: "We sailors of the West owe a debt of gratitude to the seamen of China. To their countrymen goes the credit of inventing the watertight compartment, the lugsail, the balance rudder and many other nautical devices in common use today." Few people realize the contributions made by the Chinese.

The average Western visitor to Hong Kong, however, is not so much interested in the Chinese contributions to nautical science as he is in seeing the many picturesque junks set against the background of a fading Eastern sunset. While this is still a sight to be seen, the sails are fast disappearing from Hong Kong harbor. More than 4,000 of the colony's 17,000 registered junks now churn along under diesel power, enabling them to reach fishing locations faster and in practically all types of weather. So changes are taking place, but the Chinese junk remains an unusual and picturesque vessel, a maritime wonder of the Orient.

COLLEGE EDUCATION AND MORALS

✔ What effect does a college education have on one's morals? Does it strengthen one's appreciation of Christian principles, or does it undermine morality? The New York *Times* of March 14, 1964, reported: "A survey of the senior class at Columbia College shows that 83 percent believe in premarital sexual intercourse. Thirteen percent said they did not and four percent were undecided. . . . In replying to a question on whether the college years had affected his moral or religious views, one student said he had 'become more strongly against Christian morality and Victorian ethics.'"

Ramie
—FABRIC FOR YOUR ENJOYMENT

By "Awake!" correspondent in the Philippines

HOP aboard our red-and-yellow jeepney and come with us on a trip along the provincial highway in southern Mindanao. The *población* behind us is Digos and this is the province of Davao, noted for its abaca fiber and its exotic durian fruit. Davao also supplies the Philippines with much of its lumber and coconut. But we are not going to tour its abaca plantations nor its durian orchards, its timber concessions nor its coconut groves. We have something else in mind.

Let us slow down and take a look around us. Do you see those ugly plants, with dark-green leaves, white and furry underneath? They look like scrawny weeds in the sunlight. Were you to find one such plant in your garden back home you would probably call it a nettle, pull it up by the roots and burn it in the rubbish heap. The botanist will tell you not to be so hasty. In Davao nobody cuts it down, at least not till harvesttime.

To see why, let us pull over to the side of the road and take a good long look at the plant. That's right, it is a member of the nettle family, but it is no weed. Strip it of its fuzzy leaves—which are fine for cattle feed—and its equally fuzzy cortex and you will find running from the base to the tip of the plant strands of tough glossy fiber, finer than abaca. Yet, unlike abaca, they can be woven into fabrics worthy of a sultan's wardrobe. This is what we came to Mindanao to see—this wonder fiber, ramie. People in the textile industry call it the strongest natural fiber on earth.

Let's walk over to that big shed in the hacienda. This must be harvesttime, because the tractors and the long-horned carabaos are hauling in thick piles of cut ramie for stripping. With the permission of the kind *hacendero,* we come closer; but he says that we should cover our mouths and noses with a handkerchief and wear some glasses to protect the eyes. Workers are busy at the stripping machines, locally known as *hag-utan,* and the air is thick with flying fuzz. Over there in the yard ramie fibers, three to four feet long, are drying in the sun.

To these hard-working people the ramie means rice and meat and the clothing on their children's bodies. To the Davao businessman it means recovery from losses suffered when his abaca plantations were almost ruined by mosaic disease in the early 1950's. To the country as a whole ramie means money earned in foreign markets.

The Philippines grows a fine quality of ramie. However, ramie is not grown only

in the Philippines, but is also cultivated in certain areas of South America, Japan and China.

Homely, Yet Resilient

The Philippines is justly proud of its elegant *piña, jusi* and banana cloths and it is making a bid for a place in the world of fashion with these textiles. Where these cloths require delicate handling and washing, ramie can take it. You can wash ramie in tap water with an ordinary bar soap, hang it up to dry and press it. No special care is needed. A sultan among fabrics, it does not need the treatment reserved for sultans.

If you are a traveling man, ramie may be what you need. Ramie today does not wrinkle easily. Blended with the Japanese polyester fabric known as *tetoron* or *teijin-tetoron*, the result is wash-and-wear ramie with the crease-resistant quality of polyester fabrics. Pure ramie does not fray, unlike cotton or flax. On the contrary, ramie grows resilient with the passing years. It is reputed to outlast its wearer. It can be handed down from generation to generation, and it does not need mothballs.

In the Philippines and other tropical countries where humidity is high, ramie stands alone in its resistance to mildew. Mold, fungus and perspiration that would easily damage cotton do not harm the fabric. Not even seawater can ruin it. Where mohair and wool get frayed due to constant friction, ramie takes it in stride. Ramie laughs at the rain and the typhoon, for its strength increases 50 percent when wet. It can survive the worst washing machine and the washerwoman's heaviest pounding better than most fabrics. Truly, ramie is no weakling.

According to the U.S. Bureau of Standards and the U.S. Department of Commerce laboratory, the pure unblended fabric has a tensile strength eight times as great as that of cotton and natural silk, four times that of flax. Amazing, isn't it? The fabric can be flexed, bent and twisted 1,000,000 times and still survive with no weakening of its fiber. Cotton rips after about 100,000 flexings, flax tears after about 500,000 twists, and silk after some 120,000. Also, ramie has an absorbency more than twice that of cotton, and its drying qualities are better than flax. Yet, like wool, it dyes very easily. Like cotton and linen, it pleasantly submits to desizing, scouring and bleaching. Ramie is friendly too, for it does not mind being blended with cotton, which gives Miss Cotton the protective strength of Sultan Ramie.

The plant itself is hardy, needing little care and cultivation, which is why it is the Davao planter's delight, ugly though the ramie may be. It does indeed look like a weed against a backdrop of dainty white-bolled cotton shrubs, stiff soldierlike stalks of abaca, haughty pineapple plants (from which *piña* cloth is made) and tall graceful coconut trees. As a nettle it assuredly will not ever win any beauty contests in the plant kingdom. But as a fabric it can be as pretty as Swiss lace.

Where the cotton plant trembles with fear at the boll weevil, ramie does not. Where abaca plantations quake in terror of the mosaic, ramie takes it for granted. Rats, locusts and other pests can devastate rice and corn, but they do not find ramie nourishing. Weevils may ruin a coconut grove, but they leave ramie alone. So can you blame our friendly *hacendero* for falling in love with this homely nettle?

Economical

Prior to World War II ramie was virtually unheard of. Technical know-how to

make the fiber commercially profitable was sadly inadequate. Interest in ramie was revived in the early postwar years, but the Philippines paid more attention to abaca since it brought in more trade. The mosaic disease, which almost crippled the abaca industry, could be said to have been a blessing in disguise, since it shook Davao awake to the possibilities of ramie. Furthermore, the general public found ramie beyond its reach at local textile stores. So Juan de la Cruz, the average Filipino, could not afford to wear ramie just yet. Further research was required to bring ramie down to his range of income. In the meantime, Lady Cotton ruled the market.

Actually, there was little reason for ramie to remain expensive. Ramie can be produced at a lower cost than cotton, since a good crop does not depend on the amount of fertilizer nor on the quantity of insecticides to fight off plant pests. And, as F. Sionil Jose reports in *Philippine Progress* for 1956, "a hectare planted to ramie yields more than twice the same area planted to cotton." Ramie is a perennial plant and productivity increases with the aging of the plant. A single plant is productive for at least ten years.

What made it expensive was the fact that previously the ramie was shipped to Japan for decortication, degumming, spinning and weaving and then was reshipped to the Philippines for marketing. Due to the unremitting efforts of local businessmen and the Philippine government, ramie fabrics have at last come within the reach of Juan's pocketbook. The ramie can now be completely processed in the country. Sales have begun to pick up locally and the ramie, pure and blended, is in greater demand in the world's textile markets.

ARTICLES IN THE NEXT ISSUE

- The Holiday Season.
- Do Not Let Evil Harden You!
- Northern Europe and North America —as Different as Luther and Calvin.
- The Healing Power of Plants.

Versatile

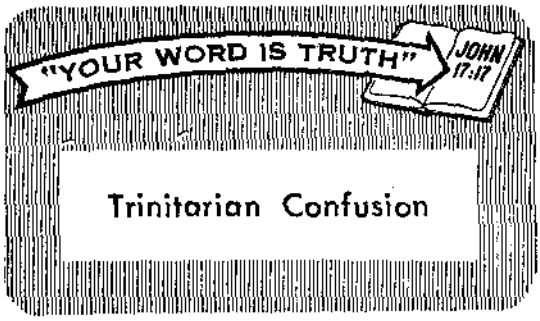
Did you know that ramie is used in incandescent gas mantles in the United States and Europe? that it is used for fishing lines and nets and various woven fabrics by the Chinese? that it was used for fire hoses, water and drainage pipes in Great Britain and other countries during World War II? that it supplies the Philippines and Japan with the uniforms for their armed forces?

There are ramie napkins, ramie lace, ramie sports and executive shirts, neckties, towels, tablecloths, ladies' blouses, dresses, jackets and trousers. And don't think ramie is too warm to wear in the tropics. Actually, it is cooler to wear than cotton, and it has a sheen like that of silk. The plant may be fuzzy but the cloth can be softer than linen. And lest you conclude that ramie won't do for temperate countries, think again. Heat resistant, yes, but it can keep you warm on chilly days too.

Truly, ramie is another eloquent testimony to the wisdom and loving-kindness of the Creator, who causes the "ground that drinks in the rain" to bring forth "vegetation suitable to those for whom it is also cultivated."—Heb. 6:7.

The Trend

"If present trends continue," says the American Public Health Association regarding smoking, "lung cancer will claim the lives of more than 1,000,000 present school children in this country before they reach the age of 70 years."



Trinitarian Confusion

THERE was a time when leading theologians of Christendom were unanimous in their support of the trinity. It was the central teaching of Christianity, they claimed, and no one could deny it without becoming a heretic. Thus in 1961 the World Council of Churches added to its terms of membership a statement about "the one God, Father, Son and Holy Spirit."

This being so, it must certainly have come as a shock to many to read in the press (New York *Times*, August 3, 1964) the report that James A. Pike, Protestant Episcopal Bishop of California, stated that the Trinity teaching leads to confusion and tritheism, that is, a belief in three gods, and that "the Trinity is not necessary." Also, that "our Lord never heard of it. The apostles knew nothing of it." He further observed that the teaching came into Christianity because of the influence of Greek thought on early Christian philosophers. Among other things, he referred to the trinity as "a piece of heavy baggage on the backs of our missionaries around the world," and asked: "Why should we impose on new converts something which the apostles could not have understood themselves?" Some two months later Pike further stated in a sermon: "The Apostles achieved the highest percentage of church growth in history though innocent of the niceties of the fifth century doctrine of the Trinity. Who would say they were not Christians?" In his book, *A Time for Candor*, published early in November, he goes into detail on the subject and tells that the trinity is something that "man made up." —New York *Times*, October 12, 1964.

It was, of course, not at all surprising that the remarks of Bishop Pike called forth objections from other clergymen, but how valid were these objections? Not very valid, judging by what Lynn J. Radcliffe was quoted as saying: "Christianity has been from the beginning a trinitarian religion. Christianity affirms both the threeness and the oneness in the Godhead. At first glance this appears to be nonsense . . . But when we step into the realm of organic life, the concept does make sense." Using a rose by way of illustration, he went on to say: "You can apprehend it in its beauty of red petals, green leaves and lovely form. Or, you can know it in its fragrance and perfume. Or still again, you may consider it as the life which makes possible both the beauty and the fragrance."—New York *Times*, September 7, 1964.

By what stretch of the imagination, or by what tortuous reasoning or philosophizing does that throw any light on the mysterious teaching of the trinity and whether it was known and believed in by the early Christians or not? It is evading the issue. Nor does it disprove that the trinity found its way into Christendom's teachings by way of Greek philosophy. Not that it originated with the Greeks. Actually, the idea of a triad of gods goes all the way back to ancient Babylon, which got its start shortly after the Flood.

Yes, look as carefully as we will, we will never find the trinity mentioned in the Christian Greek Scriptures, or even alluded to, not to say anything about Scripture writers defending it or trying to explain it, which is impossible. The doctrine of justification by faith rather than by

works is made crystal clear in chapter after chapter, and repeatedly the resurrection is mentioned, defended and explained. If the trinity were the central teaching of Christianity, why this failure, why this silence on the part of the eight men who were inspired to write those Scriptures?

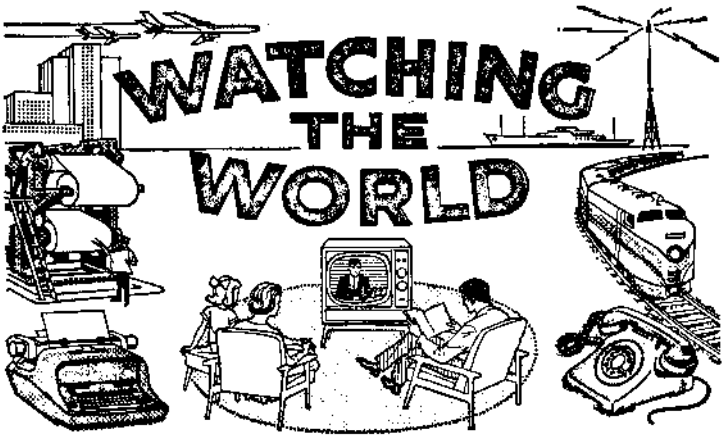
True, the Father and the Son and God's holy spirit are at times mentioned together, as in the commission Jesus gave to his followers to make disciples of people of all nations, but the mere mentioning of these together proves nothing as to the claims made by the trinitarians. (Matt. 28:19, 20) The doctrine's most complete definition is found in the Athanasian Creed, which, by the way, was formulated long after Athanasius died. In part it reads: "There is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. . . . In this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are coeternal together, and coequal. . . . He therefore that will be saved must think thus of the Trinity."

Certainly nowhere in the Scriptures can there be found any basis for such a creed. On the contrary, they make perfectly clear that the position of Jesus Christ in relation to his Father is that of subordination. Thus the apostle Paul, in counseling the Christians at Philippi to be of lowly mind, calls attention to the example of Jesus Christ before he came to earth, at which time, "although he was existing in God's form, [he] gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men."—Phil. 2:5-7.

And most certainly while on earth Jesus did not claim equality with the Father. He said: "I have not come of my own initiative, but he that sent me is real, and you do not know him." Certainly the one doing the sending is greater than the one being sent. Besides, Jesus said he was taught by his Father, indicating his Father's superior position: "Just as the Father taught me I speak these things." He also stated in his great prophecy on the end of the wicked system of things: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." And what could be plainer testimony in this regard than Jesus' words: "If you loved me, you would rejoice that I am going my way to the Father, because the Father is greater than I am."—John 7:28; 8:28; Matt. 24:36; John 14:28.

Some trinitarians will insist that since his resurrection Jesus Christ is equal with his Father, but not so. Many years after Jesus' resurrection and ascension into heaven the apostle Paul wrote: "I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." And that this will be the relationship throughout eternity is apparent from the further inspired words of Paul: "For he [Christ] must rule as king until God has put all enemies under his feet. But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone."—1 Cor. 11:3; 15:25, 28.

No question about it, the Scriptures teach no trinitarian doctrine of equality of the Father and the Son, not to say anything of an equality also of the holy spirit with the Father and the Son. This truth has been common knowledge among enlightened dedicated Christian Bible students for many decades.



Zambia—A New State

◈ On October 24 Africa gave birth to a new nation—Zambia, the country heretofore known as Northern Rhodesia. For 73 years it was ruled by the British. Then, amid a wave of jubilation, Africa's 36th independent country was reborn as Zambia. The country has a population of 3,600,000. Political power in the nation passed from the 74,000 whites to the African majority. The only sizable areas in Africa left under white control are South Africa, Southern Rhodesia and the Portuguese territories of Mozambique and Angola.

Russia's New Rulers

◈ Seventy-year-old Nikita S. Khrushchev was stripped of all political power in the Soviet Union in mid-October. The new rulers to take his place are fifty-seven-year-old Leonid I. Brezhnev, as the First Secretary of the Communist party, and Aleksei N. Kosygin, 60, as Premier of Russia. Khrushchev's son-in-law, Aleksei I. Adzhubei, was also disposed of as chief editor of the government newspaper *Izvestia*. Western diplomats were assured by the Kremlin of a continued policy of "peaceful coexistence."

China's Atom Blast

◈ Communist China exploded its first nuclear weapon on October 16. No details were disclosed by the Chinese government. Detection experts elsewhere estimated the explosion had a yield of 10 to 20 kilotons—the equivalent of 10,000 to 20,000 tons of TNT.

Immorality Among Soldiers

◈ On October 10 the *Church Chronicle*, feature of the Houston *Chronicle*, stated that "nearly 90 percent of all American military personnel serving [in Korea] are involved in sexual immorality during their Korean tour of duty." An American clergyman, Ernst W. Karsten, stated that the 90-percent figure is the servicemen's own estimate. Few servicemen, he said, consider their conduct immoral. "At home we wouldn't do it, but in Korea it's all right." "It's hearing good church people say such things," Karsten said, "that has me frightened more than anything else." The pastor warned some 12,000 Lutheran clergymen to whom he wrote, the paper said, not to write to their Congressmen of the problem, thereby causing "undeserved" embarrassment to military officials. For what could these gentlemen do? he asked. The problem, he concluded, is essentially a problem of the church. "A church is only as strong as the individuals in it; and what we see here shows that there is much less individual strength than there should be."

Vatican Reaffirms Hell

◈ For some time the clergy of Christendom have been wondering what to do about the doctrine of hell as a place of eternal torment, because so few people believe in it anymore. However, on October 19 the Ecumenical Council in Rome unanimously agreed to reaffirm the reality of hell as the place of eternal punishment for sin, despite the Bible's testimony to the contrary.

Crackdown on Fathers

◈ It is about time that the government did something about fathers of illegitimate babies. In Chicago, Illinois, the public aid department stated that steps were being taken that could lead to criminal trials and jail terms for men responsible for illegitimate children born to underage girls on county relief rolls. Under the 1962 Illinois criminal code, a person convicted of indecent liberties with a child under the age of 16 can be imprisoned for from one to twenty years, while contributing to the sexual delinquency of a child under the age of 18 carries a maximum sentence of a year in jail and a $1,000 fine. Behind the law is not a love of morality, but an effort to discourage promiscuity and reduce the number of illegitimate children among underage reliefers.

Religious Boom a Bust

◈ Dr. R. Eugene Crow, evangelism director for the Southern California Baptist Convention, reportedly stated that the much-heralded church boom of recent years turned out to be a bust. According to the Los Angeles *Times*, Crow said that the boom ran out of steam some five years ago, and that it did so because the lower segments of society were ignored and because Protestant churches tailored their precepts to what the middle class

desired, rather than remolding that element in accordance with the teachings of Jesus Christ. In the last two years, Crow said, "our Protestant church growth has not even kept up with the population increase." He told of a drop in one county of 13,000 members in 12 years, from 1950 to 1962. Crow is quoted as having said: "We are too much like the world." This, he said, is a major reason for failure.

Self-Rule for Spanish Africa

◈ The Spanish colonies of Fernando Po and Rio Muni have been granted self-rule. Rio Muni on the West African coast, and Fernando Po, a large island, together form Equatorial Guinea. The territory was formerly called Spanish Guinea.

Condemned Murderesses

◈ Two sisters, Delfina González Valenzuela, 56, and Maria de Jesus González Valenzuela, 39, were found guilty on October 17 of murdering at least 80 girls in the operation of a white-slave ring in central Mexico. The court sentenced the women to 40 years in prison, which is Mexico's maximum sentence. Nineteen other persons convicted of having been members of the prostitution ring were given jail sentences. The odious ring had allegedly been in operation for more than ten years. The prosecution stated that the slain girls were those who resisted discipline.

"A Set of Platitudes"

◈ The third session of the Ecumenical Council Vatican II has heard many speeches but none quite as blistering as that delivered by the Roman Catholic Archbishop of Westminster John Carmel Heenan. He forcefully condemned the draft text defining the Catholic attitude on contemporary matters in the world. He called the Vatican draft "a set of platitudes" "unworthy of a general council of the church." He demanded that it be scrapped and that an entirely new text be written. Heenan said: "It would have been much better to say nothing than to produce a set of platitudes." His chief objection was the way the draft dealt with married life and birth control. Others, however, attacked the draft where it dealt with war, peace and nuclear armaments.

Warning Against Pain Relievers

◈ The U.S. Food and Drug Administration said that certain headache remedies containing phenacetin will have to carry a warning label against possible kidney damage to long-term users. The rule is said to apply to Coricidin, Empirin and ASA Compound. Several other countries have given phenacetin a prescription-only status.

Good Fathers, Best Families

◈ A Canadian social scientist, William A. Westley of McGill University, reporting on a study of 85 English Protestant Canadian families, said: "The father-dominant type of family showed a definite tendency toward emotional health on the part of all its members," while mother-domination bred mental disturbance in everyone concerned. However, if the domination by father is excessive, the tests showed that children reared in such atmosphere tend to be "withdrawn, compulsive people." As for "democratically organized families," it was discovered that 64 percent of the children from these families were emotionally disturbed. Clearly, the family is happiest when father has a firm but loving grasp of the reins.

Spacecraft Voskhod

◈ The world's first multiseater spaceship, Voskhod (Sunrise), with its three astronauts was sent into orbit by the Soviet Union and was returned safely to the earth on October 13 after 16 circuits. The astronauts covered some 437,000 miles in the 24 hours and 17 minutes that they were in orbit. The landing was a surprise. It took place on land, with the astronauts in the capsule.

Television Sickness

◈ A study of thirty children in two U.S. hospitals revealed that children can become ill by watching television. The illness is called the "tired-child syndrome." A syndrome is a combination of symptoms often characteristic of a given disease. These symptoms include chronic fatigue, loss of appetite and vomiting. In each of the thirty cases parents were told to terminate the child's viewing of television completely. The effect was dramatic. In two to three weeks the symptoms vanished completely. When some children were allowed to return to their former practice of excessive television viewing, the symptoms returned.

Britain's New Government

◈ The new man at London's 10 Downing Street is Harold Wilson, leader of the victorious Labor party and Britain's new Prime Minister. On October 15 the laborite won the election by a small margin. When the votes were all counted the Labor's majority was only four seats in 630-seat House of Commons. A later adjustment raised the majority to five. After the election, in a brief television address to the nation, Wilson said: "We intend to fulfill that mandate [a mandate for many changes over all of government] and we are concerned to insure that there should be a true partnership between the government and the people."

The "Anchor Bible"

◈ The first volumes of a 38-volume Bible translation project began to be published on October 19. Eight years ago it

was begun and it will not be completed until 1970, at a cost of $2,000,000. The *Anchor Bible* is the product of Roman Catholic, Protestant and Jewish scholars. It differs in two important respects from other major English translations. First, each volume is the work of a single scholar. Most translations of recent years have been the work of teams of translators working together on the same project. The second difference is that the *Anchor Bible* is an independent venture, without the official sponsorship of any religious body. This is the first translation to be produced through cooperative scholarship of Protestants, Catholics and Jews. It is a reference work rather than a family Bible. The description of Nimrod as "a mighty hunter in opposition to Jehovah," as rendered in the *New World Translation,* is translated in the *Anchor Bible:* "a mighty hunter by the will of Yahweh." About six volumes of the *Anchor Bible* are expected to be published each year.

Aftershocks

◈ The Coast and Geodetic Survey reported on October 18 that there have been more than 9,200 aftershock earthquakes in Alaska following the major disaster of March 27, which was officially rated as the "greatest [earthquake] ever recorded on the North American continent." However, only a very few of these many thousands of aftershocks were felt by Alaskans. The first ten of these aftershocks were not small; they registered magnitudes above 6.0 on the Richter scale, the standard used to measure the magnitude of earthquakes. A quake that caused 1,070 deaths in Skopje, Yugoslavia, in 1963 rated 5.4 on the scale. The March 27 quake registered 8.5.

Eyes Reflect Lies

◈ Dr. Eckhard H. Hess, head of the department of psychology at the University of Chicago, discovered that when a human looks at something he dislikes, the pupils of his eyes get smaller. When he looks at things he likes, the pupils get larger. The black dot in the center of the eye is a key to the individual's true feelings, it has been found. Since that is the case, authorities believe that they have the basis for a new kind of lie detector test. Hess said: "It is as if we are looking into the subject's brain and measuring his subjective feelings without the need of a verbal report."

Tourists in Russia

◈ The Russian news agency Tass reported on October 20 that 932,000 foreign tourists visited the Soviet Union during the first nine months of 1964. The figure was compared with 408,000 visitors in 1956.

Do you think of Christianity in terms of giving or in terms of receiving?
If we engage in the worship of God merely because of the peace of mind it gives, the success, status or friends it brings, or only because it offers hope of salvation after death, then, instead of serving God, we are expecting God to serve us, and our motive is wrong.

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Awake!

The Holiday Season PAGE 5

The Healing Power of Plants PAGE 16

What the Political Campaigns Showed PAGE 20

Tokyo's Olympics PAGE 23

DECEMBER 22, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLV | London, England, December 22, 1964 | Number 24

DO NOT LET EVIL HARDEN YOU!

DO YOU want to be happy? Do you want to be content? Do you want to have peace of mind? Then guard yourself against the common mistake of letting evil harden you.

There is no question about it, evil abounds in this world of ours. There are evils of catastrophes, such as earthquakes and floods; there are the evils of accidents, which often leave persons disabled and disfigured for life; and there are the many incapacitating and life-shortening diseases, such as arthritis, cancer and diabetes. Perhaps most prominently today loom up the evils of social injustices in homes, in communities and in whole nations because of personalities, because of religion, nationality, color or race.

Many are the victims of social evils who let themselves become hardened by them. As a result, they take extreme action that is both unwise and unjust. Thus, writing in the New York *Times Magazine,* August 16, 1964, Hubert Wilkins, the executive secretary of the National Association for the Advancement of Colored People in the United States, discussed the folly of the current trend of Negroes' resorting to violence in an effort to gain their ends more rapidly. Among other reasons why such violence is unwise, he cites the blunt inescapable fact that the Negro in the United States represents but 10 percent of the population and that to gain his ends he really needs to win friends and influence people rather than to antagonize them by violent methods. He therefore urges Negroes to support a moratorium on actions that may bring violence: "Whether violence grows out of an honestly spontaneous eruption of emotions or whether it is drummed into life by incantation or other incitement it does little good, either as a catharsis [that is, as a purification of emotions by arousing pity] or as a corrective of social ills. It brings on looting and grand thievery."

Yes, letting evil harden one so that one returns evil for evil is foolish. It merely compounds the misery and makes the remedy more difficult to achieve. Wisely God's Word counsels against it by precept and example: "Do not show yourself heated up because of the evildoers. . . . Let anger alone and leave rage; do not show yourself heated up only to do evil." Two injustices do not make matters right.—Ps. 37:1, 8.

Among the examples found in the Bible highlighting how NOT to respond to evil is that of King Saul of Israel. King Saul was faced with what he viewed as an evil

when he heard the women of Israel singing: "Saul has struck down his thousands, and David his tens of thousands." He saw in this comparison a threat to his security as king of Israel. (1 Sam. 18:7-9) As a result, he became so hard, so envious, so hateful that he made the killing of David the consuming passion of his life. But all in vain. On two occasions he had to drink the bitter cup of humiliation as he learned that the one whom he was hunting down as a wild beast had magnanimously spared his life. And in the end David did become king of Israel, while Saul came to his end, a hateful, bitter, frustrated suicide.

On the other hand, there was David. It would have been easy for him to have let himself become hard, hateful, bitter and vengeful because of Saul's so unjustly trying to kill him. On one occasion Saul threw a spear at David, trying to pin him against the wall with it. Because of Saul's pursuit of him, David had to take refuge in mountain fastnesses. But did David let this evil treatment harden him? No, he remained loyal to God and God's principles, to his people and even to Saul the king. As a result, he was protected by Jehovah God, prospered and in God's due time became king of Israel. More than that, David was privileged to write almost half the psalms recorded in the Bible, succeeded in extending the boundaries of his land to their divinely appointed limits, and had his dynasty established as the one through which eventually Jesus Christ, the promised Messiah, would come. What a rich reward he received because he did not let evil harden him, make him bitter, hateful and vengeful, but waited on Jehovah!

This is God's message to all who today are suffering gross social injustices. Do not engage in uprisings, in rebellions, in riotous violence, but wait on Jehovah God to set things straight. " 'Therefore keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured.' " And while keeping yourself in expectation of Jehovah, heed the threefold command to 'seek Jehovah, seek righteousness, seek meekness.' Obeying that command will keep you from hardening yourself.—Zeph. 3:8; 2:3.

The same principle applies to our everyday relations. How much happier many homes would be, how much happier many places of employment would be, if those suffering from the selfishness and tyranny of others would heed the advice of the Christian apostle Paul: "Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:17-19, 21.

We cannot improve on divine wisdom. What God commands in his Word is not only the right thing but also the wisest thing to do. Not letting evil harden you results in your own happiness, peace of mind and contentment. More than that, such a course is the most likely to succeed in improving matters; certainly it will not make matters worse. And above all, by leaving one's cause in Jehovah's hands one can rest assured that eventually the outcome will be for the best.

The Holiday Season

MILLIONS of persons look forward to the Christmas holidays. Not only are they glad for the vacation, but many are happy because of the cheery spirit of friendliness and generosity that often prevails. For some persons it is a time for love and laughter, and happy fellowship with dear ones. Minds are turned toward promises of "peace among men of good will" and thoughts of doing things for others.

Often the holiday season is spent in a joyous family reunion, with relatives far and near getting together and sharing pleasant memories and experiences. A feature of the occasion is a tantalizing feast of seasonal delicacies, the mere sight of which makes the mouth water. The children especially enjoy the celebration, particularly when everyone opens the colorfully wrapped gifts. The excitement, laughter and squeals of delight associated with this holiday season make it a most pleasant time for many families.

Present-Day Trend

Yet many of these same persons are disappointed by the marked trend away from the traditional family Christmas. Practically everywhere they observe that big business now dominates the celebration, and the sole purpose of many celebrants seems to be to have a riotous time. Although this has resulted in Christmas being popularized to an unprecedented degree, few persons apparently give any thought whatsoever to the birth of Jesus Christ, the event the occasion is supposed to commemorate.

Nowhere is this more evident than in Japan, where Christmas has become a major celebration since World War II. Last December *Newsweek* magazine observed: "In Japan, where Christians make up less than 1 percent of the population, Christmas is now the biggest holiday of the year. . . . The season starts in mid-November and continues on until January. The last days of December swim by in a series of parties in homes, offices, factories, and nightclubs that leave the nation with a colossal hangover on which to start the new year." The central figure of the Christmas celebration is not Christ, but Santa Claus.

This popularizing of Santa Claus, however, did not begin in Japan, but in nominal Christian countries such as the United States of North America. Businessmen, who profit from the celebration, are the ones largely responsible, for they have used Santa to bolster business. In connection with the use of such sales gimmicks, the book *The American Christmas: A Study in National Culture* noted: "The studied exploitation of the festival did not develop fully until the third decade of the

present century. . . . Both merchants and advertising agencies recognized the commercial potentialities of folk festivals, and began to exploit these occasions shortly after 1920. This was immediately successful and has continued unabated to the present."

But what many people find even more disturbing than the commercializing of Christmas is the senseless revelry, heavy drinking, immorality and increased crime that invariably mar the holiday season. The December 21, 1962, issue of *Time* magazine commented on troubles around Christmastime, saying: "Beginning about Thanksgiving, family quarrels become fiercer, relations with relatives become more strained, tradesmen assume a forced friendliness, and the dispenser of holiday cheer begins to feel there is not an honestly cheery face to be found anywhere. . . . Part of the strain, of course, is financial . . .

"Alcoholics and their families have an especially rough time of it because the Christmas spirit so often comes in bottles. One family counselor estimates that this problem alone poses potential trouble for some 3,500,000 families annually, and the lipstick worn home from the office party disturbs millions more."

Some Revealing Information

Does it disturb you that a holiday season intended by some to glorify mankind's Savior should dishonor him to such an extent? The notorious behavior at Christmastime has caused many persons to be deeply concerned, and some have taken the time to investigate. This has turned up a great deal of surprising information regarding Christmas, much of which has been published in newspapers and magazines for all to read.

For instance, did you know that early Americans who were endeavoring to live in accord with God's Word did not celebrate Christmas, and that in 1659 they actually passed a law forbidding its celebration? *Look* magazine of last December 31 brought this to light, noting: "Christmas itself did not have the same hold on the youthful United States that it did later. In early New England, celebrations were forbidden by law because the Puritans were offended by the pagan origin of many Christmas customs."

Early Americans, however, were not the first to forbid the celebration of Christmas. "In Cromwell's time," *MacLean's* magazine of January 6, 1962, observes, "the Puritan church of England not only ignored the so-called birthday of Jesus, but prosecuted any unregenerated souls who dared to keep it in secret."

Pagan Roots

The reason for this legal action against Christmas was that it originally was a licentious pagan festival. It had been adopted by apostate Christians centuries after the death of Christ, and the Puritans knew that it had no place in true Christian worship. An editorial in a Puerto Rican newspaper, the San Juan *Star* of December 24, 1962, made the following interesting observations:

"The anniversary of the birth of Christ was not celebrated until the fourth century A.D. . . . December 24th or 25th, however, was finally chosen as the official birthday of Christ. The ancient Greeks and Romans as well as the Huns, Goths, Teutons, and Celts celebrated the birth of the unconquered sun on those days. . . . The Greeks celebrated the re-birth of Dionysus in mid-winter . . . The bringing of gifts to the child-god Eros was part of the Dionysian festival. Christmas is indeed an ancient festival with pagan roots . . . Yes, Christmas is a pagan holiday."

This is not simply the conclusion of a few persons. It is well known. For example,

note what the authoritative work *The New Schaff-Herzog Encyclopedia of Religious Knowledge,* Volume III, page 48, says about this: "The pagan festival [in commemoration of the return of the sun] with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit or in manner. . . . The festival rapidly gained acceptance and became at last so firmly established that even the Protestant revolution of the sixteenth century was not able to dislodge it."

If you want to check this information for yourself, go to the public library and consult the reference works there. If you look in *The Encyclopedia Americana* under "Christmas" you will find this: "The celebration was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. . . . In the 5th century the Western church ordered the feast to be celebrated on the day of the Mithraic rites of the birth of the sun and at the close of the Saturnalia, as no certain knowledge of the day of Christ's birth existed. Among the German and Celtic tribes the winter solstice was considered an important point of the year and to commemorate the return of the sun they held their chief festival of yule, which, like other pagan celebrations, became adapted to Christmas.

"Most of the customs now associated with Christmas were not originally Christmas customs but rather were pre-Christian and were non-Christian customs taken up by the Christian church. Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merrymaking customs of Christmas. From this celebration, for example, were derived the elaborate feasting, the giving of gifts, and the burning of candles. Lights also played an important part in most winter solstice festivals."

Examining the Bible Record

These facts, which have been widely publicized in recent years, are not unknown to people in general. Yet many feel that what they are celebrating is not a pagan feast but something that is clearly set out in the Bible. After all, does not the Bible tell about the birth of Christ, the giving of gifts by the "wise men" to the babe Jesus and other things that are called to mind at Christmastime?

Why not open your Bible and see what it actually does say. Read carefully what is related in Luke chapter 2, verses 1 through 20, and in Matthew chapter 2, verses 1 through 16.

Now, what indications do you find there in the Bible as to the time of year Jesus was born? Does not the account say that shepherds were in the fields tending their flocks? Since December in Palestine is the rainy season, it is unlikely that shepherds would be out-of-doors with their flocks at that time of year. Notice, too, that this was the time of the registration, when the people were required to travel to their native city to register. Is it not unlikely that the Roman authorities would require a people already inclined to revolt against them to make such a trip in mountainous country to register in the dead of winter?

The evidence is quite conclusive that the date for the Christmas celebration is not supported in the Scriptures. Even *The Catholic Encyclopedia,* Volume III, page 727, admits that, not Jesus' birth, but "the well-known solar feast, . . . celebrated on 25 December, has a strong claim on the responsibility for our December date." So can Christmas really be said to be a celebration of the birth of Jesus when, as it is plain to be seen, it is not even the time of year he was born?

But what about the popular Christmas customs of giving gifts and decorating a tree? The Bible account does not mention anything about setting up and decorating a tree. And did you notice that the shepherds did not bring any material gifts?

The Bible record makes clear that the gift bringers were, instead, "wise men from the east," who were guided, not by angelic instructions, but by a "star in the east." An examination of various Bible translations will reveal that these "wise men" were not kings, but magi or astrologers. And although astrology is popular among many people, God condemns it. It is also observed that by the time the astrologers arrived in Bethlehem Jesus was no longer a babe in a manger, but had grown and was a young child living in a house.—Isa. 47:12-15.

Another important thing to note is that those astrologers were not at first directed by the star to Jesus in Bethlehem, but to murderous King Herod in Jerusalem. Now, if God had used the star to guide them, would he have directed them first to Jerusalem so that they would come in contact with that dangerous king? Obviously not, for when the star finally led the astrologers to Jesus and they were about to report his whereabouts to Herod, God stepped in and warned them in a dream so that they departed for their own country by another route.

It was this intervention by God that saved his Son, for when Herod learned that the astrologers had fled without reporting to him, he sought to kill Jesus by destroying every young boy two years of age and under in the district of Bethlehem. From a careful reading of this Bible record, is it not apparent that the menacing star that led the astrologers was of demon origin? Yes, it actually was a scheme of Satan the Devil to expose Jesus to murderous King Herod! So then, when gift giving is done at Christmastime in imitation of what those astrologers did, is it really in honor of Christ?

Pursuing a God-honoring Course

When a person becomes acquainted with the Bible account, it becomes apparent that the Scriptures do not support the Christmas celebration. To the contrary, that celebration distorts the truth regarding events in connection with Jesus' birth, and actually idolizes astrologers who are condemned in God's Word the Bible. This may surprise some, but, if they are truly sincere in their desire to do the will of God and if they really appreciate God's provision of his Son, they will not continue to be a part of something that so obviously dishonors him.

Now, this does not mean that it is wrong for families to get together at any time and to enjoy themselves by eating and drinking in moderation and having happy fellowship. Not at all! It is a grand thing when friends and relatives can be together, and it is good to give things to persons you love. Spontaneous, uncompelled giving brings real happiness, not only to the receiver, but especially to the one who gives. —Acts 20:35.

Is it not true that the Christmas celebration often robs persons of this joy by making them feel compelled to give? Actually a gift means so much more when one gives it, not under compulsion, not because it is expected, but out of love. This Christian giving, along with pleasant fellowship with dear ones, can be enjoyed anytime during the year. It does not have to be done in celebration of a God-dishonoring holiday. So, you see, when one conforms his conduct to what is pleasing to God, that which brought genuine joy and happiness is not lost, yet, at the same time, what was a source of anxiety when one celebrated Christmas is gone.

Northern Europe and North America —as different as LUTHER AND CALVIN

By "Awake!" correspondent in Denmark

IT IS generally known that in many fields the attitude of the people and the arrangements of society in North America are different from those of Europe. But only a few know that many of the differences are connected with the different ways in which two leaders of the Reformation viewed the Bible.

If, for instance, a Dane, after having lived in the United States for several years, takes a trip to the old country, the first thing he will notice is, as a rule, the big difference in living standards and economic activity. But he may not be aware of the fact that one of the reasons why the United States became the richest and most productive nation of the world is said to be the Bible faith of a man in sixteenth-century France, John Calvin.

The next thing our visitor to Denmark may notice is the church attendance, which is deplorably low and comes far short of the attendance in America. People over in North America believe more in the Bible.

They show more interest in religion. Not only are they less constrained in discussing the subject, but they even spend a lot of money on religious activity. The American is not left in any doubt about the fact that money is needed for this purpose and that he has the "blessed privilege" of donating the money. Nevertheless, the minister and the missionary in America have long been held in high esteem. It is respectable to be religious. Of course, you have churches that are more "respectable" and some that are less "respectable" than others, but you do not have a privileged State Church as in Lutheran Northern Europe.

The law is different. The law of the United States has given the citizens great religious freedom. Separation of Church and State is carried through, farther there, probably, than in any other place. Not that the legislators were atheists or that religion was of no importance to them, but, on the contrary, they had a strong religious conviction that State and Church ought to be separated. Religion was very important to the makers of the American Constitution, and their Calvinistic view of the Bible has marked their work and the later legislation.

Also, morals are different, at least officially. You can see it in the public attitude toward conduct of those contemplating marriage in the United States, which differs from the more liberal ways of the Scandinavians. Further, you can

see it in the American film censorship, which the Europeans stamp as old-fashioned and often describe as puritanical, with a direct but generally unconscious allusion to the historical cause of the phenomenon.

We could mention other examples of differences, but those mentioned are clearly connected with the spreading of the two main streams of Protestantism after the Reformation.

Special Cause of the Differences

Truly, there are many reasons why "the New World" on the American continent assumed characteristics of its own. The vast and almost virgin land stimulated the colonists, and its riches opened up great prospects to them. But it was the sense of duty, the industry and thrift that the New Englanders brought along from Western Europe that enabled them to take up the challenge and develop the resources of the country, and all these characteristics were encouraged by the Calvinistic Bible climate from which they came.

The influences carried to the new nation with the immigrating Catholics and Lutherans from all parts of Europe, and the liberal Bible view that has since then advanced on both sides of the Atlantic, have not been able to change the United States from being a country marked by Calvin's view of the Bible; and the leveling out that has taken place between the two continents because of the two-way flow of influences has not been able to change Northern Europe from being a region marked by Luther's view of the Bible.

How, then, did these two men with their different views of the Bible come to influence the two main camps of Protestantism? The answer may help us better to understand our fellowman on the other side of the Atlantic Ocean, especially why he generally has another attitude toward the Bible. The answer may also help us to reconsider our own point of view as regards the Bible. At least we will get to see that it is of no little consequence how we think about this Book. It has been a powerful factor in the lives of men and nations in the past and the present, and will be so in the future too.

Calvin's Reformation

In 1528 the Frenchman John Calvin had left his theological studies and thrown himself into the study of law and arts when he got the chance to read some of Luther's writings and thereby was carried away by the Reformation. Five or six years later he broke away from the Roman Church and stood up as a reformer himself. Although he closely followed Luther on the two essential points: that justification is obtained by faith and that the Bible and not the pope or the church councils is the determining factor as to what is the true faith, Calvin's effort to represent a "Bible Christianity" nevertheless led to a protestantism distinct from that of Luther.

From 1541 to his death in 1564 he worked with untiring energy as a leader and reformer from his headquarters in Geneva, the Rome of Calvinism. His special reformation spread from Switzerland to France, the western parts of Germany, the Netherlands, England and Scotland, and later it came to America with Puritans, Presbyterians, and Baptists; also immigrating Methodists and Anglicans carried elements of Calvinism along with them.

Calvin was more intellectual and systematic than Luther. "To both Luther and Calvin the Bible was decisive . . . , but in a different way," says the church historian Hjalmar Holmquist.[1] To Calvin the whole Bible was inspired by God word for word. He saw the Bible as God's *law* from which you can directly draw rules for the life of the individual and society in both spiritual

and practical, everyday matters. Because of this view the Bible was read.

Discussing the extent of Bible reading in Lutheran Denmark in the sixteenth and seventeenth centuries, P. G. Lindhardt, D.D. and professor of theology at Aarhus University, Denmark, has this to say: "In the reformed [Calvinistic] countries, especially in *England*, Bible reading is far more common, in the church as well as in the home; there the Bible . . . really became the people's book which until the present time has influenced English manner of thinking and speaking to an amazing degree . . . But there, it must be admitted, the Bible view was different—at least in puritan circles. People were able to read the Bible *without qualifications;* it was the Word of God to such a degree that it worked by itself, and all situations in life were to be governed by it. All that is not allowed by it, is forbidden, was the principle, contrary to the Lutheran principle: What is not forbidden by it, is allowed."[2] This attitude of the Calvinists or reformed Christians toward the Bible made them Bible distributors before the Lutherans.

This view of the Bible also caused strictness in the demands for holiness and obedience. Calvin did not teach that Christians could earn God's favor (justification) by good works, but he taught that they were predestinated to salvation and that the fruits of the spirit, their good works, were signs of their election. While Luther saw God as the merciful Father, God was to Calvin the sovereign Majesty whose will must be done and whom man must serve and honor above all. Virtues such as diligence, thrift, chastity, honesty and conscientiousness were stressed, and Calvinists became generally known for their industry and hard work, their strong will to endure in the belief that they were God's chosen ones and were doing God's will.

This attitude manifested itself in the zealous and extensive missionary work carried out by the reformed or Calvinistic churches, and also in the Calvinists' industry in the secular field. Calvin encouraged the citizens of Geneva to toil for a more healthy economy. He understood "that most important for an economic recovery was industry and hard work, orderliness, honesty, thrift, moderation in life and unity for the sake of mutual benefit. This he taught the citizens of Geneva, and little by little he taught it to the whole Calvinistic world. Therefore it became the carrier of the growing commerce and industrial activity."[3]

Calvinistic services were simple, without ornamentation or images, without altars and organs. The sermon, baptism and the Lord's supper remained. As a rule the sermon is sober. There is nothing mystical about baptism or the Lord's supper. The baptism is a symbol or a sign. The Lord's supper is viewed as a memorial. Bread and wine are nothing but symbols of the body and blood of Jesus. They are not transformed, as taught by the Catholics, and they *are not* the literal body and blood of Jesus in a mystical way, as taught by Luther. And according to Calvin only the worthy may partake of the Lord's supper. Against the unworthy, strict disciplinary measures were taken. Accordingly, a pure congregation is aimed at, and therefore meddling in its administration by the secular authorities is ruled out. The reformed churches are generally separated from the State.

The English State Church is Calvinistic in doctrine only, while it is Catholic in worship and ceremony, and Lutheran in its organization as a State Church. Because of the bad experiences of the Puritans with the State Church in England, those who

fled to America saw to it that in the new land Church and State were separated. Consequently, no single denomination was favored by the State, and the way was prepared for many denominations to arise. Furthermore, the Calvinistic organization of the church had an educational effect on the people toward democracy and tolerance, and in this way too it contributed to the American Constitution and the great personal freedoms that this guarantees. Although the church discipline internally often expressed itself as intolerance of the worst sort, externally Calvinism has shown great tolerance and, with its Bible view, made room for greater individualism than Lutheranism. That is why the many denominations and sects have come mainly from the reformed churches.

No doubt you can point out reformed churches that have little resemblance to the picture we have just sketched. That is because many different circumstances made themselves felt in time and modified the characteristics of the churches more or less. Only the group that adhered to the original view of the Bible as God's Word and in which each member through diligent study of the Bible let himself be filled with the power of this Word would be the one that remained untouched by the world and its materialistic and faith-destroying philosophy. Calvin's reformation and Bible view were able to prepare the way for such a true Christian church. Now let us see what Luther's reformation and Bible view led to.

Luther's Reformation

Hundreds of years before Luther, lay movements such as the Catharis and Waldenses came to see the distance between the original Christianity and that of the Church of Rome. What characterized these humble people was a strong moral sense supported by diligent Bible study. The Bible was their standard for doctrine and life. The same stand was taken by John Wycliffe in England and John Huss in Bohemia. Of these preparations to the Reformation, one historian says: "Since the time of the Waldenses, Wycliffe and Huss there were men who by reading the Ancient Scriptures got to see the Truth and the Way in a simple and literal observance of the words of Jesus. These 'dangerous' writings had now been distributed through printed translations into thousands of hands that in believing sincerity grabbed hold of the lifegiving food."[4]

It was not necessary for Luther to produce new evidences or new doctrines in order to start the Reformation. And, in fact, he did not do it either. "During all the reformation commotion there was hardly expressed one thought which was not already thought by Wycliffe one and a half centuries previously."[5] Luther spoke only the word for which everybody had been waiting, and this he did with his protest against the selling of indulgences in 1517.

The people eagerly accepted his words about the Christian's freedom and independence of the pope, church council or any other authority; the Bible alone was to be his guide. The teaching that a man will not be justified by works but by faith alone also fell on fertile ground. In order to prevent what was now in process—that people unrestrainedly began to split up into more or less fanatic and political and revolutionary movements or, in reliance on God's forgiveness, began to ignore morals and good conduct completely—Luther thought that he had to stress the virtue of obedience toward the worldly authorities, and this he did to such a degree that the political prince or king became the head of the church.

In addition, Luther set bounds for the freedom to interpret the Bible. He taught that only those words in the Bible that

were clear and would direct the Christian to Christ and justification by faith were truly evangelical. He even judged each book of the Bible according to the degree in which it expressed these central teachings, and he thought that some books in the Bible were more inspired and more canonical than other Bible books. The letter of James, which speaks about faith as being dead without works, he could not appreciate as being on a par with Paul's writings, and the Revelation he also disliked. The way he looked upon law and works required that he take a liberal stand toward the "Old Testament." The Ten Commandments he divided otherwise than Calvin, placing no emphasis on the commandment against images. Because of this liberal attitude toward the Bible it was not difficult at all for him to include the quite uninspired apocryphal books in his Bible edition. (These books Calvin would not have!) In fact, Luther exercised a dogmatic Bible criticism, a kind of higher criticism.

A good number of his followers, therefore, did not feel any desire to occupy themselves with the Hebrew Scriptures to any great degree. His somewhat simplified conception of the gospel or good news about a forgiving God caused them to feel no great need for reading the Christian Greek Scriptures either. In fact, Lutheranism did not urge people to read the Bible, and its followers did not do much about Bible distribution. Because of the idea of some of Luther's followers, that the gospel had in fact been preached in all the world since the days of Adam and Eve, the Lutherans were slow in getting the missionary work started. Lutheranism spread to the Scandinavian countries, not through missionary work, but because the kings accepted the new teaching and ordered their subjects to accept it. In many places even the same Catholic priest and bishop were allowed to continue in office, but now on the king's order as Lutheran priest or bishop.

As an example of the effect of Luther's reformation we can take Denmark, which was reached by the Reformation in 1536. The first real steps toward the educational system promised by the Reformation were not taken until two hundred years later, and then because of influences from Calvinistic England and pietism, a spiritual movement started by Ph. J. Spener, who, though being a German Lutheran, had received many impulses from English Calvinism. Until that time the Bible was not a popular book in Denmark. People could not read.

Then followed a period in which it became the fashion to view the Bible just as another piece of literature, yes, even to despise it. The Bible interest fell to near zero. In 1814 it was found that for several years hardly a score of Bibles had been sold in Denmark.

A new impulse from the Calvinistic part of Christendom was necessary in order to awake "the phlegmatic Danes," as the Scottish Congregationalist Henderson described them in 1814. That year The Danish Bible Society was established on the initiative of Henderson, who was sent out by The British and Foreign Bible Society. The next year he observed that the work went all too slow and said it was due to the clergymen, whose sermons were not Biblical enough. The Bible Society later on apologized by explaining that the slow pace was due to "the difference between the reformed [Calvinistic] and the Lutheran view of the Bible."

In Lutheran Denmark the priest and poet N. F. S. Grundtvig, about one hundred and fifty years ago, could say: "The Lord's book was put on the shelf, fairy-tales were heard in the Church."[6] Strangely enough, he himself caused most of his

countrymen to keep the Bible on the shelf. In 1825 he made what he himself termed "a unique discovery," to the effect that the Bible *is* not the Word of God, but the Word of God is *in* the Bible, and the Word of God is mainly the words contained in the Apostles' Creed said at baptism and the Lord's supper. "Only at the bath and the table we hear God's Word to us," he said. His followers took the consequences of this view of the Bible and declared that Christians should not let themselves be "hectored," or bullied, by the Bible either religiously or morally. Bible reading was never their strong point, and this is the most widespread view of the Bible now in Lutheran Denmark. The circles that have endeavored to stick to the Bible have in almost every case received influence from Calvinism.

Shortage of clergymen and bad church attendance are taken as signs of the ailing condition of the church in Denmark. Various remedies are suggested, and some cast sidelong glances at America, where at least church attendance is better. When a clergyman recommended that the church rate in Denmark be doubled in order to get rid of some of the lukewarm members and teach those "who now content themselves with coming to Church on Christmas Eve and at their own funeral" to show more appreciation for the church, a newspaper asked: "Is he going to do away with the State Church and bring about American church conditions with free and financially strong religious communities?"[7]

The clergyman said No. In Lutheran Denmark many people have much to criticize about religion in the U.S.A. It is unhealthy and of bad taste, some say, and they think of Norman Vincent Peale or Billy Graham. "Can anything [religiously] good come from America?" others are asking. They do not like religious influence from America. At the same time they have to admit that the Lutheran State Churches themselves are in a weak position.

A Source of Reformation and Renewal

This short study shows us that it was the Bible that delivered the power for Luther's and Calvin's reformation. To the degree that the new churches made the Bible their guide and source of renewal, they were able to reform and exert a good influence on the people, but when they drifted away from the Bible they lost their original strength. The differences between North America and Northern Europe that we have discussed can to some degree be explained by the fact that Calvin was more bound to the Bible than Luther, and his reformation and the territory it covered were therefore influenced by the Bible much more than Lutheran Northern Europe.

We have not looked into this subject in order to choose between Luther and Calvin. True Christianity is neither Lutheran nor Calvinistic, neither American nor European. In our search for the true Christian standard we have to go farther back, back to Jesus Christ and the early Christians of whom we can read in the Bible. But we have treated the subject in order to show that it is of no little consequence how we view the Bible. The Bible has worked as a powerful factor and source of renewal in the life of nations and men in proportion to how much they read it and appreciated it. This has given you an opportunity to reconsider your own stand toward this unique Book.

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SQUARE DANCING—*an Expression of Joy*

DANCING as an expression of joy is far different from those forms of dancing in which dim lights, passion-arousing music and suggestive movements and embraces are featured. It is a clean and open expression, a joyous physical response to the sheer pleasure of living. Square dancing is like that. You cannot square dance without smiles and laughter and hearty cooperation with others. It is wholesome exercise, and it usually does not present the same danger to good morals that is involved in dances in which unmarried persons are paired off with those of the opposite sex to dance with their arms around each other.

The square dance literally involves a square of four couples who go through a prearranged pattern of swinging and bowing and stepping, gracefully yet vigorously. It also includes such folk dances as the "Virginia reel," in which two rows of dancers face each other. It calls for a brisk tempo and unhesitating leadership from the one who is calling out the progressive movements. It is not so much a question of learning intricate steps as it is of coordinating one's movements with those of other dancers and responding to the directions of the "caller."

Square dancing in North America is derived from older British, Irish and French folk dances. Of late there has been a vigorous revival, so much so that it is estimated that square dancing has at least a million regular, ardent devotees in the United States, with other millions enjoying it occasionally. In any one night square dancing is going on in at least a thousand towns and cities across the country. In New York City alone about a quarter of a million share this stimulating pastime regularly. In Europe, too, square dancing has "caught on." According to the U.S. State Department, American folk dancers abroad are among the best ambassadors of goodwill the nation has.

One good reason for the popularity of this wholesome type of dance is that it can be enjoyed by young and old alike. It is open to people of all classes, since it requires no special talent or training. Only a few basic steps are involved, though almost endless variations are possible. Indeed, if one enjoys simply tapping his foot to lively music he can learn to square dance and enjoy it. More than that, if you can walk, you can square dance. Why, even the blind and the deaf enjoy it and frequently excel at it!

Think, too, of the fine physical exercise, the relief from nervous tension, the improvement in poise that result from this wholesome form of relaxation! As one worker expressed it: "The square dance nights are worth a million to us. The little irritations don't bite so hard anymore at home or on the job. I just laugh them off!" Its effects on mind and heart have been highly praised. During World War II, for example, it was used with excellent results to aid soldiers to relax and to get amputees accustomed to using their artificial limbs. It is even now being used in some mental hospitals to dispel mental depression and restore patients to reality and a measure of joy. For hospital patients the tempo is slowed down considerably. Nevertheless, results have been most encouraging. When we think about the joy-expressing and joy-inspiring elements of the square dance, we are reminded of the Bible's assurance that "a heart that is joyful does good as a curer."—Prov. 17:22.

Square dancing also helps to improve relationships. Its tendency to bring young and old together to share precious moments of relaxation and do things together is most commendable. Unlike modern dance fads that have been observed to lead to crude and unmannerly conduct, square dancing, by reason of its inherent joy and graceful cooperative movements, improves manners.

However, even square dancing can have its pitfalls. Surely it would not prove to be beneficial if it became a means of bringing you into regular association with persons who have no love for God and his righteous principles. And it would not be beneficial if it became a time-consuming obsession. But in the right company and in moderation, square dancing can be lots of fun, an expression of joy for young and old, "all together."

The Healing Power of PLANTS

WHEN the German chemist Richard Willstätter was a boy, one of his closest friends, ten-year-old Sepp Schwab, cut his knee while chopping wood. Since his parents had strictly forbidden him to use the ax, young Sepp concealed his injury. However, after a few days infection set in, and by the time the condition finally came to the attention of Sepp's parents the infection had become serious. A doctor was called and he decided that the only way to save the boy was to amputate the leg at once. It was only after strong persuasion by the parents that the doctor agreed to postpone the operation until the following morning.

That evening when they were discussing what they could do for their son, the father suddenly remembered the marvelous cures performed by a certain shepherd. Immediately the man was found. After examining Sepp, he went out into the fields and came back with a handful of plants. The Schwabs recognized some of them as the ordinary nettle, plantain and watercress. The shepherd cut all of these into very fine pieces, until they were a mass that resembled cooked spinach. This was applied to the wound.

The next morning when the doctor arrived, he was surprised to find that the infection was considerably improved and the fever had receded. He, therefore, was agreeable to postponing the amputation again. By this time the shepherd had brought more herbs, and this second mixture was even more successful than the first. In time the swelling disappeared entirely and the wound healed.

PLANTAIN

NASTURTIUM

FOXGLOVE

CABBAGE

It is reported that this healing effected by plants made an indelible impression upon young Richard Willstätter, who was watching closely the progress of his little friend. Later, Willstätter studied chemistry at Munich University and became an outstanding student of the biochemistry of plants. For his investigations into chlorophyll and the revolutionary discoveries he made, Willstätter was awarded the Nobel Prize in 1915.

But despite such investigations that revealed the marvelous processes of plants, during the years that followed, the attention of medical men was directed almost exclusively toward the producing of synthetic drugs. Scientists and doctors, for the most part, had no interest in investigating the healing properties of plants. However, in view of the many remarkable cures realized by employing plants, there is certainly no good reason to hold a contemptuous attitude toward them. They have been used successfully in medicine for centuries.

Successful Plant Remedies

For hundreds of years Polynesians used the leaves of the papaya tree to treat their wounds. When a person was injured, his wound was bound in these leaves. Modern medi-

cine now recognizes the value of applying papaya leaves to an injury. Researchers have recently investigated the papaya leaf and found it to be rich in enzymes that are beneficial in the treatment of bruises and in cleaning wounds.

Early in the sixteenth century white men first learned about the curative powers of quinine from the Peruvian Indians. It is believed that these South American Indians had long used the bark of a certain type of tree in the treatment of fevers. One account says that they learned about the curative powers of this tree from an ailing lion that they observed chewing its bark. Regardless of whether this report is true or not, the quinine obtained from *Cinchona* trees is to this day by far the most effective medicine for treating malaria. It has alleviated suffering and extended the lives of countless millions of persons.

But perhaps one of the most important plant remedies is the one that was employed during the eighteenth century by a woman in Shropshire, England. She brewed a tea from leaves that included those of the beautiful foxglove plant, and served this concoction to patients suffering from edema—a condition commonly known as dropsy. She obtained remarkable results, and became noted for her cures.

When hearing of the herbwoman's successful treatment, the medical doctor William Withering did not dismiss her home remedy as useless. Instead, he investigated and found that the heart-stimulating properties contained in foxglove leaves were actually successful in treating dropsy. These leaves came to be an accepted medicine in treating heart conditions. In time it was found that the leaves contained the powerful heart stimulant digitalis, which, to this day, is a most important heart medicine.

Other plants long used successfully in medicine include the poppy, from which such important painkillers as morphine and codeine are derived. Curare, a poison prepared from plant juices by certain tribes of South American Indians, is now used as a muscle relaxant in a host of paralyses and spastic disorders including polio, tetanus and multiple sclerosis. And ephedrine, which is obtained from medicinal plants used successfully by the Chinese for centuries, is an important medicine in treating asthma.

A Change in Attitude

Despite the many successful plant medicines in use, up until about ten or twelve years ago there was little interest in searching any farther for plants that heal. This all changed, however, with the discovery in the early 1950's of reserpine, the tranquilizing component of the Indian snakeroot *Rauwolfia serpentina.* This discovery marked the introduction of modern tranquilizers, and it touched off a multimillion-dollar-a-year, worldwide search for other plants that might prove useful in treating man's ills.

When commenting on *Rauwolfia,* Dr. Robert de Ropp made an interesting observation as to why many medical researchers were so reluctant to investigate natural sources. "It is curious," he said, "that a remedy so ancient [as *Rauwolfia*] . . . should have been ignored by Western researchers until the year 1947. This situation results in part, at least, from the rather contemptuous attitude which certain chemists and pharmacologists in the West have developed toward both folk remedies and drugs of plant origin. . . . They further fell into the error of supposing that because they had learned the trick of synthesizing certain substances, they were better chemists than Mother Nature . . . Needless to say, the more enlightened members of these professions have avoided so crude an error, realizing that the hum-

blest bacterium can synthesize, in the course of its brief existence, more organic compounds than can all the world's chemists combined."

With an estimated 350,000 known botanical species, and about 2,000 new plants identified and added each year, the field for research in the plant kingdom is almost limitless. "We have scarcely begun to explore its potential," noted one leading researcher. Doctor Evan C. Horning, as laboratory head at the National Heart Institute in the United States, observed: "Undoubtedly the things we are looking for are in the world of plant life." But he added: "Our search is like looking for a small needle in a large haystack."

Cancer Research

Thus far the results have caused investigators to press on in their search. For example, Dr. Alfred Taylor, cancer expert at the University of Texas, noted that "in our twenty years of cancer research we have never had as much success with chemicals invented by man as we are now having with plant extracts." Explaining an advantage of using plants, he said: "As a rule, the naturally occurring compounds are less likely to be poisonous than the synthetic, because they are developed in association with life."

Dr. Bruce W. Halstead, director of the World Life Research Institute, related an incident of the kind that spurs on researchers. An Indian with a huge growth on his cheek visited a mission hospital in Nicaragua. A specimen taken by a mission doctor was diagnosed as skin cancer. When the native was told he would have to submit to surgery at once, he vanished into the jungle. Three months later he was back. He had been treated by a witch doctor with a leafy poultice, and "his face was clear as a baby's bottom."

Not long ago there would be little inclination to investigate such a reported cure. But this is no longer true; now special attention is being focused on plant medicines of so-called primitive peoples and, on occasions, with good results. The examination of a Penobscot Indian cancer remedy resulted in obtaining an extract from the American mandrake or mayapple, *Podophyllum peltatum,* which is now a preferred treatment for certain warts, and is used by some cancer specialists in treating other skin growths.

It is interesting that some common plants have been found to possess promising anticancer properties. An extract from the *Viscum album* species of mistletoe, for instance, was discovered to cause more than a 50-percent tumor inhibition in mice. And an extract from the leaves of a species of periwinkle plant is reported to be successful in treating cancer patients. Surprisingly, substances from the common muskmelon and cucumber also possess good anticancer properties, according to latest research.

Confirmation of Natural Remedies

Certain natural remedies have been used by people for many years. Long experience with them has proved their effectiveness. That they work is what matters—why they cure is not of primary importance. Interestingly, however, modern medicine has confirmed the value of many remedies that have long been popular.

In commenting on this Dr. R. T. Whiteman of Cambridge, Idaho, observed: "Many a granny has used a mold scraped from cheese as an application to open sores. [Some also used moldy bread as a poultice on wounds to prevent infection.] She got results, but she didn't know why. Today we derive penicillin from a certain type of mold. Some grannies applied wet tea leaves to a fresh burn, but modern

medicine has substituted tannic acid solution, which is the active principle of tea leaves."

The recent investigation of thousands of common plants has revealed some amazing facts concerning their healing properties, as Margaret B. Kreig in her new book, *Green Medicine—The Search for Plants That Heal*, explains: "Current research is turning up medicinal properties in everything from lettuce, used by the ancients as a sedative, to apples and onions. . . . Research at the United States Department of Agriculture, in England, and elsewhere has proved that antibiotic properties exist in so many plants that it would take many pages just to list their names. New drugs may come not only from rare jungle vegetation but also from the commonest field and garden flowers and everyday foods."

In Germany, Professor A. G. Winter and a research team collected specimens from 1,248 different families of plants, and an examination revealed that 378, or about 30 percent, yielded an antibiotic. Winter found that within twelve hours after eating plants such as nasturtiums there was sufficient antibiotically active material in his urine to be effective against many species of bacteria. A horseradish poultice produced a similar result. To the surprise of doctors, mustard oil was found to be absorbed through the skin into the body, where it exerted its antibiotic action before being excreted in the urine.

Professor Winter decided to experiment with his own children, who every winter had been subject to tonsillitis and other infections. He coaxed them to eat nasturtium salad, and their resulting resistance to infections was remarkable. Dr. A. Vogel of Switzerland also reports that his experience has been that horseradish, watercress, garden cress and nasturtiums build up immunity to colds and infections. He has also found that poultices of pulped cabbage leaves are effective in treating swellings, bruises and wounds.

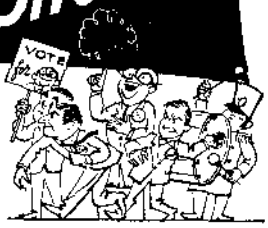
During the Middle Ages lichens held a high place in the pharmacopoeias of medical doctors, and now their usefulness has been confirmed. Dr. Mason E. Hale, Jr., Smithsonian Institution botanist, pointed out that extracts of some lichens act as potent antibiotics. "Approximately half of the species in temperate areas," he said, "will inhibit bacterial growth, and in most cases the active principle has been traced to a specific lichen acid."

It is interesting that the Finns now extract an acid from reindeer mosses in Lapland and produce an effective commercial salve. According to Hale: "It is much more effective than penicillin salves in the treatment of external wounds and burns," and, he said, we can expect "that lichen antibiotics will become increasingly more common in medical practice in the future."

There is now no question about the healing power of plants. Scientific basis has been supplied for reported cures such as related in the introduction of this article. But a word of caution: A few plants can also hurt or even kill. It is dangerous, for instance, for an untrained person to treat a heart condition with the leaves of the poisonous foxglove. Its lifesaving digitalis is a killer in overdosages. It should also be remembered that what may be effective in treating one person may be ineffective or have an adverse effect on another. In the main, however, natural remedies, because they are developed in association with life, do not have the dangerous side effects of many synthetics.

While it would be folly to concern ourselves with physical health to the extent that we neglect our spiritual well-being, it is faith-strengthening to see how Almighty God Jehovah has included in his marvelous creation healing properties to make man well.

What the POLITICAL CAMPAIGNS Showed



ON November 3 the election of Lyndon B. Johnson to the presidency of the United States for a term of four years brought to an end a long, hard-fought and costly political campaign. In terms of money it was estimated that more than $200,000,000 was spent during 1964 on political campaigns throughout the country.

Many people in the United States felt a sense of relief when the long period of politicking was concluded by the election. Some expressed the opinion that it would have been better to copy the British method, having the campaign last only a few weeks instead of many months. But even the British campaign, though much shorter, brought many heated exchanges before a Labor government was elected to replace Conservative rule. However, it was nothing like the American campaign in intensity and duration.

One of the Most Bitter

Political analysts generally agreed that the American presidential campaign had been one of the bitterest ever; many saying it was the dirtiest ever. As *Time* magazine of October 30, 1964, put it: "The 1964 presidential campaign has been one of the most disappointing ever. It was going to be a confrontation between opposing philosophies; it turned out to be a wrestling match between volatile personalities. . . . Thus, what the campaign has really come down to is a back-alley fight featuring such pejorative words and phrases as 'liar,' 'demagogue,' 'socialist,' 'irresponsible,' 'reckless,' 'soft on Communism,' and 'fascist.' Scurrilous paperback books about both candidates have become best sellers. Vicious television commercials have depicted Goldwater as a man willing to sprinkle a little girl's ice cream with cancer-causing strontium 90."

On the other hand, the Republican standard-bearer accused the president of being "the biggest faker in the United States" and the "phoniest individual who ever came around."—New York *Times*, July 16, 1964.

Commenting in *The Saturday Evening Post*, columnist Stewart Alsop wrote: "This has been, by common consent, a dreadful campaign. The campaign has hurt everybody. . . . to paraphrase King Pyrrhus of Epirus, 'One more such campaign, and we are undone.' "—October 31, 1964.

Nor was the British campaign without flame and fury. *Newsweek* of October 19, 1964, stated: "After giving every sign of being uninflammable, the British election campaign finally caught fire last week. The igniting spark came off the anvil of the Tories' irrepressible Vulcan, Quintin Hogg, Minister for Education and Science. Speaking at a rally in Plymouth, Hogg was stung by a heckler's taunting reference to John Profumo, the Conservative Minister whose involvement with Christine Keeler helped bring on former Prime Minister Harold Macmillan's retirement last year. Livid with fury, Hogg snatched his glasses from

his face and exploded: 'If you can tell me that there are no adulterers on the front bench of the Labor Party, you can talk to me about Profumo.' "

Thus, on both sides of the Atlantic furious charges and countercharges flooded the communications media. But did all this have any beneficial result for the public at large?

Deficiencies Exposed

One accomplishment of these campaigns was to lay bare the very roots of human government. It exposed its deficiencies collectively and individually for all to see. This put the entire matter in better perspective for any who wanted to look beyond the surface issues.

An interesting comment in this regard was that of the Altus, Oklahoma, *Times-Democrat,* October 4, 1964. In an editorial entitled "Next President—Portrait in Mud," the following points were made: "Whom do you like for president? Do you prefer a 'raving, ranting demagogue' who is the trigger-happy leader of 'reckless and rejected extremes' and who would steer a 'callous course'? Or will your vote go to a 'liar' . . . a crafty millionaire who amassed a fortune in a manner that must cause him some sleepless nights . . . a political schemer who deliberately sets up international crises so he can show off . . . who uses his high office to threaten citizens with exposure as income tax cheaters unless they come across with real money for his party's campaign fund?"

This editorial's conclusion of these charges and countercharges was as follows: "You might think that the comments being exchanged by the two pals just possibly are a bit exaggerated, until you remember that they are being uttered by men whose official stature and grave responsibilities suggest caution, restraint and accuracy as fundamental tools of their trade. The inescapable conclusion has to be that if either of these gentlemen is reasonably close to the facts in his evaluation of the other, the United States is in for rough sledding the next four years."

The point this paper makes is well taken. If the charges candidates make against each other are anywhere near the truth, then it would show glaring deficiencies in men already in high office and running for still higher office. But if they are not right in their estimation of each other, then what they speak is not the truth and this fact diminishes their stature.

This conclusion holds true even within a political party. For instance, one governor, before his party had decided upon its candidate, said that the man who later won the nomination "has come to stand for a whole crazyquilt collection of absurd and dangerous positions that would be soundly repudiated by the American people in November." But after the nomination, this same official extended congratulations and pledged his full support! Another, who in October called his party's candidate "a man of courage and integrity who has not ducked the issues," had stated previously, in July, that the same candidate spoke in a "dangerous, irresponsible and frightening" manner!

Such shifts in attitude make many wonder if the initial charges were true. If not, then why should they have been made? On the other hand, if these men sincerely believed that what they said was true, then why did they not maintain their integrity to truth and principle and stay by what they charged?

What can be observed from all such tactics within a political party or between political groups is this: For many who are in positions of governmental responsibility politics almost always comes before moral considerations.

The Painful Truth

The truth of the matter, however painful, is just as was noted by a newspaper editorial that said: "The truth is that, as the history of the country amply demonstrates, neither party is conspicuously better than the other in moral terms. . . . under the best of circumstances the corrupting pressures on government are so strong that it is impossible to guarantee that no wrongdoing will ever occur."—New York *Times,* October 23, 1964.

However, can the masses really expect total integrity, honesty and morality in government today? They need to remember that we are living in a time of moral decline. So people should ask themselves who their leaders are, where they came from and what they reflect. In answer they will find that these men are their neighbors, they are part of the community in which they reside, and are part of the way of life of the very ones who vote them into office. What it boils down to is this: If politicians are "sick," so is society at large, for politicians are a cross section of the people they represent. So when mudslinging, immorality and dirty politics are quickly condemned by people in general, they are actually condemning themselves, for it is out of their own attitudes and habits, yes, from their own kind, that leaders are developed.

Honest persons face the sad fact that human society throughout the entire world is ailing. Immorality, a decline in honesty and integrity, is rampant worldwide. This is reflected in the men who occupy positions of responsibility. As an article entitled "We Want Our Politicians to Be Hypocrites," printed in the October 17, 1964, *Saturday Evening Post,* stated: "People are demanding that their spokesmen act not merely as administrators or leaders, but as priests and votaries of the political dogmas and liturgy that are in fashion." The author also said that seekers of public office are pressured to hide their convictions to win public support. So the general public cannot shift their responsibility for producing leaders who are usually no better or no worse than they are.

Something Better

Many who want to see dignity, integrity, truth and morality in government are left with a feeling of futility when they see political campaigns such as the recent ones. They yearn for something better. But where can they turn? Even religious leaders—unlike the early Christians, who were "no part of the world"—urged their parishioners to take sides in the recent political conflict. So those who look to such religious organizations for guidance are told that their hope lies in this present system of things and what they can make of it. —John 15:19.

Yet the Bible holds forth a very different hope. It points to God's promise of a righteous heavenly government that will administer the affairs of all the earth. It shows that we are living in the time when that hope is to become a reality. Read it for yourself in your Bible at Second Peter chapter 3, Matthew chapter 24, and Luke chapter 21.

Then consider the recent political elections again, and perhaps you will see that they have helped you. How? In that they have alerted you to the fact that, at best, human government is not able to provide what men of integrity look for in government. That only God can do.

Tokyo's Olympics

By "Awake!" correspondent in Japan

"THE GREAT DAY IS HERE!" was the announcement in large lettering in the Tokyo newspaper *Mainichi* of October 10. For the thousands of officials and athletes around the world who had planned and toiled in preparation during the past four years it was indeed a great day, as the eyes of many people and nations in the world were focused on the city of Tokyo, where the 18th Olympic games were beginning.

Although it was a sports festival, religion received its share of publicity in connection with the games. The "sacred" flame, carried from the town of Olympia in Greece to Japan by air and then over land and sea, was a reminder that the games originated in ancient Greece to honor the pagan god Zeus.

Arriving in Japan, the flame was divided into four and carried by runners over the length of Japan. On the day before the games the Olympic flame was transferred to a cauldron at the Imperial Plaza in the presence of the president of the International Olympic Committee and other officials. In the evening, at the direction of "High Priestess" Aleca Katselis, who had lighted the original flame in Greece, 35,000 spectators watched an urn installed at the Korakuen Stadium lighted by the flame.

On the following day the flame was transferred by a series of runners to the National Stadium, where the opening ceremonies were held. There, with much pageantry and under brilliant skies more than 80,000 spectators and 7,060 athletes, coaches and officials from 94 countries watched the final Japanese torch runner light the Olympic flame urn at the stadium. Then the Emperor of Japan declared the games open and received the salutes of the Olympians as they marched past the royal box.

Shinto, the national religion of Japan, too, lent its blessings to the games. Time-honored court dances and music were solemnly dedicated to the Meiji Shrine in Tokyo in the presence of Olympic officials, a Roman Catholic Church dignitary and a member of the Japanese Imperial family. Prayer was offered for the success of the games.

In the Olympic Village a young couple of the Bulgarian delegation was married. They exchanged their marriage vows before an altar that was adorned with the Olympic flag and a large photo of the "sacred" Olympic flame. In explanation, a member of a Japanese news agency connected with the ceremony said: "Instead of the Japanese god we have the sacred fire and the Olympic flag." After the thirty-minute ceremony, presided over by three Shinto priests, the bridal couple drank the traditional three cups of saké, a Japanese wine.

Attendance at the National Stadium was between 70,000 and 80,000 every day for the two-week period. For the daily swimming contests 15,000 jammed into the newly constructed indoor pool. Over 1,000 foreign journalists joined the Japanese newspaper representatives to give the widest news coverage possible. The Syncom-3 communications satellite gave a picture report of the games to viewers in North America and Europe.

Doing everything possible to make the games a success, the Tokyo Municipal Government spent hundreds of millions of yen installing new subway lines, extending others, and improving roads. The Mono-

rail line from Tokyo International Airport to downtown Tokyo was completed. Thousands of workers with brooms and other cleaning equipment gave a finishing touch to Tokyo's usually clean streets. Flowers in boxes were laid along the principal routes of travel.

In the athletic contests eleven new world records and twenty-six new Olympic records were established in track and field alone. As predicted, the United States and the Soviet Union won the greatest number of gold, silver and bronze medals awarded to the first three finishers in each event. The overall tally showed that the Soviet Union amassed a total of 96 medals and the United States 90. However, the president of the International Olympic Committee, Avery Brundage, said the medal tables "are completely misleading." He stated that the compiling of these tables should be discontinued, saying that the games are contests between individuals and not between nations. He added that if awards are to be given they should be given to the city of Tokyo for the "warm and friendly hospitality, for efficient organization and administration and for sensational pageantry."

Speaking out on another aspect of the games, a Japanese newspaper, *The Yomiuri*, quoted Mr. Brundage as saying that he wants to get rid of one of the games' most solidly entrenched rituals—the victory ceremony. He expressed his desire to abolish the practice of raising the national flags of the winners and the playing of their national anthems. Why? Because, he stated, "they only help to generate extreme nationalism." He admitted that "extreme nationalism was affecting the spirit of the games, and should be discouraged in every way possible." As a measure to keep things in check he favored the elimination of team sports and the keeping of contests on an individual basis.

What did the multitude of visitors think of life in Tokyo? Almost without exception they found the Japanese people polite, friendly, clean and helpful. Some found the language barrier and the high cost of pleasure and night life disappointing. Others felt lost. But such things are to be expected in the most heavily populated city in the world.

On Saturday night, October 24, the games came to a close in a final blaze of nationalistic and religious pageantry. For an hour 75,000 spectators watched as the national anthems of Greece, Japan and Mexico were played. The Greek flag was hoisted to represent the birthplace of the games, then the Japanese flag to represent the host nation, and finally the Mexican flag representing the host nation for the 1968 games. The audience saw the "sacred" flame slowly extinguished and the Olympic flag lowered. Then they watched the participating athletes mingle arm in arm and march around the stadium in a final procession. Lending color to the ceremony was a group of New Zealanders who performed a Maori war dance and concluded with a series of Japanese bows before the imperial box, where members of the royal family were sitting. The games thus concluded until their renewal in Mexico four years hence.

HEAVIER LUNGS FOR MEN

● *The average man's lung weighs three and a half pounds; the average* woman's, two and three-quarters pounds. Even proportionately a man's lung is heavier than a woman's, a man's accounting for one thirty-seventh of his body weight; a woman's, only one forty-third. How many air sacs are there in a good-sized pair of lungs? Some 600 million air sacs. If these were spread out flat, they would cover 2,600 square feet.

WE KNEW IT WAS the Truth

OUR eighty-year-old mother, Clara King, is active in the ministry. So are her ten children, twenty-four grandchildren and the mates of these who are married, accompanied by her five great-grandchildren. Along with twelve of the in-laws, that makes fifty-two members of the family either sharing in preaching the good news of God's kingdom or training to do so. How did it come about? Let me tell you.

One afternoon in 1939 two zealous witnesses of Jehovah visited our farm home in Western Australia. Mother and one daughter were the only ones at home when they called. My sister, in her late teens, was most impressed by the Scriptural answers they gave to her many questions during several hours of discussion. But mother, a devout member of the Church of England, was very much opposed to the Witnesses because of what the local minister had said about them.

That evening when I came home my older sister enthusiastically shared with me what she had learned, and together we started to read the Bible booklets the Witnesses had left. Right through until 3 a.m. we studied and all next day and for several days to follow; we eagerly devoured the precious truths of God's Word. Then we declared to the rest of the family at home that we were going to be witnesses of Jehovah God. This met with severe opposition from our mother and eldest brother, although the second-eldest brother showed interest and wished to talk personally with the Witnesses.

Progressively Learning the Truth

Eagerly we waited for the Witnesses to return, and when they did we besieged them with questions and requests to play for us all the recorded sermons of J. F. Rutherford, then president of the Watch Tower Bible and Tract Society. When they finally left several hours later, we had each obtained a Bible and a whole set of volumes for Bible study, but mother firmly refused permission for the Witnesses to come back and help us study. This did not discourage us, however, and we kept on studying by ourselves and telling neighbors and visitors what we learned. Mother threatened and she pleaded with us to stop, our eldest brother ordered us out of the house, but we knew we had found the true religion and we could not let it go. Happily two of our other brothers were now taking a stand for the truth along with us, and a family of cousins next door chose the side of the truth.

The months went by and still no further contact with the Witnesses. World War II began and the opposition against preaching God's kingdom was getting keener in our entire district. About this time our sister who worked in the city came home for vacation. She was a nurse and a very regular churchgoer, so it was arranged that she come home and knock "this non-

sense" out of the heads of those of us who had declared ourselves to be Jehovah's witnesses. By special concession the Witness who had brought the truth to us was invited so that he could be proved wrong before the whole family. The discussion started at the lunch table with two definite sides: We two girls, the visiting Witness and our two interested brothers defending the truth against all the rest of the assembled family. My, what a battle!

At 7 p.m. everyone was still in the same place at the table, but with one difference. Our sister who was a nurse had been completely convinced by the truth from the Bible and she said that from now on she would be attending the meetings in Perth with Jehovah's witnesses instead of going to church. Opposition still continued on the home front, but the arguments were getting weaker.

It was not long until my sister and I realized the need for serving Jehovah to a greater extent, and so one morning we started out on horseback. It was agreed that one of us would go talk to our married sister who lived on a farm a few miles away and the other one would visit all the farms within a ten-mile radius to tell them about God's kingdom. Though we met with some abuse, we returned home elated at the end of our first day of service, having started a Bible study with our married sister and offered the truth to many others in the vicinity.

Things began to change rapidly in the family now. A group Bible study, with the whole family attending, began to be held every Sunday. In September 1940 we four girls were baptized at a convention of Jehovah's witnesses in Perth in symbol of our dedication to Jehovah God. What a wonderful milestone that was in our new spiritual lives! It was with joy and thankful hearts that during the next year my sisters and I saw all the rest of the members of the family come to know that this is the truth. The past two years had seen many bitter arguments and tears, but now at last all in the family were firmly united as witnesses of Jehovah.

Trials as a United Family

By now it was 1942 and local hatred had become so intense against our family because of having become Jehovah's witnesses that when we went down the street we were booed and hissed at and our personal property was battered whenever a certain element in our district had opportunity to do so. But some neighbors were very kind.

Early in the year the war situation looked very grim for Australia, and because we lived in a coastal location thousands of troops were camped in the area. Our home being in the center, as it were, of thousands of troops, we saw a great deal of the men and took every opportunity to witness to them and explain why we took the stand we did. We made hundreds of friends among these boys and many of them have since become Witnesses themselves.

If it had not been for our many genuine friends in the army, maybe some of us would not be alive today. They warned us that we were suspected of being espionage agents and that we had come very near being shot at at times.

The propaganda of the local residents against us was very strong. We went about our regular routine, attending Bible studies, and sometimes when we came home quite late at night we found that our home had been thoroughly searched during our absence. Finally the climax came. A staff car with five top army officers arrived, all wearing service revolvers, closely guarded by two van loads of armed soldiers. They marched to the front door and served us with orders to be ready to vacate the farm

within twenty-four hours, as we were detrimental to the area. We asked for full reasons but were given none. We asked if we could seek legal aid, but this too was refused. We asked for at least three days to pack and dispose of our livestock. This was granted, but the major informed us that what we were unable to dispose of within the three days would be shot by the soldiers and disposed of for us.

Try to imagine if you can what this notice meant to us. This was our home. Mother had been brought here as a bride and we had all been born and reared on the place. A property of 7,000 acres stocked with cattle, pigs and poultry to be disposed of in three days! Mother was almost helpless with grief at leaving her home. For three days armed soldiers stood over us while we packed and made arrangements for the stock, but, I must say, the soldiers left guarding us were wonderfully kind and sympathetic. On the third day huge army vehicles arrived, loaded on our belongings and took us off to the home of our married sister in the city. This sister's husband was in the Australian Air Force, but he was kindness itself to us. It was an unforgettably sad day, made endurable only by the knowledge that this was happening to us for the sake of Jehovah's name. How thankful we were that the entire family was fully united during this time of trial and standing together in the strength of Jehovah!

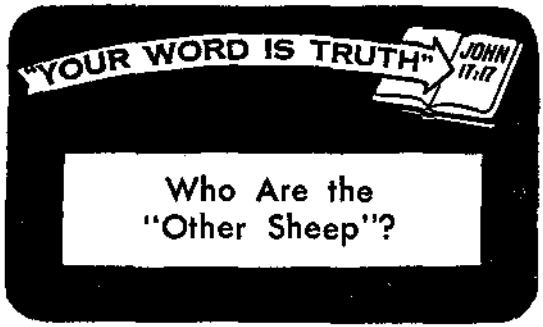
As soon as we were settled in the city our eldest brother went about seeing legal advisers, and after only three weeks, by their actions the military admitted their error, although not verbally doing so. They returned the family to our home, and many of the officers and personnel voiced their apologies for the dreadful thing done to our family. We were also compensated in a monetary way. The entire experience only served to make us more united in the truth and more determined than ever to keep serving Jehovah with spirit and truth. We four single girls did not return to the farm, however, because we now saw the way opened to take up the wonderful privilege of the full-time pioneer ministry. Two brothers also were in full-time service.

ARTICLES IN THE NEXT ISSUE

- Apathy Can Ruin Your Home.
- Australia's Change to Decimal Currency.
- How Should Homosexuality Be Viewed?
- Two Hours in a Hurricane-tossed Sea.

Through the years we have had other trials, as all of Jehovah's people do, but we have also had many joyful experiences. Several of my brothers spent time in prison because of being denied their legal rights as ministers, and many of our neighbors continued their hateful attitude toward us because of our faith. But many of the family have had happy times in the full-time pioneer ministry, and I for a time accompanied my husband in the circuit ministry. We have all had the joy of taking the truth of God's Word to others.

When we heard the Kingdom message years ago we knew it was the truth. How happy we are that we took it seriously and made earnest efforts to help the rest of our family to accept it! It has made us a happy, united family, devoted to the service of Jehovah God.—*Contributed.*



JESUS CHRIST on one occasion spoke of himself as the "fine shepherd" and of his followers as "sheep" for whom he would lay down his life. In this connection he also said: "I have *other sheep,* which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." Who are these "other sheep"?—John 10:16.

According to Christendom's Bible commentators in general, the "other sheep" are the Gentile Christians. Thus Fundamentalist Adam Clarke states: "The Gentiles and the Samaritans. As if our Lord had said, Do not imagine that I shall lay down my life for the Jews, exclusively of all other people; no: I shall die also for the Gentiles." And the modernist *Interpreter's Bible* (1952) reads: "He will bring into his flock those who are not of Judaism." In the same vein the Roman Catholic (Westminster) *Bible Commentary* (1952) says regarding this text: "The sheep of the Good Shepherd are not all to be found within the enclosure of Israel, hitherto the only pen established by God himself—but other sheep Jesus must bring from outside . . . 'Other sheep'—here signify simply the Gentiles."

Is this the right interpretation of Jesus' words at John 10:16? No, it is not. Christendom's theologians so interpret Jesus' words because they fail to appreciate that the Bible holds out two destinies to life for humankind, although but one salvation, through the blood of Jesus Christ. In general they teach that there is only one destiny for believers, life in heaven, to be realized either directly at death or by way of purgatory, and that the only other destiny is eternal torment or eternal destruction.

However, in so holding these theologians overlook the many promises and prophecies, direct and implied, that tell of a destiny to earthly life. It is implied in God's promise to Abraham. (Gen. 12:3) Since, as Paul shows at Galatians 3:16, 29, those whose destiny is heaven are the spiritual seed of Abraham, it must follow that all the families of the earth that bless themselves in that seed must have another destiny to life, an earthly one. (Gen. 22:16-18) Further, there is the prophecy that "the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:9.

Making clear the two destinies are the words of John at Revelation 21:2-4, where the Christian heavenly congregation is pictured as the New Jerusalem: "I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' "

Appreciating that the Bible holds out two destinies, we can correctly understand Jesus' words. The ones of whom he spoke as being of "this fold" are those whose destiny is heavenly, the first of these being among the very ones to whom Jesus spoke. The "other sheep" are those whose destiny is earthly. This is the only construction of

Jesus' words that is consonant with the facts and the rest of the Scriptures.

If, as claimed, the sheep that are in "this fold" refer to just the Jewish Christians, it would have to follow that that sheepfold is the Mosaic law arrangement, which served as a fold for the Israelites. But how could that be, since Jesus in the same account speaks of himself as the door of the sheep: "Most truly I say to you, I am the door of the sheep"? Certainly he was not the door by which sheep or persons came into the Mosaic law arrangement. By no means! More than fifteen centuries previously Moses had brought the Israelites into the Law-arrangement sheepfold at Mount Sinai. This he did by serving as a mediator between Jehovah God and the Israelites. —John 10:7.

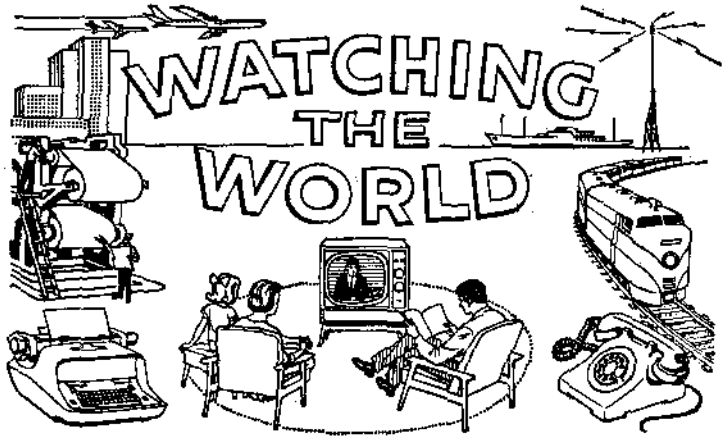
Far from Christ's followers being in the Law-arrangement fold, he brought them out from it by being used by God to end the entire old law arrangement by his death on the torture stake: "[God] kindly forgave us all our trespasses and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake." As far as Jehovah God and Christ's followers were concerned, that Jewish sheepfold arrangement came to an end at that time.—Col. 2:13, 14.

Then what is "this fold" of which Jesus spoke? It could be none other than God's arrangement by the Abrahamic covenant to have a seed, Jesus Christ, and the members of his body, which, according to Revelation 7:1-4; 14:1-3, are limited to 144,000. All these together constitute the seed of Abraham, as already noted. True, the first sheep to enter this sheepfold were the natural descendants of Abraham, but they were able to enter this fold only after the doorkeeper, who could have been none other than John the Baptist, introduced Jesus as the Fine Shepherd to the Jewish sheep.

In connection with his illustration of the sheep and the Fine Shepherd, Jesus referred to himself also as the door of the sheep. Why? Because it is only in his name and by union with him as his *spiritual* brothers that any creatures can enter into the Kingdom privileges in the Abrahamic covenant arrangement, as pictured by "this fold." And further, he is also the door of the sheep in that he is the faithful Exemplar. Only by copying him and being conformed to his image in faithfulness under suffering and even to death can anyone get into the heavenly kingdom and the privileges of the Abrahamic covenant. As he said on another occasion: "I am the way and the truth and the life. No one comes to the Father except through me." —John 14:6.

Just as a shepherd may speak of all his sheep together as his flock and yet may have more than one pen to house them, so also with Christ Jesus as the "fine shepherd." He laid his life down for all the sheep; all who will get life must be sheeplike. But not all those who gain life will have the same destiny. Those who gain the heavenly destiny are those who belong to "this fold," that is, the Abrahamic covenant arrangement, which includes both Jews and Gentiles, because "God . . . turned his attention to the nations to take out of them a people for his name."—Acts 15:14.

As for the "other sheep," these include the faithful men of old, the faithful witnesses mentioned at Hebrews chapter 11, the sheeplike ones of today who are befriending Christ's brothers, even as Jesus foretold in his illustration of the sheep and goats, and who have the hope of being Armageddon survivors, and their offspring after Armageddon, as well as dead mankind in general who will come back to earth from the memorial tombs.



The Election Results

◈ For Lyndon B. Johnson the American election was viewed generally as an overwhelming triumph. Johnson was elected president by the greatest popular vote in American history —42,328,350, compared with President Eisenhower's 35,590,000 in 1956. The people who went to the polls numbered 69,169,000. They represented 78 percent of the total registered vote, but only 60 percent of the population of the United States of voting age. Many apparently did not favor either candidate. The popular vote for Johnson was 61.2 percent. The electoral vote for Johnson was 486; Goldwater, 52. The election left the United States with the nearest thing to a one-party government since 1936. In the Senate there are 68 Democrats, 32 Republicans. In the House there are 295 Democrats, 140 Republicans. That represents a gain of 38 seats for the Democrats. In the States, governorships held by Democrats number 33; by Republicans, only 17. Obviously the Republican party was hurt badly by the election.

Death Penalty for Eight

◈ Eight men recently received the death sentence from the Malawi High Court for the murder of Elaton Mwachande, one of Jehovah's witnesses who had decided not to participate in the political elections, because of religious reasons. The acting judge, L. M. E. Emejulu, said that he saw no provocation on the part of Jehovah's witnesses, that they were alive to their civic duties and engaged in community development. The judge further stated that the Malawi Constitution guaranteed freedom of conscience; therefore, Jehovah's witnesses were within their rights not to join any political party or vote. The eight men who took part in the murder of Mwachande were found guilty and sentenced to die. They gave notice, however, of appeal to the nation's Supreme Court.

Church Power Politics

◈ A news release from Santiago, Chile, stated that "behind the scenes of the crucial presidential election in Chile," in which Senator Eduardo Frei was elected, "was the Roman Catholic Church." Although the Catholic church tried to stay in the background, the religious issue was everywhere. And the church left no doubt as to which one of the candidates was its favorite son. Interestingly, the church-backed Christian Democratic party did everything in its power to convince the public that it had no connection with the Roman Catholic Church. Why? Well, Chileans are well acquainted with the Catholic church's political record.

Teen-Agers and Births

◈ Fifteen percent of the births in the United States today are to girls under 19 years of age, the International College of Surgeons was told on September 11. Last year 600,000 babies, a large proportion of which were conceived in fornication, were born to teenagers. "One-third to one-half of all girls who marry in high school are pregnant at the time of marriage," said Dr. Mary S. Calderone of New York. "This is in contrast to one out of six in the general population." Dr. Calderone stressed that the teen-age marriage problem is serious because early marriages are more likely to end in divorce.

Violence on Television

◈ Senator Thomas J. Dodd of Connecticut said that there are "an estimated 62,000,000 television sets" in America. These are operating in 51,200,000 homes. "This means," he said, that "each day more than 25 million children, 12 and under, look at television. These children, on the average, spend more time watching television than they do in either school or church." The Senator's point, however, was not television sets but the increase of violence, crime and brutality portrayed through television. Since there is a definite link between the rise of violence on television and the rise in youth crime, the broadcasting industry has been warned to cut down on television violence or face possible action by Congress. A three-year study by the Senate Subcommittee on Juvenile Delinquency revealed that since 1954 there has been a 200-percent rise in crime and violence shown on the television screen. Corrective action was urged by the Subcommittee. Whether any will follow depends much on the public's demand.

Martial Law in Sudan

◈ The closing days of October witnessed the land of Sudan in a state of tension and violence. Premier Sir-el-Khatim el-Khalifa pleaded with the people for law and order. But on November 11 demonstrators attacked the United States, the British and the United Arab Republic embassies in Khartoum. There was no immediate explanation for the rioting.

White-Collar Crime

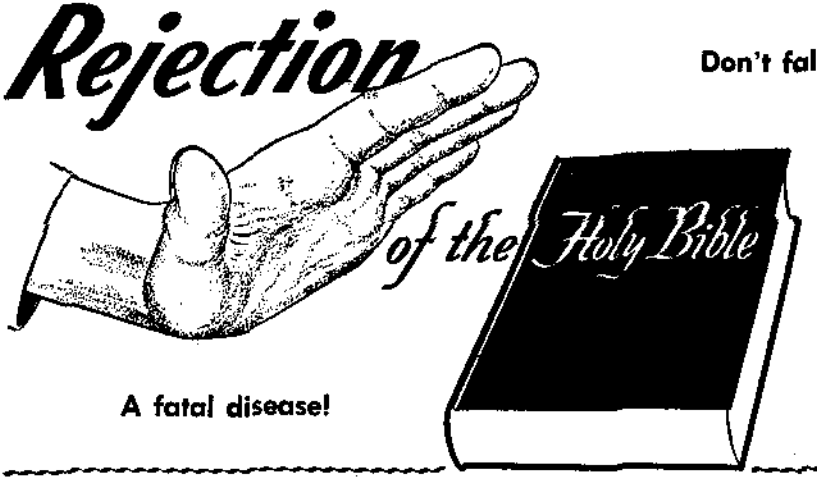
◈ The *Christian Science Monitor* stated that white-collar crime in the United States has reached such proportions that it makes some professional criminals look like kindergarten crooks. The paper reports that "in 1962 it took burglars 900,000 break-ins to pile up a $171 million public loss. But insurance companies now estimate that American business loses more that $4 million a day from employee thefts. In cash and merchandise the white-collar bandit carries home more than a billion dollars a year. This may come as a surprise." "But here is the shock," the paper says: "Many dishonest acts are committed not by rank-and-file employees but by executive and supervisory personnel, many with the advantage of a college degree."

Bolivia Seeks Calm

◈ A revolt swept Bolivia in which at least 40 persons were killed and 150 wounded. The revolt tumbled the old regime and ushered in a new government with Gen. René Barrientos, 44, as its president. Former President Victor Paz Estenssoro fled into Peruvian exile on November 4.

Circumcision Reconsidered

◈ The faithful Hebrew Abraham was the first among earth's inhabitants to be told of circumcision, and this was by his God Jehovah. That was almost 4,000 years ago. Now modern physicians are urging circumcision to prevent cancer of the male sex organ and to cut down the number of malignancies of the neck of the womb among women. *Science News Letter* for October 31 stated that "the reason for circumcision is cleanliness, to prevent accumulation of an irritating mixture called smegma in the narrow space between the male glans and the overlying foreskin. There is little cervical cancer among Jewish women, studies have shown, and this is believed due to the fact that Jewish males are customarily circumcised." About 25,000 American women develop cervical cancer every year, and the report says that between 2,000 and 6,000 men have sex-organ cancer.



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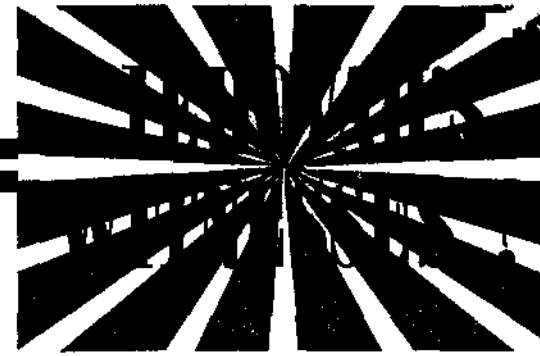

"What's in a name? That which we call a rose by any other name would smell as sweet," said Shakespeare. True, but how, in words, can you distinguish between the sweetness of the rose and, for example, that of the gardenia except by name?

A name, then, is a distinguishing mark of identification, and particularly so if the name has significance in itself—like "Jehovah's witnesses." This name identifies Jehovah's witnesses for what they are: servants of the Almighty God, Jehovah. It sets them apart from others who are also called "Christians" because it distinguishes them for what they do: bearing testimony to Jehovah's name and kingdom. In preaching from house to house and conducting home Bible studies Jehovah's witnesses are unique in modern days, although it is the same method of preaching that identified Jesus as "the faithful and true witness."—Rev. 3:14; 1:5; Luke 13:22; John 18:37.

1965 Yearbook of Jehovah's Witnesses

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East Meets West

Hopeful Dream or Accomplished Fact?

The widening gulf between eastern and western nations argues against any immediate concord among them. East has not met west across the conference table. But there has been such a meeting, an agreement of minds and effort, on the part of a group whose adherents come from every corner of the globe, including nations of the vying eastern and western powers. The thrilling details of what has been accomplished by their harmonious action is contained in the

1949 Yearbook of Jehovah's witnesses

No dry compilation of statistics, this moving report by the president of the Watchtower Society presents a living picture of the work of this Christian group in 96 different lands. As you read about their goal, methods of work, fierce opposition encountered in lands both east and west and their expressions of joy over the phenomenal increases enjoyed despite it, you too will be filled with joy and appreciation that there is a group to whom truth and unity is held even dearer than life. The yearly report is supplemented by a brief discussion of the Bible text selected for the year 1949 and texts with appropriate comments for each day of the year. A copy of the 1949 *Yearbook of Jehovah's witnesses* will be mailed postpaid for 50c.

Also available is the 1949 Calendar. It features the text for the year, "I . . . will yet praise thee more and more."—Psalm 71:14, across a beautiful aerial view of Gilead School, where scores of ministers have been trained to serve in lands both east and west. The pad lists testimony periods and service texts for alternate months. Calendars are 25c each, or 5 for $1 when sent to one address.

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